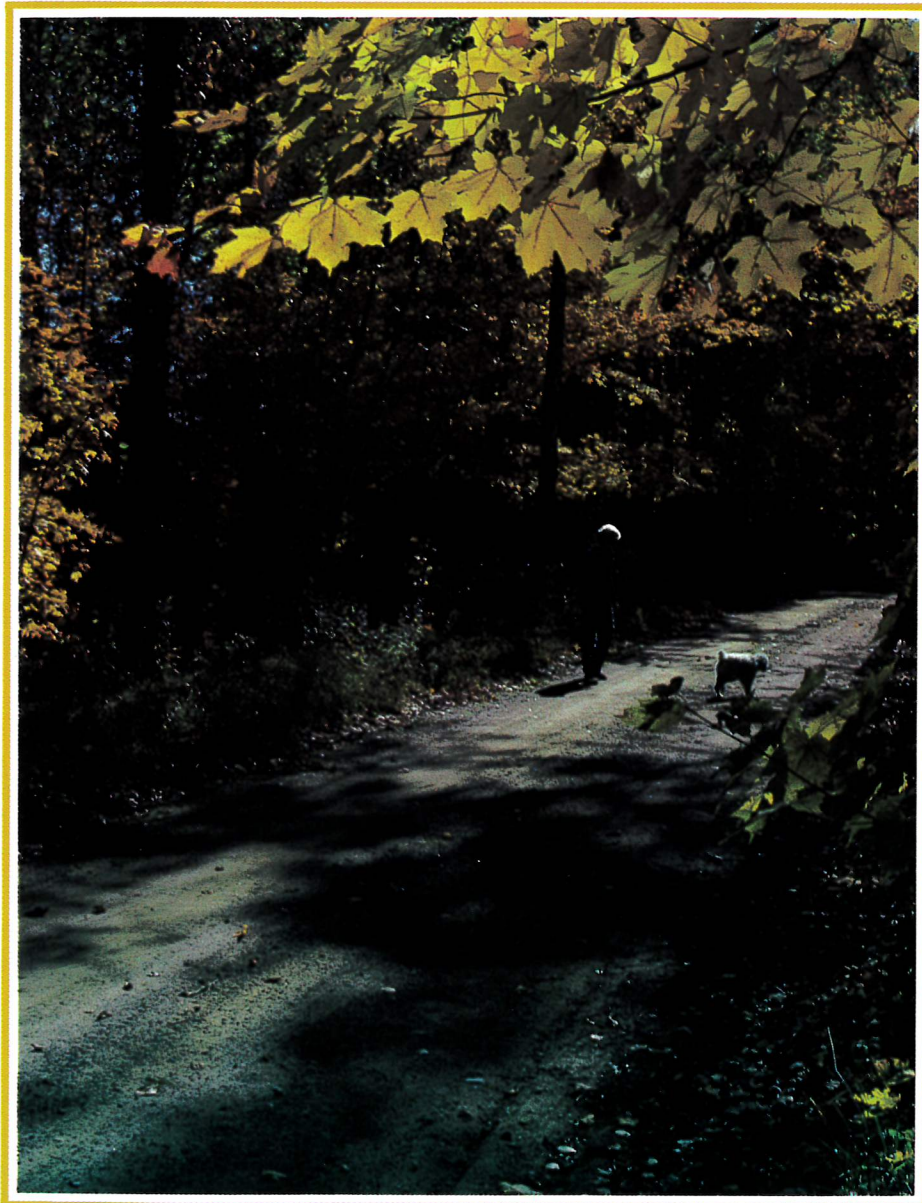
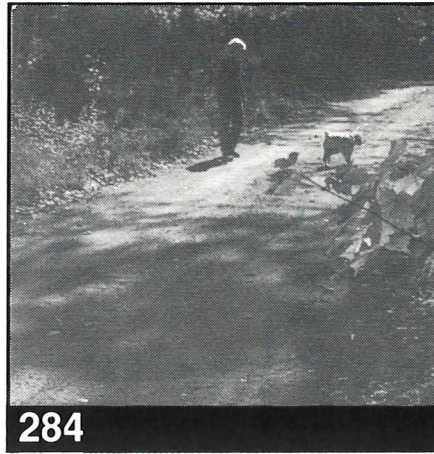


September 1, 1988

the Northwestern Lutheran



The road to success



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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

SEPTEMBER 1, 1988/VOL. 75, NO. 15

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Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription manager, Judy Olson.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)
U.S.A. and Canada — **One year, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

All other countries — Please write for rates.

The Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1988 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

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Being aware of who (and what) we are

by Kurt F. Koeplin

Be very careful, then, how you live — not as unwise but as wise . . . always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ (Ephesians 5:15,20).

“I am a person. I am not a stick or a stone or an unthinking clod of earth. I have feelings, emotions, sensitivities and am capable of making rational judgments. I do not treat other human beings as though they were a part of the wall and I expect to be treated in like manner.”

Ever feel like saying that? Ever said it or something akin to it? An affirmative answer would not be a surprise.

We seem to be living in a time when more and more people “forget” that we live among other *people*. People are not push buttons, robots, computers — unfeeling pieces of machinery. More seem to forget that man does not consist of nor does he exist on “bread alone.”

Human beings were created in the image of God. The Creator gave us this marvelous mechanism called a human body — but was not content to call it quits with that. No! He gave us a soul to distinguish us from the rest of his magnificent handiwork. He also endowed us with feelings, emotions and the ability to think. We do not merely function as blobs of protoplasm; we live as separate, precious individual personalities. We must always be conscious of this as we live and move and carry out the purposes God has in mind for us.

We are Christians

To this is added another dimension. Not only are we human beings, but we are *Christians*. This was not by birth, neither by choice nor yet by chance, but by grace and by love. Grace caused God to send Jesus to ransom, redeem and reclaim us. Love prompted the Son of God to take our place and to live, die and rise again so that we might be enabled to really live, to pass through death and live forever with God. We dare not “forget” this!

We must always be aware of the blessed fact that we are humans who are Christians. We are Christians

who are students, teachers, parents, professionals, factory workers, husbands, wives, fathers, mothers and children. Whatever else we are, first of all and above everything else — we are Christians.

Among other things that’s what this section of the word addresses. God reminds us, for example, that we dare not compartmentalize our Christianity, narrowly restricting it to a formal worship hour. If this is done, then attendance isn’t that important and worship becomes a mechanical exercise and we get all wrapped up in form, not content. We don’t think — we react.

But by being aware of who and what we are — Christians — the worship hour is the public highlight of a week of 168 hours of worship. Every day and every hour is worship.

Friends, is this not “wise”? The other way, “the knee jerk response,” is “unwise,” not being “careful” — aware of how we live — as God says.

We are alive in Christ

The Scriptures tell us that we have been made “alive in Christ.” This means that we are to be cheerful, optimistic and filled with holy joy. Christians have a right to be this way because Jesus has made it possible for us to know who we are, what we are, where we are going and how we are getting there.

In the late 1800s, Frederick William Nietzsche, an atheist philosopher said, “I would believe in their salvation if they looked a little more like people who have been saved.”

We will, if we are aware of who and what we are, God’s people who have both purpose and mission in life, who in everything give thanks to our Father in Christ.

Our souls would sing,
“Marvelous are thy works”
. . . and my soul and life
reflect it! □



Kurt Koeplin is pastor
of Atonement, Milwaukee, Wisconsin.

The road to success

Alexander Pope, the 18th century English poet, penned a line which has been often quoted: "Hope springs eternal in the human breast." That line came to mind as I listened to a gifted young woman address her classmates at their high school graduation. Hers was a message filled with promise: "We've laid the groundwork," she said; "now we have to build for the future. There's no set timetable for success, but eventually it will come to each of us."

As I looked out over the heads of the young men and women sitting in rows of chairs on the gymnasium floor, I wondered if this promise would be fulfilled: "Success will eventually come to each of us." Is success something we can necessarily expect? And will we know success when it happens?

A century ago the *San Francisco Examiner* published a poem considered by many to be the most popular in our country's history, a poem which celebrates not success but failure:

"Somewhere men are laughing, and little children shout;
But there is no joy in Mudville —
mighty Casey has struck out."

A young star of comic opera named De Wolf Hopper had much to do with making Casey's failure a part of American folklore. It is estimated that Hopper recited this poem 10,000 times before his death in 1935. Eventually the ballad was set to music, made into silent movies, and served as the plot for an opera called: "The Mighty Casey."

This poem was rewritten to make it a success story, to turn Casey into a hero, by having him smash out a home run in his last time at bat. But the happy ending never did catch on with people. Casey is loved for being a failure.

It's not that we don't prize success. Some years ago a young pastor asked with frustration in his voice: "What is success in ministry?" He was hardly the first to raise the question. And not only pastors want to be successful; so do persons in business, politicians, parents and teachers as well as church bodies and congregations. To measure success we sometimes set goals and evaluate our performance by them. Yet who can say if our goals were realistic and whether attaining them is really a measure of success? There persists that nagging fear that after all we have done, we are still failures.

It is good to aim for success; it is also good to learn to live with failure. Thank God, even failures can be loved. The example of Casey is a case in point. More convincing is the fact that Christ died for all the failures who ever lived. When we rest in this truth, then hope will spring eternal in our breast. The road to success that counts is via Christ.

Victor H. Prange



Victor Prange
is pastor of Peace,
Janesville, Wisconsin.

Introduction to 1st and 2nd Thessalonians

“Living With One Foot in Glory.”

That's the theme of 1st and 2nd Thessalonians. Jesus' imminent return figures prominently in both epistles. The two Thessalonian letters give God's people who are living on the brink of Jesus' return advice on sharing their Savior with others, on contending with harassment for their faith and on dealing with disappointments. The Spirit also speaks about tenacious love for wayward Christians, prayer and last times life-styles. Plus there's an exciting preview of Jesus' return and a stunning revelation of the Anti-christ's identity.

