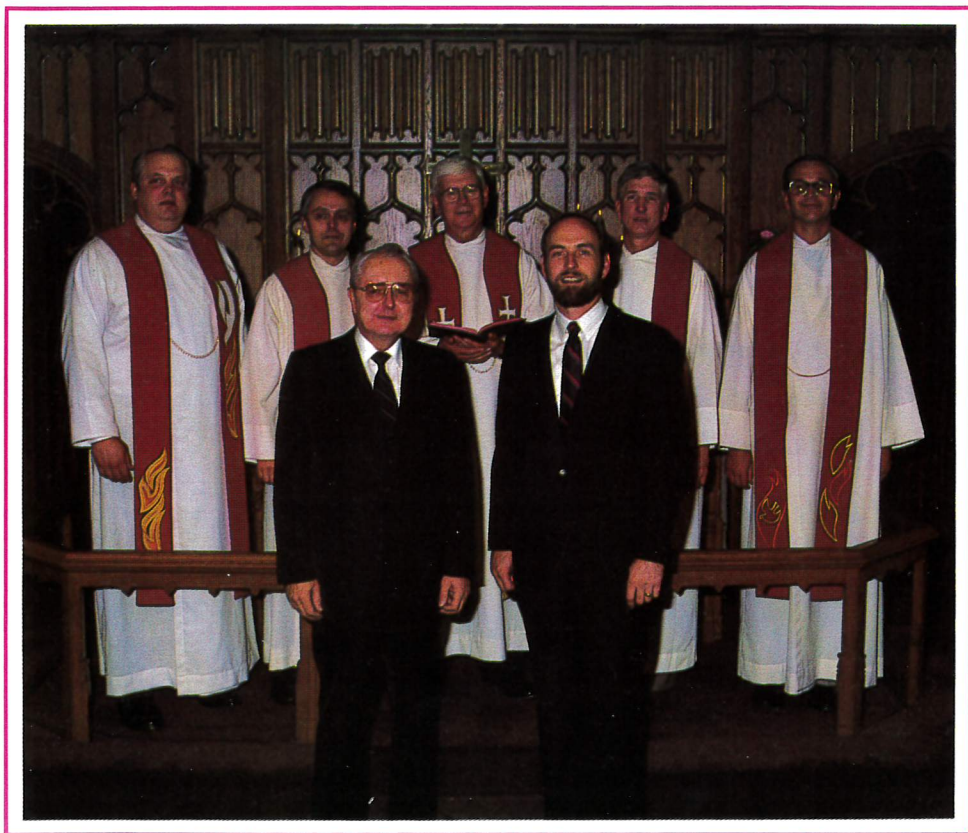
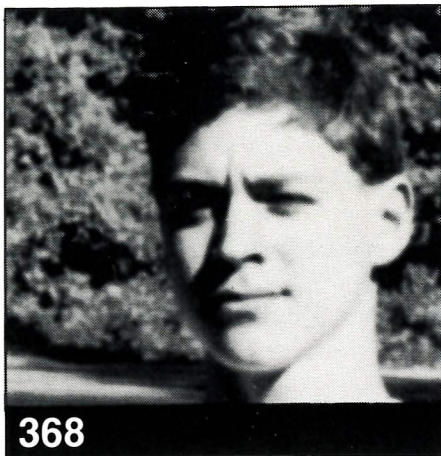


November 1, 1988

the Northwestern Lutheran





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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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

NOVEMBER 1, 1988/VOL. 75, NO. 19

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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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Refuge and strength

by Robert H. Hochmuth

The God of Jacob is our fortress (Psalm 46:11).

For the miner's son, thrust into combat on the side of God's truth and often threatened by ominous forces, this psalm provided the Spirit's antidote for fear. It roused him to voice faith's confidence in his battle hymn: "A Mighty Fortress."

The God of Jacob inspires trust. Recall how he showed mercy even to that undeserving cheater fleeing home and again when returning as a defenseless exile (Genesis, chapters 28-35).

Concentrating on defense

Sinners do not win their own salvation. It is Christ's accomplishment, gained for us by his struggle, guaranteed by his resurrection victory. The battle now is to guard and keep what Jesus has bought at so high a cost.

He forewarns us that hell's forces are bent on demoralizing us through disaster, doubt and deception. A treacherous world continues its incessant appeal to our fleshly appetites — pride, ease, carnal security.