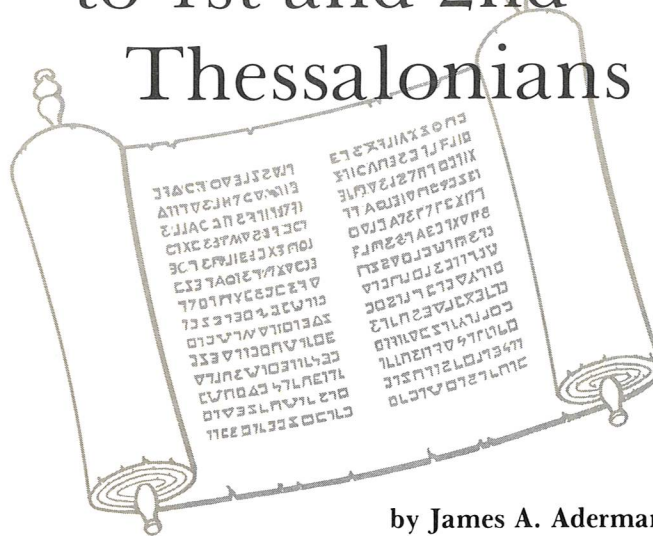
The city

But before we get to those topics we need to know about the Thessalonians. Paul first visited the city of Thessalonica on his second missionary journey. He arrived there shortly after the Lord first led him to bring the gospel to the continent of Europe (about A.D. 49).

Thessalonica is located on the far northeastern coast of the Grecian peninsula. It is about 100 miles southwest of Philippi and about 300 miles north of Athens. Thessalonica was the capital of the Roman province (state) of Macedonia and a thriving sea trading center.

The ministry

During the apostle's first three weeks there, he — along with Silas and Timothy — dedicated himself to sharing the gospel at the Jewish synagogue (Acts 17:2-4). That was part of Paul's mission strategy; he shared the gospel with the Jews first, then the Gentiles. Very few ethnic Jews believed his message. But here was “a large number of God-fearing Greeks,” that is Greeks who had converted to Judaism, who became Christians. Acts also notes that the gospel made inroads into the city's upper classes, “not a few prominent women” were brought to faith (Acts 17:4).



by James A. Aderman

there were large numbers of converts from idolatry, since Paul supported himself with secular employment while there and since the Philippians sent Paul financial help on several occasions (Philippians 4:16).

The persecution

Paul's ministry in Thessalonica came to an unexpected close. Instigated by Jewish jealousy, a mob marched on Paul's apartment. Not finding him home, they settled for his landlord and congregational leader, Jason, along with several other Christian brothers. Dragged before the city council, they were required to post a bond, thus guaranteeing there would be no further trouble. Later that night Paul and Silas left town.

Relocating in Athens, Paul sent Timothy back to Thessalonica to find out how the infant church was faring. By the time Timothy returned, the apostle had moved on to Corinth. It was from that city that both Thessalonian letters were sent in about A.D. 50.

Now read through Acts 17:1-10 and 1st and 2nd Thessalonians in one sitting. How many evidences of our “Living with One Foot in Glory” theme can you find? □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

Hallowed be thy name

by Wayne A. Laitinen

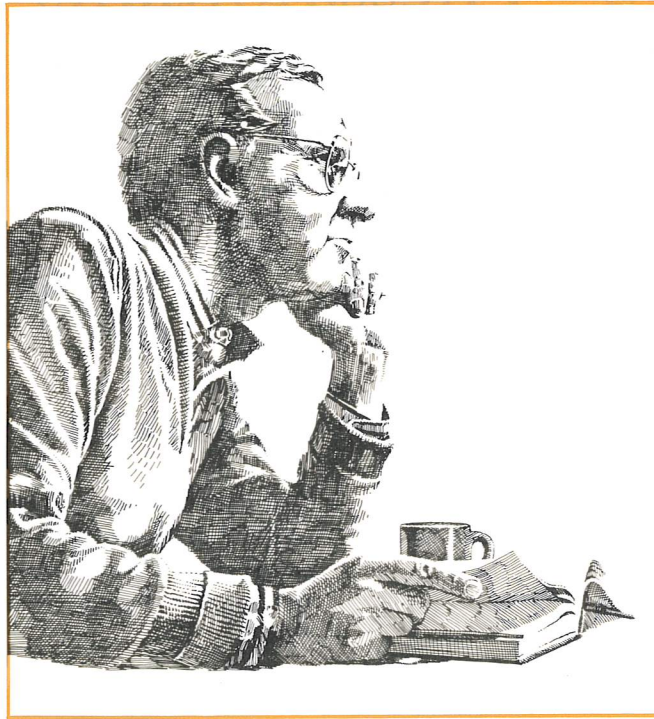
Dear Father, it seems like a perfectly silly thing to pray that your name be "hallowed" or holy. We might as well be asking that water be wet or tigers carnivorous. Perfect holiness is your very nature. Our ancient brother once penned these words by your guidance:

"Praise the Lord, O my soul;
All my inmost being, praise his *holy name*"
(Psalm 103:1).

Who can accuse you of any evil? Although we do not always understand all of your dealings with mankind, we have no desire to cross-examine you. All of your prosecutors will stand red-faced and speechless when the final verdict is handed down.

We wish that we could boast of such innocence. It is true that we are declared innocent for the sake of your Only Begotten. Sometimes we get so excited about living with you in the perfection of heaven that we find ourselves talking and acting as if we were already in paradise. Even those around us notice how we are different from others in our world. They pin labels on us. They call us "born agains" or "Christians" or some such name which inevitably links us to you, our Father in heaven.

Now, being associated with you is fine with us. But sometimes we wonder how it settles with you, Father. Take, for instance, the times that we fudge on telling



the truth or get violently angry with those around us. How you must wince when you hear the world say:

"I don't need a heavenly Father who raises children like that!" or

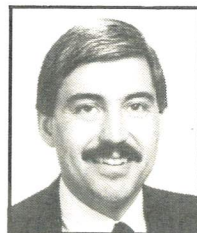
"Christians live the same as the godless. What's the difference?" or

"Why do I need his Savior, I'm at least as moral as he is!"

Dear Father, we are sorry we have ruined your reputation this way. We are also troubled by the thought that we may have turned away someone whose soul was hanging in the balance — a prospective son or daughter of yours.

By the blood of your only begotten Son, cleanse us of the sin of profaning your holy name. Help us to weigh carefully the words we speak. Guide us by your word to think through everything we are about to do. With the guidance of your Spirit perhaps we can undo some of the damage we have done.

Help us to talk and live like holy children of the holy Father in heaven. That is why you gave us rebirth. That is our eternal destiny. Father, hallow thy name through us today! □



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

Getting the right perspective

How much shall I keep?

by Bruce W. Eberle

As a Christian I have often struggled with the question of how much I should give to the work of spreading the gospel. And if you are like most Christians, you too have agonized over this question.

We know that Christ completely fulfilled the law and therefore the Old Testament commands no longer apply. Therefore in the Christian liberty we have, just how does one go about deciding how much to give?

I'm sure you would agree that the wrong direction to approach this problem is to add up all our expenses and then see what is left over for God. That is certainly not putting God first in our lives. But all too often we must admit the temptation to take that approach. In our sinful nature we desire to live for ourselves and give God the leftovers.

Perhaps the first step in getting the right perspective is to seek prayerfully and actively a God-pleasing life-style. In Matthew 6:33 we are told: "But seek first his kingdom and his righteousness, and all these things will be given to you as well." That tells me that the focus of my life must be on serving God rather than gaining wealth and the possessions that come with wealth. It's an acknowledgment on my part that everything I now have, or will ever have, comes from God.

And with this in mind I can now see clearly that I have nothing. Everything — my goods, my money, my energy, my drive, my ambition — all are gifts from God. This realization then leads me to the conclusion that I have been asking myself the wrong question. The issue is not how much I should give to God, but rather, how much I should keep for my own use.

Looking at the situation objectively, we Americans, every one of us, must conclude that we have been abundantly blessed. Compared to the shortages and rationing in totalitarian countries or to the meager tribal existence of much of the third world, our earthly blessings are overflowing.

We can draw some specific conclusions. God does not want us to focus all our energies on gaining wealth or possessions. As it says in Ecclesiastes 5:10: "Whoever loves money never has money enough; whoever loves wealth is never satisfied with his income." And the corollary is that God does not expect us to live beyond or even necessarily to the limit of our means. To do either is to live strictly for ourselves and our selfish desires.

While we are not bound by the law of Moses and its command to tithe, should we not in our new-found Christian liberty, joyously and out of love, use that as a starting point rather than an ending point? How can we assume that our freedom to choose what we give means that in grateful response to God's grace in Christ we should give less than the tithe amount of the Old Testament? Knowing that the Messiah has come with the free gift of eternal life should we not give gladly and thankfully rather than a grudging tithe?

The Macedonian Christians can be our example. They were poor and yet, according to Paul (2 Corinthians 8:2-4), "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own they urgently pleaded with us for the privilege of sharing in this service to the saints."

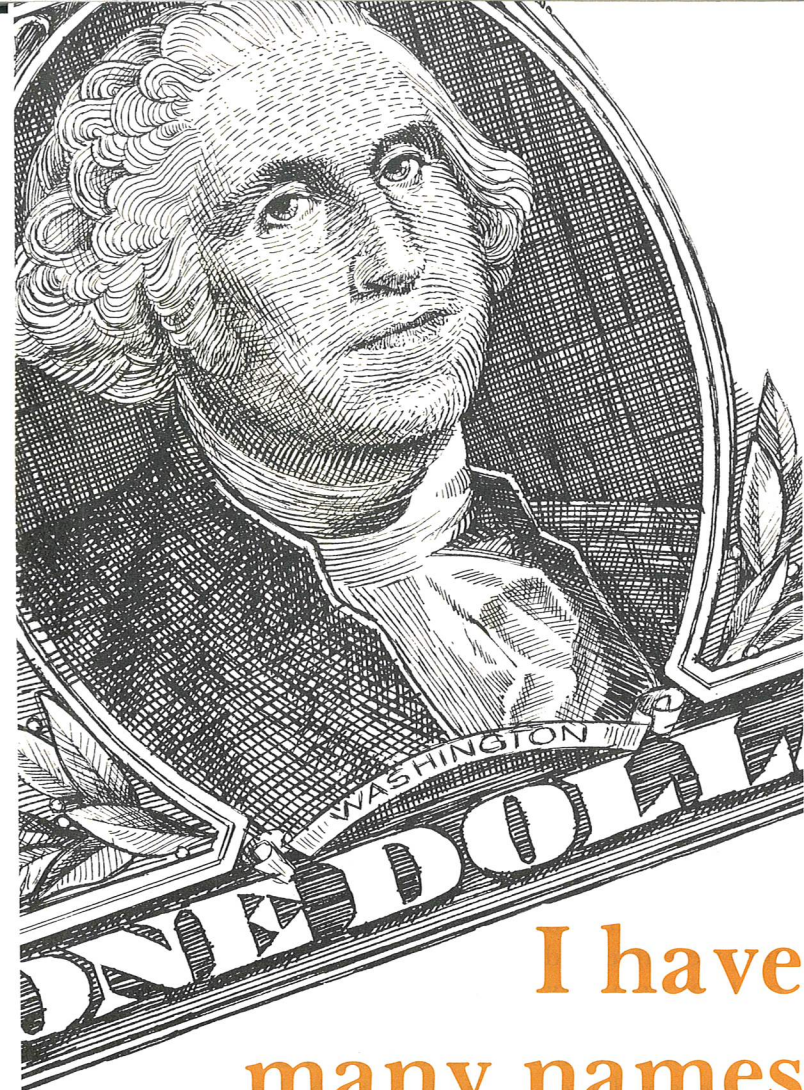
The Macedonian Christians teach us that it is a privilege and a joy to give back to the Lord what he has first given to us. With that focus it should not be too difficult to decide what we should keep for ourselves and what we should return to the Lord.

It is our privilege as Christians in the Wisconsin Evangelical Lutheran Synod to share in the spreading of the gospel across our nation and around the world. And today our opportunities are greater than ever before. Millions of lost souls cry out to hear the gospel, not only in North America but around the globe in Asia, in Africa and in South America. And by the grace of God, our dollars have helped put pastors and teachers in these fields.

But so much more remains to be done. Let us daily examine our life-style and how we use the money he has entrusted to us. Let us keep what we must but give back generously, out of love and yes, sacrificially now, today, before the time comes when no man can work. □



Bruce Eberle is a member of Grace Lutheran, Falls Church, Virginia.



I have many names

by Duane K. Tomhave

A pastor serving in a young mission congregation learned a lesson from his pre-school daughters. The financial secretary was absent and ushers had counted the offerings after the service. The key to the night depository at the neighborhood bank was left so the pastor could deposit the locked bag on the way home.

As he returned from the bank to the car, startled little voices from the back seat said, "Daddy, you gave Jesus' money to the bank." A lengthy, and perhaps unsatisfactory, explanation followed.

How many pew-sitters today know how their gifts to Jesus get to their intended destination? If only our money could talk! Assume for a few moments that money does talk. It might say something like this:

I am a gift of love to my Lord. I come from the heart that has been touched by the Holy Spirit and echoes the Savior's compassion for lost sinners. I bring the word of life to parched and dying souls. Who am I? I am a mission offering. I am you in action. I go into all the

world. For example, I support the one out of every 25 WELS pastors who are world missionaries on other continents. Like a chameleon, I change to suit the needs of each mission field. I have many names.

My name is *Dollar*

That's my given name. In Apacheland I provide for six missionaries and 21 teachers. For nearly 100 years I have worked in places called East Fork, San Carlos, Bylas, Peridot, Whiteriver and Cibecue. Church members on the reservations support almost entirely the congregations' pastoral ministries. Nearly a half million of me maintains an extensive Christian education system. God blesses me. I represent the wealthiest country on earth.

My name in Puerto Rico is also *Dollar*

But I'm worth a little less than on the mainland. Three missionaries serve four areas on the island. Every year a new vicar is assigned to this field, joining the pool of experienced Hispanic-speaking pastors available for special service to our synod. I'm spent for world missions in El Paso, Texas, where three missionaries live on U.S. soil. Operating a Spanish-speaking seminary, local church, mass media ministry and supervising Mexican churches keeps them busy. Some of me is changed when I support the work of four national pastors in five of the major cities of Mexico. Then . . .

My name becomes *Peso*

It takes about 2270 of me to equal a dollar. That increases or decreases daily, depending on which side of the border I'm spent. I also go by the name of *Colombian Peso*.

In that South American country I'm worth more, about 277 to the dollar. You have read about security problems and the drug cartel. That makes me a bit nervous but God has watched over our workers. Our fifth missionary was commissioned on May 22 for work in Bogota, Colombia. It actually costs a bit less to live in this country than in the U.S.

My new name is *Cruzado*

A couple years ago I went by *Cruzeiro* but the Brazilian government took off one of my zeros and changed my name. Now I'm worth between 66 and 86 to the dollar, depending at which of several rates I'm exchanged. Since last October I've been happily financing the first three missionary families and assisting them in learning the Portuguese language. Generous believers in WELS have contributed a special half million dollars beyond the operating budget to underwrite the work here. Now we await team mem-

bers four, a seminary graduate, and five, now being called.

My name is Kwacha

I labor in two neighboring countries of Central Africa. In Malawi I'm two to one and in Zambia I'm eight to one dollar. It's exciting that I can help a seminary graduate begin work in each country this year. From 10 Malawians in 1963 at the first service, we have grown to 14,000 today. Seven missionaries and four national pastors are responsible for an average of 1308 souls each. I have had my ups and downs in Zambia which a year ago valued me at 20 to a dollar and suddenly withdrew from the International Monetary Fund. I was pegged at eight to one and missionaries found themselves with much less purchasing power than they had the week before.

It cost a lot more dollars for salaries to keep the seven congregational and two teaching missionaries at the former living level. Now they are buying thousands of dollars worth of *kwacha* at a very favorable rate that foreign corporations can't take out of the country. Life at times gets very complicated for me but it's worth it to save a soul, not to mention the 7500 Zambians who call the Lutheran Church of Central Africa their spiritual home. Contributions of me by Zambians are increasing.

I'm also called Naira or Franc in West Africa

Twice a year I'm converted from U.S. traveler's cheques carried by our missionary teams at four *naira* to one dollar in Nigeria or 285 *francs* to a dollar in Cameroon. Much of my work in these sister churches is a result of special gifts which supplement our modest budget subsidies.

I go by the alias of Krona in Scandinavia

Some of me find their way through the currency exchange rates of six *krona* to one dollar for minimal assistance to the confessional church which reaches into Finland and Norway as well as Sweden. Seven pastors serve 300 scattered souls who have separated themselves from the state Lutheran church.

My name is again Dollar in Hong Kong and Taiwan

When in Hong Kong I'm eight to one U.S. dollar. In new Taiwan dollars I'm 29 to one U.S. dollar and rapidly falling in U.S. values. It's very different working here with the difficult Cantonese and Mandarin languages. The five Hong Kong missionaries are preparing an independent church with an uncertain eye to the 1997 assumption of political control by

mainland China. Study centers and Immanuel Lutheran College with 1200 students provide abundant contacts.

In Taiwan the specially funded fourth missionary has just accepted a call. I'll be paid to a new language school to get him on board. The time is now to put me to increasing use in expanding the kingdom.

My name is Yen

You've probably heard a lot about me lately. The sinking U.S. dollar now buys only about 125 yen. A couple of years ago it was worth 250 yen. Few places on earth cost more for a U.S. citizen to visit and to live. Six current missionaries receive more than seven did in the past. And the added currency is of no increasing benefit to them. Taxes here stretch my limits also. We are committed to replace retiring missionaries and training future workers. A strong and active church in doctrine and finance, though small in number, is thriving in the environs of Tokyo with 12 million people.

My name is Rupiah

I am the currency of Indonesia with the fourth largest population in the world. On these packed islands north of Australia, three missionaries use me to live, work and play. I am worth 1660 for every dollar. My economy compares favorably with the U.S. in value. One big problem here, as in every other country, is the expense of educating the missionaries' children. Expatriate schools are few and costly, but I manage to spread myself to cover the bills.

I would like to be called *Yuan* and go to work in the largest country on God's earth, the People's Republic of China. Or *Rupee*, and increase my presence in the second largest, India. I dream of the day I can work as *Mark* in East Germany or *Ruble* in the U.S.S.R.

I go by many names and I whiz by electronic transfer from the WELS national office in Milwaukee to the far corners of this green earth. I am a mission offering. I start in your congregation. I begin with you. And the Savior, like he once did with fish and loaves, multiplies me and uses me to feed the multitudes with the bread of life.

Doesn't it thrill you when your money talks? □



Pastor Tomhave is administrator of the Board for World Missions.

by Paul E. Kelm

I am a single woman addicted to masturbation. I've been trying to quit. Is it OK for men, but not for women? Does the Bible say anything about it?