In Luther's day the agents of Satan's hostility included rulers, church leaders and infidel Turks, all marshalled to annihilate believers upholding the good news of forgiveness and new life offered to sinners free as a gift for Jesus' sake. For some the enmity spelled martyrdom.

Constantly beset, Brother Martin and his comrades had their hands full defending their commitment to Scripture, fortifying faith under attack and shielding those still weak in knowledge and conviction.

The heartaches and the scars of this defensive battle are bared in his hymns. "Keep us steadfast; defend Your Christendom," he pleaded. This motif runs all through "A Mighty Fortress."

Thanks be to God for the courage and constancy he forged in our forefathers in answer to these prayers. For us likewise facing Satan's assault, he will be a refuge and sure defense.

Offense too

With emphasis on defense so pronounced in our Lutheran heritage, we need to take care that we do not lapse into a fortress mentality interested predominantly in the security of those inside the citadel.

Jesus sends people with his light to invade a dark world. Pretensions of merit are to be demolished; strongholds of self-righteousness to be torn down. There are lost souls to be won.

The Lord of the heavenly hosts deploys them not only to guard his people, but to invade Herod's domain proclaiming a Savior's birth. On Easter they penetrate death's realm to herald the resurrection and relay heaven's message to disciples. It's not: "Hurry and find refuge"; it's: "Go and tell."

Believers are called to take up God's offensive, relying on him as our strength and carrying his offer of forgiveness and new life to POWs held captive in Satan's camp.

For this too Martin toiled. When he was not being forced to raise the shield, he could wield the sword of the Spirit, advancing the spread of the sure word for the benefit of souls still groping futilely in tangles of superstition.

He labored to put the Bible in clear language for all the people, not merely to protect the faith, but to extend its sway. His writings reveal he had the heathen in mind too as beneficiaries of the truth he capsulized in the catechism.

His lectures repeatedly made the point that after we have received the forgiveness of sins together with the Spirit's joy and peace, something remains to be done. "Go, and do not be silent," he exhorts. "You are not the only one to be saved; the remaining multitude of men should also be preserved."

God help us to appreciate how vital is this element in our heritage. Martin made it singable in his mission hymn:

May God bestow on us his grace,
With blessings rich provide us,
And may the brightness of his face
To life eternal guide us
That we his saving health may know,
His gracious will and pleasure,
And also to the heathen show
Christ's riches without measure
And unto God convert them. □



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

The one thing we cannot give up

Spiritual renewal is becoming a watchword in the Wisconsin Evangelical Lutheran Synod. Almost everyone recognizes the need for it. Maybe some people are anticipating some new techniques for achieving it.

But what do we have to offer? Foolishness. That bears repeating: foolishness. It is called foolishness in the Bible. It is called that in quite a number of places by the apostle Paul, a man who preached it himself. He frankly admitted that it was foolish to natural man.

Basically, what we have to offer is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

God did it all. Man does nothing. By the standards of human intelligence, this is ridiculous.

Sensing this, those who proclaim it are under pressure to make it more palatable. They are under constant temptation to dress it up to conform more with the way man thinks it ought to be. After all, no one likes to appear deficient in intelligence.

But try as they may, they cannot make it more intellectually acceptable. They cannot pretend that it is what it isn't. It is the product, not the way it is presented, that makes it unacceptable.

But the problem lies with man as he is by nature. That is why this preaching sounds foolish. "The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him." Scriptures support this: "The world through its wisdom did not know him (God)."

Since man by his own wisdom could not even find God, or understand how God thinks, he acted according to his wisdom. "God was pleased through the foolishness of what was preached to save those who believe."

Foolish it may be according to human judgment, but our faith does not rest on "man's wisdom." It rests "on God's power." Martin Luther was right when he wrote, "I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him."

Other approaches may appear as we undertake a spiritual renewal in our midst, but this is the one thing we cannot give up.

Immanuel G. Frey



*Immanuel Frey
is a retired pastor
living in
Phoenix, Arizona.*

In expectation of Judgment Day

by James A. Aderman

Christians yearn for Judgment Day. It is the day Jesus "comes to be glorified in his holy people and to be marveled at among all those who have believed" (2 Thessalonians 1:10). But it will be a much different day for those who are not Christians. Read 2 Thessalonians 1:3-12.