While the Bible doesn't address the subject of masturbation directly, it condemns lust — the immoral thoughts and desires normally associated with masturbation. (cf. Matthew 5:27-29; Ephesians 5:3,4; 1 Thessalonians 4:3-5; 2 Timothy 2:22.) Your letter suggests that your conscience concurs. Romans 14:23 warns that unless you are convinced by Scripture that something is permissible, you sin against your conscience by doing what triggers guilt. In a similar context (1 Corinthians 10:31) St. Paul establishes the principle that whatever we do should glorify God. Autoeroticism ("solo sex") by definition seems in conflict with the Creator's design in creating male and female (cf. also 1 Corinthians 6:13-20, a broader statement on sexuality).

While in males there is a physical buildup of sexual tension that seeks release, nocturnal emissions are the body's own mechanism for this release of semen. There is no distinction between men and women in the matter of lust.

Countless rationalizations for masturbation have been offered, from statistics suggesting it's common and therefore natural to the "lesser of two evils" argument for controlling more aggressive sexual acts. That lust is common makes it no more right than common greed, hatred and lying. To control "big sins" by authorizing "little sins" is to deny both God's will and his sanctifying power.

Lustful thoughts and fantasies may come involuntarily. They are fed on a diet of pornographic (yes, even "soft porn") viewing and reading, stored in the brain for human nature's recall. They can be controlled. Scripture tells Christians how. Read Romans 6:11-14 and Ephesians 4:22-24 to be reminded that in Christ you have a whole new self capable of overcoming the tyranny of a sinful human nature. "For sin shall not be your master." Read Philippians 4:4-9 for the positive antidote to negative preoccupations. And read Psalm 51.

Overcoming habitual sin begins with repentance — acknowledging and abhorring what offends God and destroys spiritual life — coupled with grateful faith that for Jesus' sake the sin is forgiven. Guilt alone won't help. The restored joy and spiritual vitality of forgiveness will.

Build your spiritual life and resolve with serious study of Scripture and fervent prayer.

Disassociate yourself from the stimuli of tempta-

tion. Recognize the onslaught of temptation so you can put down lust before it gains control. Occupy times of greatest weakness with productive activity or devotions.

Romans 7 reminds you that this is a war, and you may lose a few battles. Never forget that Christ has won this war for you already. You are *HIS*. You are forgiven. You have his strength and promise to drive lust off the battlefield.

The Bible says: "Love your neighbor as yourself." What does it mean to love oneself, and how can we when we are sinful?

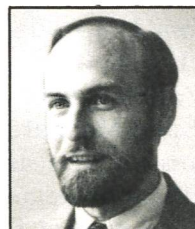
In Luke 10 Jesus summarizes the second table of the commandments with "Love your neighbor as yourself." Then he uses the parable of the Good Samaritan to explain. Loving ourselves, in this sense, is acting in the interest of our physical well-being, treating our body and mind as our Creator intended. In the marital love analogy of Ephesians 5, St. Paul says: "No one ever hated his own body, but he feeds and cares for it."

What lies behind such "active self-love" is respect for the God who created us as we are. We are "fearfully and wonderfully made" (Psalm 139:14). We can love ourselves as God's unique creation.

In this psychologically-tuned generation, loving oneself can mean something else. The Christian cannot adopt the egotistical self-love of pride, or the philosophical self-love that makes self one's own god or the self-righteousness that denies sin in order to justify the self of human nature.

The Christian can love the new self he or she is in Jesus Christ. This is the self robed in Christ's righteousness as the reconciled child of God. This is the self of spiritual will, strength and joy reborn by water and the Spirit. Not to love what God has remade us would be, at best, false modesty; at worst, faithlessness.

We can love ourselves as the objects of God's love while at the same time hating our human nature and the wickedness it inspires. That perspective, incidentally, is the key to loving unlikable neighbors. □



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.

Noise in the back pew

Our compliments to Bonnie Wasser and her article, "Noise in the back pew" (May 1).

Our old pastor had a good line on this subject: "I would much rather have a few tears in the back pews when the children are tiny than a lot of tears in my study when they are sixteen."

And a very practical suggestion to those who are so easily bothered by the restless little ones: Sit up in the front pews. Not only will you remove yourself from the distraction of the children but also from that of all the others between you and the pastor.

*Wilbur C. Nicol
Shannon, Illinois*

The apple falls near the tree

As radio commentator, Paul Harvey, is wont to say, "And now, here's the rest of the story," concerning Jan Mosher's delightful "confession": "In spite of mother: A minister" (June 15).

My credentials for commentary are these. I've known Jan Rummel Mosher since her courtship with then boyfriend, now husband, Ron, during student days in prep school at Michigan Lutheran Seminary, Saginaw. The couple thoughtfully invited us to their Frankenmuth wedding. Their oldest daughter (the former six year old "cowboy groom" in the mock ceremony) is Stacy, a T.V. anchor in Hong Kong, a job she secured after a two year volunteer stint as a teacher (evangelist) of English to young Chinese students, a young woman who lived in an oversized "broom closet" in our Broadcast Drive complex. Stacy is presently a very active member of our Grace congregation there.

The four year old sister/"bride" is Laurie, a law student in Portland, Oregon, an involved, active member of our Gethsemane Lutheran congregation, Tigard, Oregon. Scott, the baby "pastor," we now all know.

The youngest of the family, Wendy, not pictured since she was but a fond wish and twinkle in Ron's eye and God's heart, is a first grade Christian day school teacher at Bethany, Manitowoc, Wisconsin.

Janie, my wise old immigrant mother, used to quote the German maxim, which translated states: "The apple does not fall far from the tree."

When the home is solidly Christian, when the stock, from way back, is openly, warmly and lovingly committed to Christ, it is no surprise to those who know you that your children were blessed with the desire for service to the Savior.

Your humble self-depreciation of your role in their career choice was appreciated, but more than one greying head nodded approvingly and knowingly when Scott hobbled up on his crutches to accept his seminary diploma saying within the heart, "I'm not surprised, I know the family."

*Kurt F. Koeplin
Milwaukee, Wisconsin*

Multi-use practicality

The sem's new chapel-auditorium, site of the recent anniversary service (June 1 issue), should be a model for older congregations with Christian day schools contemplating construction of new church buildings. The sem building has shown that beauty does not have to be sacrificed in the interest of multi-use practicality.

It is interesting to speculate what our synod could be doing if so many large congregations were not paying off huge debts on buildings used once a week. Mission work today, especially in large cities, is outrageously expensive and the synod's strong, old congregations need to decide whether they want to help start new congregations or just give themselves more beautiful churches.

*Thomas Haar
Markham, Ontario, Canada*

The seminary pipe organ

The Northwestern Lutheran notes that Wisconsin Lutheran Seminary hopes to install a new organ (June 1). The instrument is described as being of modest proportions, about 20 ranks.

The difference in price between this pipe organ and a comparable electronic organ is enough to put at least two missionaries into the field for a full year. No doubt the objection was

raised that a pipe organ lasts longer than an electronic organ. That's a fine statement, but the facts do not support it. No doubt the objection was raised that a pipe organ sounds better than an electronic organ. Another fine statement not supported by facts. What reason remains for choosing a pipe over an electronic organ? Mystique? The pipe organ has it over the electronic organ hands down in that area. But we do not buy an organ for mystique; we buy it for sound.

As there is no substantive reason for buying a pipe organ, I suggest that our synod direct its resources more effectively.

*Dana Rabenberg
Aurora, Colorado*

Advertising in the NL

I always enjoy the editor's column and usually agree with his opinions. I was disturbed, however, by his column in the May 15 issue.

Rising postal rates are unpleasant for all of us. However, I strongly disagree that the time has arrived to reconsider accepting advertising for the Northwestern Lutheran.

I am grateful that the Lord guided the 1961 and 1963 synod conventions to soundly defeat resolutions to allow advertising in the NL. The purpose of this publication, by God's grace, is to provide a sound, conservative, Lutheran witness to the gospel of Jesus Christ, not only to our own members but to the world at large. The NL does not exist as a means for merchants and shopkeepers to peddle their wares.

I have been a subscriber to the NL for many years and I accept the need for a one dollar increase in the annual subscription rate. I would gladly pay twice the current rate if it meant keeping advertising out of our church periodical.

*Edward R. Flenz
West Germany*

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.

Southern Baptist conservatives prevail . . . For the 10th straight year the conservatives have captured the Southern Baptist Convention presidency. Conservative candidates also defeated liberals for first vice-president and second vice-president of the convention. Before the election, outgoing convention president Adrian Rogers brought thousands of delegates to their feet when he delivered verbal blasts against national abortion practices and liberalism in Baptist seminaries. "I would not for anything in this world try to force my beliefs on someone else, but when somebody tells me I must underwrite his liberalism or be branded a non-Baptist, I'm saying he is trying to force his beliefs on me," Rogers said. Rogers saved his strongest blasts for attacks on abortion-on-demand in the United States. Abortion is "wrong, wrong, wrong," he said.

More Lutherans leave ELCA . . . Twenty-nine new congregations, almost all of which trace their roots to predecessor bodies of the newly formed Evangelical Lutheran Church in America, were received into the membership of the Association of Free Lutheran Congregations at its convention in mid-June. The Association of Free Lutheran Congregations was founded in 1962 and, with the addition of the 29 new congregations, now has about 200 congregations, principally in Minnesota and North Dakota. In addition to stressing the inerrancy and supreme authority of the Bible, the association believes the congregation to be the final and correct form of the kingdom of God on earth.

Producer urges lively ads . . . Jack Blessington, executive producer of religious programs for CBS television, told a group planning the 1988 media campaign for National Bible Week emotions rather than intellect should be the focus in trying to persuade people to read the Bible. Media campaigns that deal with religion, he said, should be lively rather than somber. The CBS executive also said the behavior of some people who are Bible readers could be offputting to others. "I run into too many people who are very Bible-centered and are not very God-centered," he said. "If you're a Bible reader and you're not kind to me at the office, there's nothing to attract me to that book. . . . In the name of God, act on what you read and find in the Bible."

Banner year for Bibles to Russia . . . More than 268,000 copies of the Bible will be shipped to the Soviet Union from the West this year, well above the 20,000 Bibles shipped during the previous three years, according to the American Bible Society. "It is a truly magnificent breakthrough for which we all praise

and thank God," said ABS general secretary John D. Erickson. "It is our prayerful hope that such openness and openings will continue in the years to come." A total of 133,000 Bibles have been shipped since January, and another 135,700 Bibles and New Testaments will soon be on their way. All are gifts from churches in the West and from United Bible Societies, according to the American Bible Society, a UBS partner. In addition, the United Bible Society is being asked to provide 86 tons of paper and binding material in 1988, specifically for production within the Soviet Union of Georgian-language Bibles.

Lutheran Hour speaker to retire . . . Dr. Oswald C. J. Hoffmann has announced his intention to retire as Lutheran Hour speaker at the end of 1988. A replacement has not been named. Lutheran Hour speaker since 1955, Hoffmann is heard over 1,200 radio stations throughout North America. He will preach his last Lutheran Hour sermon on Christmas Day from mainland China. The Christmas Day broadcast will be the first religious broadcast that has originated from mainland China since World War II, according to Hoffmann.

Homosexuals not eligible for ordination . . . None of the three seminarians who publicly declared his homosexuality will be recommended for calls to Evangelical Lutheran Church in America congregations. Two had been declared ineligible for ordination earlier and in a June 27 letter the third was called ineligible. ELCA bishops (district presidents) ruled that only non-practicing homosexual persons could be ordained. Two already said they were not willing to state their compliance with the ruling. The third, Jeff Johnson of Lancaster, Calif., informed his bishop, Rev. Lyle Miller, that he would comply with the celibacy requirement and would resign if that situation should change. Miller said that Johnson's compliance is "conditional and temporary and therefore not consistent with the spirit of the abstinence requirement."

Drug tests at Liberty University . . . Rev. Jerry Falwell says his Liberty University will become the first college in the United States to require students to undergo random drug testing in the fall. Students will be expelled if they refuse to sign a consent form or to take the test. "Some clearly will be tested because there is a reason to believe they should be tested," he said. "But others will be selected at random."

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.



President
Werner
Dakota-
Montana



President
Mueller
Michigan



President
Birkholz
Minnesota



President
Voss
Northern
Wisconsin



President
Guse
South
Atlantic



President
Glaeske
South
Central

District conventions

Dakota-Montana District

Delegates to the Dakota-Montana District convention meeting June 21-23 at St. Martin Lutheran School in Watertown, S. Dak., re-elected the following officers to another two-year term: Pastor Edward J. Werner, president; Pastor Reginald E. Pope, first vice-president; Pastor John A. Ruege, Sr., second vice-president; and Pastor Wayne L. Rouse, secretary.

Convention essayist was Pastor Paul Kelm, WELS administrator for evangelism, who spoke on "A Biblical and Contemporary Philosophy of Ministry." The convention theme, "Light — Now and Forever," was carried out in the devotions during each session.

— Gerhold Lemke

Michigan District

The Michigan District convention met June 14-16 on the campus of Michigan Lutheran Seminary in Saginaw. The following were reelected to their third two-year terms as officers: Pastor Robert P. Mueller, 56, of Owosso, Mich., president; Pastor Paul W. Kuske, 58, of Grove City, Ohio, first vice-president; Pastor Erhardt G. Schultz, 54, of Durand, Mich., second vice-president. Pastor David A. Grundmeier, 34, of Maineville, Ohio, was elected to his first term as secretary.

In reviewing presentations made at the convention and the synod's work over the last two years, dele-

gates recommended retaining the present name for our church body. The convention also resolved to support a special \$10 million mission offering with an encouragement to the synod's Conference of Presidents to not use an outside agency to organize the program.

— William Zeiger

Minnesota District

The Minnesota District convention was held June 21-23 at Dr. Martin Luther College, New Ulm, Minn. Pastor Gerhard W. Birkholz of Litchfield was elected to his sixth term as president. Also re-elected were Pastor David M. Ponnath of North St. Paul, first vice-president; Pastor Warren J. Henrich of Redwood Falls, second vice-president; and Pastor James D. Liggett of Sleepy Eye, secretary.

Pastor Thomas B. Franzmann, pastor of St. Mark, Citrus Heights, Calif., presented the main essay for the convention, "One Body, One Spirit: The Gifts of the Holy Spirit."

Delegates were polled on the subject of a \$10 million mission outreach offering. Only 12 favored the option of increasing mission offerings by \$1 million per year while 117 delegates, with 118 abstaining, favored a special offering for a mission endowment fund.

Jonathan J. Scharlemann was introduced to the convention. Scharlemann will be serving the Minnesota District as planned giving counselor. His office will be located in Redwood Falls.

— Robert Edwards

Northern Wisconsin District

The Northern Wisconsin District convention with 339 delegates in attendance was held June 20-22 at Winnebago Lutheran Academy, Fond du Lac, Wis.

Pastor Carl Voss of Green Bay was reelected to his eighth two-year term as president of the district. Since he has retired, Pastor Clarence Koepsell of Oshkosh was ineligible for reelection as first vice-president. The convention noted that Pastor Koepsell had faithfully attended to the duties and responsibilities of his office for 14 years. Elected as first vice-president was Pastor Douglas Engelbrecht of Neenah, who had served as second vice-president the past biennium. Pastor Gerald Free of Hortonville, a former Nebraska District president, was elected as second vice-president. Pastor Paul Kolander of Montello was reelected as district secretary.

The convention was not in favor of implementing a \$10 million mission offering. Delegates postponed action on a proposal to change the name of the synod, eliminating the name "Wisconsin." Addressing the convention were Missionaries Richard Poetter and Daniel Sargent.

— Jan Eggert

South Atlantic District

The South Atlantic District convention met June 13-15 at the Methodist Life Enrichment Center in Leesburg, Fla., and reelected Pastor John R. Guse of Marietta, Ga., president; Pastor Keith C. Kruck of Madison, Tenn., first vice-president; Pastor Rodney

Busch of Ft. Meyers, Fla., second vice-president; and Pastor David Beckman of Seminole, Fla., secretary.

Delegates rejected removing the word "Wisconsin" from the synod's name. They also voted full support of the \$10 million mission offering proposed by the 1987 convention.

Recognizing the 1000th anniversary of Christianity in the Soviet Union and the millions of Lutherans who live in Soviet Central Asia, the convention unanimously urged the administrator of the synod's Board for World Missions to write to General Secretary Gorbachev, "requesting his aid in the cordial reception of a delegation from our synod to make contact with these Lutherans during this jubilee year."

— Fred Hemmrich

South Central District

The South Central District convention was held June 13 and 14 at St. Mark, Duncanville, Tex.

The following officers were reelected: Pastor Vilas Glaeske of Houston, president; Pastor John Gaertner of Dallas, first vice-president; Pastor David Krenke of Midland, second vice-president; and Pastor Myrl Wagenknecht of Fort Worth, secretary.

The 66 voting delegates reviewed work programs of the district during the past biennium, making suggestions and recommendations for work in diverse areas in the district.

Prof. Armin Panning of Wisconsin Lutheran Seminary, convention essayist, addressed the delegates on the theme, "Alive in Christ."

— Charles Learman

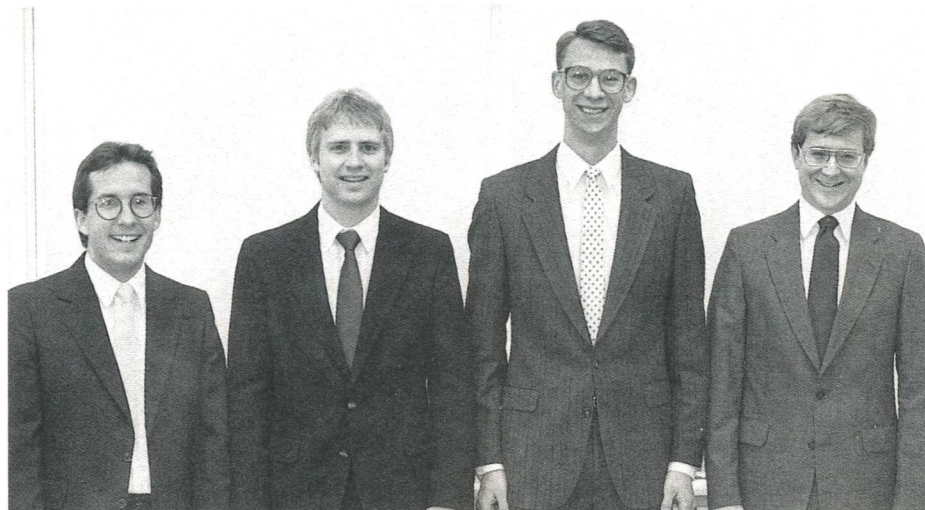
Graduates assigned

At a special meeting on July 20, the Conference of Presidents assigned three graduates of Wisconsin Lutheran Seminary to their first calls.

Assigned were: James S. Bartz to Zion, Kiel, Wis.; Thomas F. Johnston to St. Jacob, Grass Lake, Mich.; and Allen R. Tetzlaff to Zion, Warren, Mich.