Jesus' return will be unexpected

Being fully aware that the Savior's second advent is imminent will blunt the surprise of the last day for believers. But when Jesus blazes his way through the clouds accompanied by his army of mighty angels (2 Thessalonians 1:7) those who have rejected him as their Savior or failed to believe in him will fall to the ground shaking in surprise-induced terror. One reason: "The day of the Lord will come like a thief in the night. While people are saying, 'Peace and safety,' destruction will come on them suddenly, as labor pains on a pregnant woman, and they will not escape" (1 Thessalonians 5:3).

Jesus' return will bring judgment

But the level of terror generated by the shock of Jesus' return will pale in comparison to the terror bred by Jesus' punishment. "He will punish those who do not know God and do not obey the gospel of our Lord Jesus" (2 Thessalonians 1:8). Punishment will be meted out to all those who are ignorant of who the true God is. Said another way, those who have failed to "obey the gospel," that is, failed to believe that Jesus is their Savior, will also be forced to pay the price of their sinfulness themselves.

The punishment awaiting those who have rejected God's grace is described in two ways: "everlasting destruction" and being "shut out from the presence of the Lord and from his majesty" (2 Thessalonians 1:9). Everlasting destruction is destruction which knows no end and which happens continually (Matthew 25:46, Mark 9:48).

This punishment also includes being shut out from Jesus' presence and majesty. Unlike believers who will be "with the Lord forever" (1 Thessalonians 4:17), unbelievers eternally will be denied even a modicum of his goodness and grace (Matthew 7:23, 2 Peter 2:4-9).

Jesus' return motivates Christians to action

How do we Christians feel about the eternity unbelievers will face? The temptation is to take smug comfort that as exasperating as non-Christians may be, when "Jesus is revealed from heaven," God will "trouble those who trouble you" (2 Thessalonians 1:6,7).

But God inspired Paul to advise an attitude quite different. "Always try to be kind to each other (fellow Christians) and to everyone else" (1 Thessalonians 5:15), even those who torture and torment you for your faith (Romans 12:9-18). Is there a greater kindness than sharing the gospel? Would there be anything more cruel than to keep the secret of escaping God's wrath on Judgment Day to ourselves?

Knowing how indescribably horrific hell is, Paul prayed fervently and frequently that none of the Thessalonians would fall victim to unbelief and would be crushed by God's burning wrath on the last day (1:11,12). Paul shared the same concern for the unbelieving there (Romans 10:13,14; 2 Corinthians 5:18-20).

But he did not stop with prayer. Paul did everything he could to make his prayer reality. He wrote two letters there. He sent Timothy to minister there in spite of personal difficulties (1 Thessalonians 3:1,2). He would later return to minister there himself (Acts 20:1-3).

We who live with one foot in glory also pray for fellow Christians, and we pray for all others too (1 Timothy 2:1). But we can't just pray. We need to reach out with God's love to these people through grace-filled lives and gospel-filled words so others may be rescued through Jesus.

Judgment Day and the hell which will follow for the unbeliever is much too horrendous and hideous for us Christians to blithely allow others to face without Christ. Is it any wonder our day-to-day marching

orders from Jesus himself are "Go and make disciples of all nations?" (Matthew 28:19). □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

And forgive us our trespasses as we forgive those who trespass against us

by Wayne A. Laitinen

Dear Father — Sin. What a strange word in our modern vocabulary. Listen! Our world speaks a different language. What you call sin, our world calls “asserting one’s individuality,” or “choosing an alternate life style.” It is no longer a matter of offending your universal decrees. It has become a matter of personal taste. We have no sins, we have only diseases. If we have trespasses, they are genetically transmitted.

We say that a man is no more to blame for excessive drinking than, let’s say, being born with blue eyes. Homosexuals are not guilty of suppressing the truth. They are simply “wired wrong.” With such rationale the divine Engineer is unceremoniously dumped into the stained-glass archive along with phrases like, “I have sinned,” “Forgive me,” and “You are forgiven for the sake of Christ.” We have become like God!

Father, preserve us from this world’s way of thinking. Help us to recognize our sins — all of them — as rebellion against you which deserves eternal hell. We sincerely repent of them and find joy in the blood of Jesus Christ, your Son, who purifies us from all unrighteousness.

Your forgiveness is essential if our prayers are to be heard. Carrying requests to your throne with a guilty conscience is as effective as moving a beach with a

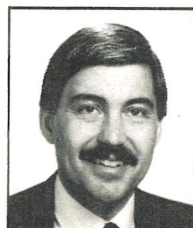


sieve. We cannot confidently pray for our marriages when our anger against our spouses is unforgiven. How can we pray for financial assistance when we have not had a change of heart about robbing you of “tithes and offerings”?