The following graduates of Dr. Martin Luther College were also assigned: Bradley R. Abel to St. Paul, Muskego, Wis.; Susan M. Atwell to Trinity, Crete, Ill.; Darrel T. Berg to East Fork Mission, Whiteriver, Ariz.; Heidi L. Brasow to Immanuel, Appleton, Wis.; James A. Braun to Faith, Anchorage, Ak.; Katrina L. Bufe to St. John, Baraboo, Wis.; Kristen M. Eggen to Trinity, Crete, Ill.; Tracy D. Jarvis to North Trinity, Milwaukee, Wis.; Steven W. Jensen to Mt. Olive, Delano, Minn.; and Gwen M. Kammuller to Crown of Life, Hubertus, Wis.

Also assigned were Michelle M. Karstens to St. Paul, Mt. Calvary, Wis.; Paul E. Lange to Centennial, Milwaukee, Wis.; Connie Lauber to St. Mark, Citrus Heights, Calif.; Jeffry M. Lillo to Michigan Lutheran High School, St. Joseph, Mich.; Mark R. McCormick to Bethany, Hustisford, Wis.; Philip M. Petermann to St. John, Dakota, Minn.; Timothy P. Schubkegel to Calvary, Sheboygan, Wis.; Naomi L. Schultz to First German, Manitowoc, Wis.; Bruce E. Schwark to King of Kings Garden Grove, Calif.; Cathleen M. Starke to Emanuel, Tawas City, Mich.; Michelle L. Steinberg to Grace, Glendale, Ariz.; Carmen R. Traub to Grace, Eau Claire, Wis.; and Darren L. Zastrow to Calvary, Thiensville, Wis.



The last four graduates of the Bethany Program are (left to right): Curt Golm, Hopkins, Mich.; Don Patterson, Garland, Tex.; Phil Enderle, Theresa, Wis.; and Paul Waldek, Clifton Park, N.Y.

The WELS-ELS connection

Last June four young men left the halls of Bethany Lutheran College in Mankato, Minnesota on their way to Wisconsin Lutheran Seminary in Mequon. These four have a special significance to the Wisconsin Synod and the Evangelical Lutheran Synod. They are the last class of a program in which future WELS pastors received part of their education at Bethany College.

Do you recognize names like Soukup, Weimar, Kaiser and Lehninger? Since 1962 when this "Bethany Program" began, these men were among nearly 200 who enrolled. Since these men were older or married, they were asked to do their pre-seminary studies at Bethany. Today there are between 100 and 120 pastors in WELS (about ten percent of the WELS clergy) who had this ELS connection. In every district of WELS there are pastors who remember their ties with the ELS.

Bethany also remembers them. Prof. Honsey, who helped set up the program, said recently about his WELS students, "I have had many fine, capable and committed

young men in my Hebrew classes." They came from all walks of life. Some had previous careers in law, theater, agriculture, teaching, etc., but they decided to prepare for full-time work in the kingdom.

Their impact on Bethany was significant. Some served as dorm counselors; some participated in the drama and music programs; others tutored or actually taught at the college. All were good models of Christian living and had a commitment which enriched the student body. They conducted Bible classes at nearby churches, led youth groups, taught Sunday school and did evangelism work of many types.

Although the training program for these older (or married) students has now moved to Northwestern College, the faculty and administration of Bethany are glad to have served their sister synod. They are glad for the opportunity to train such bright and committed people and grateful for the many ways in which these WELS students blessed the college.

— *Richard Wiechmann*

Mission money at work

Recently Pastor Ron Freier of Grace, St. Joseph, Mich., received a letter from David Pesko, one of his members in the Marines, stationed on Okinawa. We would like to share it with our readers.

"I got a letter from Missionary Roger Falk (in Japan) a few days ago. He plans on conducting a church service here on Okinawa on June 25. According to the list he sent me, there are 12 other individuals or families here on this small rock in the middle of the ocean.

"He mentioned that you sent my name to him — Thanx.

"This will be my first Wisconsin Synod service in nine months. The last time was when I was home on leave. It's nice to know that there is family anywhere you go in the world. For those people in our congregation who don't think that 'mission money' works, I want to tell them that they are wrong.

"Thanks again."

WITH THE LORD

Clarke E. Sievert
1944 — 1988

Pastor Clarke E. Sievert was born March 19, 1944 in Neillsville, Wis. He died July 22, 1988 in Libertyville, Ill.

A 1970 seminary graduate, he served congregations in Yuma, Ariz.; Prairie du Chien, Wis.; and Round Lake, Ill.

In 1969 he married Kathryn Pielmeier. He is survived by his wife; son, Andrew; daughters, Renata and Shantell; parents, Prof. and Mrs. Erich Sievert; brother, Pastor Louis; and sisters, Kathleen (Thomas) West and Lois (Glenn) Bode.

Funeral services were held July 25, 1988 at St. Paul, Round Lake, Ill.

Missionary commissioned to Taiwan

It was an unusual service when Pastor David A. Kriehn was commissioned a missionary to Taiwan on July 24 at Atonement, Milwaukee.

During the laying on of hands 12 assistants spoke their blessing in English, Latin, German, Greek, Hebrew, Swedish, Taiwanese, Spanish, Japanese, Mandarin and Bahasa Indonesian — the languages of the Bible and of the overseas mission fields and affiliates of the synod.

It was a fitting celebration of the gospel outreach since Kriehn will be serving the native population of Taiwan in their own language. The synod's other three missionaries in Taiwan conduct their mission work in Mandarin Chinese.

It was also a moment of fulfillment for the Taiwan missionaries who long had prayerfully hoped for a fourth missionary to serve the native population. The fourth missionary was made possible by a \$250,000 gift made through Kingdom Workers, a newly organized mission support group. The gift is sufficient to subsidize the position for four years.

Kriehn, his wife, Joan, and four children left July 29 for Southeast Asia. After an orientation period, he will begin his language study.

Kriehn is a native of Milwaukee and after his graduation from seminary in 1977, he served churches in Ann Arbor, Mich., and Dix Hills, New York, before accepting the call to Taiwan.

Pastor Kurt Koeplin was the officiant and Pastor Dan Koelpin was the preacher. Both are members of the Southeast Asia executive committee.



The commissioning of Missionary Kriehn

Person, places, etc.

During the last week in June, 34 pastors and laymen from 20 congregations attended the second annual **School of Outreach** at Wisconsin Lutheran Seminary. Participants received intensive training in evangelism ministry, designed to assist them in reaching the unchurched in their communities. Another session of the school is planned for 1989. . . . With the placements made by the Conference of Presidents at their special July 20 meeting, the number of *assignable* graduates still waiting placement has been reduced to nine pastors, thirteen male teachers and only one female teacher. . . . This fall congregations will be asked to make synod subscriptions for the next three years. The first year is to be regarded as firm, the following two years simply good estimates. This procedure will permit better budget planning. The new policy was adopted by the 1987 synod convention. . . . The **Special Ministries Board** urges congregations to send in as soon as possible the names and addresses of students who plan to attend a college or university not affiliated with the WELS. . . . The first major building project which the world board has undertaken in **Puerto Rico** is nearing completion. The new building is a combination worship, education, fellowship unit at Guayama. . . . This spring 21 children and adults were confirmed at **Juarez** by Pastor Vincent Guillen. This is the largest confirmation class the synod has had in any Latin American mission. . . . **Terry Steinbach**, catcher for Oakland, won the all-star game for the American League with a home run and a sacrifice fly. He is a member of St. Paul, New Ulm, Minn., and a graduate of its elementary school. . . . In the major league draft, Boston drafted in the first round **Tom Fischer**, a pitcher and graduate of Kettle Moraine Lutheran High School, Jackson, Wis. Len Collyard, the school's athletic director, called him "a nice kid and a real scrapper."

NOTICES

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

NOMINATIONS

ADMINISTRATOR, BOARD FOR EVANGELISM

The following were nominated for the office of administrator for the Board for Evangelism:

Rev. James A. Aderman	Milwaukee, WI
Rev. Forrest L. Bivens	Saginaw, MI
Rev. Prof. Mark E. Braun	Milwaukee, WI
Rev. Dennis L. Broehm	Martinez, GA
Rev. Steven C. Degner	Tucson, AZ
Rev. Andrew R. Domsion	Sauk Rapids, MN
Rev. Wayne L. Fischer	West Allis, WI
Rev. Thomas B. Franzmann	Fair Oaks, CA
Rev. Joel C. Gerlach	Santa Barbara, CA
Rev. Robert C. Hartman	Madison, WI
Rev. James R. Hueber	Wauwatosa, WI
Rev. Alan R. Klessig	Abrams, WI
Rev. Robert J. Koester	Missoula, MT
Rev. Jon M. Mahnke	San Jose, CA
Rev. James J. Radloff	Austin, TX
Rev. David N. Rutschow	Downers Grove, IL
Rev. Edward P. Schuppe	Orange Park, FL
Rev. Paul S. Soukup	Madison, WI
Rev. Burton E. Stensberg	Schofield, WI
Rev. Prof. David Valleskey	Mequon, WI
Rev. Verne N. Voss	Minneapolis, MN

Information pertaining to any of these candidates is requested of the synod's constituency and should be in the hands of the undersigned by September 17, 1988.

Mr. Kent A. Raabe, Secretary
Board for Evangelism
1080 Hawthorne Ridge Drive
Waukesha, WI 53186

CHANGES IN MINISTRY

PASTORS:

Gunn, Dean A., from Lincoln Heights, Des Moines, Ia., to St. John, Whitewater, Wis.
Humann, James E., from Our Savior, Pomona, Calif., to Divine Savior, Pullman, Wash.
Schmelzer, Edwin C., from St. Paul, Remus, Mich., to retirement.
Walther, Alfred M., from Divinity-Divine Charity, Whitefish Bay, Wis., to retirement.
Wenzel, Glenn E., to St. Paul, Riverside, Calif.

TEACHERS:

Bartelt, David W., from Bethany, Hustisford, Wis., to California Lutheran High School, Tustin, Calif.
Berg, Stephen R., from California Lutheran High School, Tustin, Calif., to Winnebago Lutheran Academy, Fond du Lac, Wis.
Campbell, Laura, from inactive to St. John, Caledonia, Minn.
Dahlberg, David L., from Mt. Olive, Tulsa, Okla., to Trinity, Minocqua, Wis.
Hartzell, J. Lance, from Faith, Anchorage, Ak., to Grace, Yakima, Wash.
Kannenber, Joan A., from St. Paul, Muskego, Wis., to Trinity, Waukesha, Wis.
Karnitz, David C., from St. John, Dakota, Minn., to Our Savior, Wausau, Wis.
Kehl, Leslie L., from St. Peter, Weyauwega, Wis., to retirement.
Kohlsiedt, Margaret, from St. John, Libertyville, Ill., to Wisconsin, Racine, Wis.
Krueger, Danica, to St. Mark, Duncanville, Tex.
Krueger, Lynda, to St. Mark, Eau Claire, Wis.
Press, Anne, from inactive to St. Paul, Riverside, Calif.
Schneider, Karen L., from St. John, Red Wing Minn., to St. Mark, Brown Deer, Wis.
Stellick, Douglas L., from St. John, Juneau, Wis., to Bethany, Manitowoc, Wis.
Tacke, Mark, from inactive to Northland Lutheran High School, Wausau, Wis.
Vetting, Joni, from inactive to St. Paul, Sheboygan Falls, Wis.

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the homecoming activities on Saturday, October 15. The schedule for the day is as follows:

8:30-11:30	Brunch in the cafeteria at a nominal cost
10:00	College soccer vs. Maranatha Baptist
11:30	College football vs. Northwestern Roseville
2:30	Prep football vs. St. John's Military
2:30- 6:30	Luncheon in the cafeteria at a nominal cost

SEMINARY PASTORS INSTITUTE

The 1988 Pastors Institute at Wisconsin Lutheran Seminary will be held on five successive Mondays beginning September 26. Sessions will be held from 1:30 to 4:30 in the multi-purpose room in the library basement. The program, part of the observance of the seminary's 125th anniversary, is as follows: The Pastoral Epistles at the Seminary and in the Ministry (Prof. Richard Balge) and The Wauwatosa Theology: The Men and their Message (Prof. Martin Westerhaus).

Registrations are to be sent to President Armin J. Panning, 11831N Seminary Dr. 65W, Mequon, WI 53092. Registration fee is \$15.00.

OWLS TOUR

The Organization of WELS Lutheran Seniors (OWLS) is sponsoring a tour, "U.S. Southwest and WELS Missions" September 27 to October 14. Reservations must be made by September 6 with Reuben A. Feld, W4262 Emerald Dr., Watertown, WI 53094; 414/699-3780.

VOLUNTEER MUSICAL DIRECTOR

A volunteer director is needed for an enthusiastic woodwind and string ensemble of WELS members in the St. Paul/Minneapolis metro area. For additional details please write: Mrs. Elaine Stindt, 1370 - 104th Lane N.W., Minneapolis, MN 55433 or call 612/755-8597.

CONFERENCES

Michigan District, Southeastern Conference, September 19-20 at Cross of Glory, Washington, Mich. Agenda: Formula of Concord, Article XII (Hoepner); Marriage, Divorce and Remarriage (Koelpin); Exegesis of John 4:34-38 (Jahnke).

Minnesota District, Crow River Conference, September 20 at St. Luke, Grand Rapids, Minn. Agenda: Exegesis of Genesis 3:1-19 (Smith); Church and Society (Engel).

Northern Wisconsin District, Winnebago Conference, September 19 at Immanuel, Oshkosh. Agenda: Exegesis — 1 Corinthians 5:1-13 (Stern); Exercising Christian Discipline in our Congregational Life (Moll).

FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended 30 June 1988

	Subscription Amount for 1988	6/12 of Annual Subscription	Six Months Offerings	Percent of Subscription
Arizona-California	\$ 908,498	\$ 454,249	\$ 420,241	92.5
Dakota-Montana	403,725	201,862	144,281	71.5
Michigan	2,142,887	1,071,443	844,196	78.8
Minnesota	2,425,460	1,212,730	1,006,450	83.0
Nebraska	537,896	268,948	210,105	78.1
North Atlantic	298,708	149,354	138,597	92.8
Northern Wisconsin	2,401,372	1,200,868	894,647	74.5
Pacific Northwest	272,841	136,421	120,056	88.0
South Atlantic	341,335	170,668	167,457	98.1
South Central	238,621	119,311	101,630	85.2
Southeastern Wisconsin	3,097,518	1,548,759	1,259,803	81.3
Western Wisconsin	2,766,088	1,383,044	1,100,922	79.6
Total — 1988	<u>\$15,834,949</u>	<u>\$ 7,917,475</u>	<u>\$ 6,408,385</u>	<u>80.9</u>
Total — 1987	<u>\$15,462,639</u>	<u>\$ 7,731,320</u>	<u>\$ 6,209,059</u>	<u>80.3</u>

BUDGETARY FUND

Statement of Receipts and Disbursements

Fiscal Year To Date

Twelve months ended 30 June

	1988 Actual	1987 Actual	1988 Budget
Receipts:			
Prebudget Subscriptions	\$ 15,265,611	\$ 15,071,092	\$ 15,553,000
Gifts and Memorials	504,829	1,384,961(*)	425,000
Bequest Income	343,088	302,051	300,000
Other Income	138,718	116,999	110,000
Transfers—Endowment/Trust Earnings	180,762	83,059	169,000
Transfers—Gift Trust	42,198		
Transfers—Designated Gifts	288,971	98,462	307,000
Transfers—Other	645,614	775,421	428,000
Total Receipts	<u>\$ 17,409,791</u>	<u>\$ 17,832,045</u>	<u>\$ 17,292,000</u>
Disbursements:			
Administration Division	\$ 1,253,913	\$ 1,295,920	\$ 1,340,000
Home Missions Division	4,176,421	4,514,313	4,485,000
World Missions Division	3,668,217	3,162,097	3,547,000
Worker Training Division	6,303,943	6,046,433	6,409,000
Parish Services Division	654,069	642,470	752,000
Fiscal Services Division	1,226,212	1,183,680	1,251,000
Total Disbursements	<u>\$ 17,282,775</u>	<u>\$ 16,844,913</u>	<u>\$ 17,784,000</u>
Net Increase/(Decrease)	<u>\$ 127,016</u>	<u>\$ 987,132</u>	
Fund Balance — Beginning of Year	\$ 535,868	\$ (451,264)	
Fund Balance — End of Period	<u>\$ 662,884</u>	<u>\$ (535,868)</u>	

(*) Includes Special Lenten Offering of \$1,046,247

Norbert M. Manthe
Controller

NURSES NEEDED

Registered nurses of the WELS are urgently needed to serve the Lord in the Central Africa Medical Mission. If you would like to use your professional talents in a mission setting we urge you to contact the secretary of the Central Africa Medical Mission, Mrs. Sandra Hamm, 1607 N. Pine St., Grafton, WI 53024 for further details, or call her at 414/375-1845.

CHOIR CAPE OVERLAYS

Available for cost of shipping: Seventy burundy children's choir cape overlays. Contact Wisconsin Lutheran High School, Attention L. Proeber, 330 N. Glenview Ave., Milwaukee, WI 53213; 414/453-4567.

MIMEOGRAPH

Available for cost of shipping: AB Dick automatic mimeograph and supplies. Contact Grace Lutheran Church, 1209 N. Broadway, Milwaukee, WI 53202; 414/271-3006.

OFFICE EQUIPMENT

Available to any congregation for cost of shipping: AB Dick mimeograph (418) and Sharpfax SF-205 Electrostatic copying machine. Contact Pastor Brett Voigt, 431 Waverly St., Springville, NY 14141; 716/592-7638.

ADDRESSES

PASTORS:

Fastenau, Donald W., 20340 Iberia Ave., Box 445, Lakeville, MN 55044; 612/469-3392.
Huebner, Elton H., 3245 S. Pinewood Creek Ct #209, New Berlin, WI 53151.
Jones, Ralph L., P.O. Box 57-126, Taipei, Tawiwan 10098, Rep. of China; (02) 871-9926.
Krueger, Robert M., 1387 Armory Dr. N.E., Palm Bay, FL 32907; 407/727-2320.
Kruschel, Christopher P., 700 Hillside Ave., Apt. #8, Petoskey, MI 49770; 616/348-2633.
Lau, David B., 6096 New Copeland Rd., Tyler, TX 75703; 214/581-6887.
Lemke, Paul N., 777 S.E. 58th Ave., Ocala, FL 32671; 904/694-1861.
Lisk, Kevin J., 346 N. Main, Markesan, WI 53946; 414/398-3399.
Mann, Kenley D., 133 N. Fourth St., Medford, WI 54451; 715/748-2601.
Mueller, Paul M., 3461 Merle Ave., Modesto, CA 95355; 209/527-0563.
Nitz, Joel I., 5914 - 54th Way S.E., Lacey, WA 98503.
Paustian, Mark A., 3912 - 15th Ave. #7, Rockford, IL 61108; 815/226-9215.
Petersen, Timothy T., 3313 Newkirk Dr., Plano, TX 75075; 214/964-1257.
Piepenbrink, Leon E., 7568 Zinnia Way, Maple Grove, MN 55369; 612/420-9237.
Schmiege, Glen F., 2406 Stuart Ct., Madison, WI 53704; 608/244-5073.
Schmitzer, Alois III, 305 N. Main St., Box 2, Jenera, OH 45841; 419/326-5331.
Schoeneck, Timothy L., 539 S. Webster Ave., Green Bay, WI 54301; 414/433-0377.
Schultz, Adalbert F. em., 525 Millersville Ave., P.O. Box 8023, Howards Grove, WI 53083.
Schultz, Kevin K., 391 Phoenix Crescent, Orleans, Ontario, CAN K1E 1V6; 613/830-7525.
Sellnow, David D., 12104 E. 80th Pl. N., Owasso, OK 74055.
Smith, Jeffrey S., 1015 Craig Ct., Las Cruces, NM 88001.
Spaude, Martin P., 916 Northwood Dr., Appleton, WI 54911; 414/749-1363.
Straseske, Anthony L., P.O. Box 386, Eitzen, MN 55931; 507/495-3158.
Voigt, Kelly S., 3404 Argonaut Cr., Tallahassee, FL 32312.
Zak, Stuart A., 31 Kingwood Ct., Lake City, MN 55041; 612/345-2440.
Zell, Paul E., 7592 Banning Way, Inver Grove Heights, MN 53075; 612/457-5500.

TEACHERS:

Dahlberg, David L., P.O. Box 686, Minocqua, WI 54548.
Kassulke, Paul R., 7531 Banning Way, Inver Grove Heights, MN 55075.
Neujahr, James R., 323 Ledgeview Ave., Fond du Lac, WI 54935.
Rosenbaum, Kurt E., 17492 Ixonia Path, Lakeville MN 55044.
Woldt, Jon D., 8613 N. 60th St., Brown Deer, WI 53223; 414/355-1379.

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.

YOUTH MINISTRY WORKSHOP

A workshop for those working with high school age youth groups will be held September 30 to October 2 at the Yahara Center near Madison, Wis., beginning Friday evening and concluding at 1:00 p.m. on Sunday.

There will be two tracks; one for those who have not previously attended and one for returning participants. The workshop, sponsored by the WELS Commission on Youth Ministry, is intended for pastors, Christian day school teachers and lay people interested in building their skills in ministering to teens.

For further information or to register, contact Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53095; 414/261-0301.

ANNIVERSARIES

Kawkawlin, Michigan — St. Bartholomew (100th), September 11, 8:00 and 10:00 a.m. (noon dinner) and 4:00 p.m. (lunch to follow). Contact Pastor Fred Zimmerman, 2460 Fraser Rd., Kawkawlin, MI 48631; 517/882-1004.

Florence, Wisconsin — St. John (100th), September 4, 10:00 a.m. and 3:00 p.m. Noon catered meal and program. Contact Pastor J. S. Hering, P.O. Box 81, Florence, WI 54121; 715/528-3337.

Marshall, Wisconsin — St. Paul (100th), August 28, evening band/vocal concert; September 25 (confirmand reunion); November 6. Contact Pastor David Plocher, 216 Deerfield Rd., Marshall, WI 53559; 608/655-3691.

Milwaukee, Wisconsin — St. John (125th), November 13, 10:00 a.m. (noon dinner). Contact Pastor David Seager, 3829 W. Clinton Ave., Milwaukee, WI 53209; 414/352-2727.

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LIBRARY DEDICATION

The new Marvin M. Schwan Library on the campus of Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, will be dedicated in a special service on Saturday, September 10 from 12:00 to 12:45 p.m. All WELS members are cordially invited to attend. An open house for the general public will be held on Sunday, September 11 from 11:00 a.m. to 4:00 p.m.

ART EXHIBITION

The WELS Art Guild is seeking artists for its annual "Drawing from the WELS" art exhibition at Wisconsin Lutheran College. Anyone who is a painter, drawer, photographer or sculptor is invited to participate in the display to be held September 11 to December 28.

For further information contact Debra Heermans at the college, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

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.

NAMES WANTED

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

TALLAHASSEE, FLORIDA — Contact Mr. Peter Krafft, 904/561-8473.

BOSTON, MASSACHUSETTS — Pastor Thomas Fox, Pinewood Lutheran (Evangelical Lutheran Synod), 24 Wilmington Rd., Burlington, MA 01803.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

TALLAHASSEE, FLORIDA — Exploratory Mission, Capitol Inn, Apolachee Parkway, Tallahassee. Sunday 5:00 p.m.; BC/4:00 p.m. Contact Mr. Peter Krafft, 904/561-8473.

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As the chill of autumn hits the air, the thoughts of church councils turn to 1989, specifically the church's budget for 1989. Church experts contend that budgets are sterile things. What's really important, they say, are the programs funded by the budget and the objectives and goals of each program. All that is true, of course. But there is one thing the budget with its cold dollar figures can do: it can illuminate the priorities of a congregation. Each line item with its dollar figure is an ensign waving in the breeze. Sterile the figures may be, but they are not mute.

As the process of sorting out priorities and funding them begins in our 1,200 church councils, I would like to place before these councils a suggestion: Why not seriously consider a blanket subscription to the Northwestern Lutheran.

The cost of blanket subscriptions is substantially below the individual subscription rates, and many would be willing voluntarily to pay for the subscription in whole or in part if they were asked to do so. Thus budget costs would be reduced. In addition the payment of the blanket subscription may be spread over four quarters without a carrying charge.

But more important than the ease of financing are the benefits of the magazine itself entering every home in the parish. Being a confessional church, we are concerned about what bears testimony to our Christian faith, not only at our altars and in our pulpits, but also in our homes. There is not much literature in the public domain to which we can subscribe and much of the reading matter is verbal sewage.

Issue after issue the Northwestern Lutheran will reflect the WELS position: Subscription without reservation to the Holy Scripture and the Lutheran confessions. In faith and life we are bound to these two writings. We gladly recognize that there are Christians in other church bodies, but we also confess that the reformation of Luther restored the church to the bedrock of all Christian faith: Scripture alone, faith alone, grace alone.

In Robert Bellah's *Habits of the Heart*, Sheila is interviewed about her life-style. "What do you believe in?" she is asked. "I believe in me," she replied. There is a lot of Sheilaism going around today, the "privatization" of our life. It has afflicted our members. Ask any pastor. But it can also afflict congregations. Concerned with their own problems, worried about contamination by rampant secularism in society, disappointed with what they perceive to be denominational shenanigans, and gripped by an Amish vision of an idealized past, they too can "privatize" their faith. Like the stylites of old, they may ascend their pillars of stone to keep themselves pure.

The Northwestern Lutheran tries to "deprivatize," to give a vision of the kingdom of God at work in the world. In the homes of our fellow confessors. In the sister congregations worldwide. In our home and world mission fields. In our ministerial schools. Among those whom the Holy Spirit has called to special tasks in the church. Living in the year of our Lord 1988, we also "are compassed about with so great a cloud of witnesses." The purpose of the Northwestern Lutheran is not only to instruct, but in a "cloud of witnesses" to inspire and inform.

The Northwestern Lutheran's 1.4 million copies annually is the best mass media instrument we have. Counting our "pass on" readers, it has over 100,000 readers per issue. You can make it better by adding your names to our subscription list. We'll give you all the help we can afford. And wouldn't it be a fitting way to celebrate the Northwestern Lutheran's 75th anniversary next year?

James P. Schaefer

When evangelism committees brainstorm

by Gregory L. Jackson

The evangelism committee chairman called together a number of congregational leaders, in order to "brainstorm," a method he learned at the School of Outreach to discuss new program ideas without regard to cost.

Evangelism: "The idea is that we talk about creative program concepts without even considering their cost."

Christian education: "I think our problem is that few people know what we stand for."

Evangelism: "I've got it. We need an educational and inspirational brochure to reach out to prospective members."

Treasurer: "Isn't that going to be expensive?"

Pastor: "We have to discuss the idea without counting the cost."

Property: "OK. Then let's have something with regular features and news about the district. About 30 pages long."

Lutheran Women's Missionary Society: "With a different color cover each time."

Pastor: "We would have to call a second pastor just to write this."

The treasurer muttered under his breath: "The printing costs! The paper!"

Christian education: "We need to give it to our own members too. They need to be informed and inspired."

Treasurer: "We could pass it out at church."

Pastor: "No. People forget things we give away at church. Since cost is not counted during brainstorming, I think we should plan on mailing our brochure to our members and to our prospective members." He heard a huge sigh but did not need to look where it came from.

Stewardship: "We could always get a grant from the mission board and maybe have a monthly car



wash to pay for all this."

Treasurer: "Brainstorming is fine, but let's look at some figures. A new staff-member, full color covers, 20 different brochures a year, mailing and addressing costs. My guess is that \$75,000 might get us started."

Stewardship: "I've got it! Instead of doing all this ourselves, we could just subscribe to the *Northwestern Lutheran*."

Pastor: "You are right. Over 20 issues a year, color covers, high quality paper, directly mailed to each home."

Treasurer: "No deal. If we sent the magazine to our 50 households and 50 families on

our outreach list it would cost a fortune. *Forbes* costs me 30 bucks a year for one subscription!"

Stewardship: "I read it would cost \$5.00 a year per household for the *Northwestern Lutheran*. That is \$500 altogether."

Property: "That's still a lot of money in one chunk."

President: "Didn't I hear that we can pay in quarterly amounts? That's a little under \$90 each time."

Pastor: "Yes, we can do that. I count it as 2,200 invitations per year. The cost per issue is about 20 cents. We can't mail our congregational newsletter for so little, if we count the time it takes to produce our material, copy the originals, fold, staple and address."

Treasurer: "Really?"

Evangelism: "Let's do it. The next idea I have is to broadcast our services on TV. . . ." □



Gregory Jackson is pastor of Shepherd of Peace, Worthington, Ohio.