How can we pray “thy kingdom come” when we are burdened with promoting our own comfortable little kingdoms? In fact, burdened consciences don’t seek you at all. They only fashion fig leaf aprons and hide behind trees. Thank you, Father, for the forgiveness that gives us the freedom to pray confidently.

Now for the hard part (hard for us, not for you, Father). Help us to forgive as completely and as often as you have forgiven us.

You have taught us that the words, “This time I will not forgive him,” are the death rattle of faith. Keep our eyes fixed on Jesus’ cross, the source of our comfort. Help us to live and die with the prayer, “Father, forgive them . . .” on our lips. When the opportunity arises, help us to reinforce our good will with kind words and loving actions. Then we will be seen as your true children. □



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

Jacob Luther

reformer's brother

by Dennis A. Kastens

Wright brothers, Rockefeller brothers and McDonald brothers enhanced each other's performances in industry and invention. Would they have done as well without such relationships? Historians indicate likely not.

Dr. Martin Luther also had a sibling of considerable assist to him, Jacob Luther, his only brother to survive to maturity. He stood by the reformer spiritually, financially and in other ways during an engaging and notable career. Would Luther have done as well without him? Until recently there was insufficient information to provide an accurate answer.

However, an eight-page funeral oration, delivered at the time of Jacob's passing, January 18, 1571, as an octogenarian in Mansfeld, East Germany, gives a clear reply. This document, drafted by the Rev. Cyril Spangenberg, Jacob's pastor for 18 years, was discovered lately in the Giessen University archives. It reveals penetrating insights into the personality of Jacob, informs of a remarkable bond which existed between the brothers, and relates how extensively Jacob supplied monetary, intercessory and familial help to this brother he regarded so highly. Already in childhood Jacob asked to sit side-by-side at mealtime with Martin and he preferred not to play with other children unless the latter accompanied.

Although this companionship discontinued after 1497 when Luther left home for boarding school in Magdeburg, the two remained closest of friends during the ensuing decades.

When Luther was summoned to the Diet at Worms in 1521, with his future in peril, Jacob kept in prayerful contact as his brother made the two-week journey from Saxony to the historic city. He would have been willing to risk his life to stand by his brother. However, it was not until after that assembly, when the Protestant champion was returning home, that Jacob was able to join the caravan. This enabled Jacob to be with his brother in the wagon when the reformer was kidnapped by would-be robbers, to prevent his being lynched since he was under the Imperial Ban. (This fact was not known until discovery of the funeral oration.)

When Luther was in seclusion during the drafting and signing of the Augsburg Confession, Jacob, together with Chancellor Casper Mueller, traveled to the Coburg Castle on June 30, 1530 to fortify him. The intimacy between the brothers moved Jacob to do this and also to comfort Dr. Martin who was still grieving over the recent passing of his father, Hans Luther.

After Jacob became a member of the Mansfeld Council and achieved prominence as successor to his father in the copper smelting industry, he had the status and esteem to officially represent his brother when called upon to settle disputes between lower nobility and commoners.

From February 20 to 22, 1546, Jacob participated in the lengthy funeral procession from Eisleben, through Halle, to Wittenberg where the reformer was laid to rest. In this entourage he held a position which reflected the high regard the reformer had for him, for he had been appointed guardian for the underage children and upheld the widow and children along that route. Later, when the widow expired, he served as executor of the estate, just as he had done a generation earlier at the time of his parents' passing.

Besides being an obliging, generous and ever-helpful brother, Jacob assisted Luther even more by maintaining a firm confidence in his Savior and living a reputable Christian life. Jacob came to a personal belief, as did his parents, his wife and the Mansfeld parishioners, in the restored gospel of God's free grace through faith in Christ, not for reasons of loyalty to his brother, but by conviction of conscience through the study of the Scriptures. This was warmly expressed in the funeral sermon, based upon his favorite Bible passage, John 3:16.

The oration concludes with the crowning exhortation: "God help us also, in our appointed time, to depart in his grace. Amen." □



Dennis Kastens is pastor of Good Shepherd, Collinsville, Illinois. (The author gratefully acknowledges the research done by Dr. Roland Sander of Magdeburg, East Germany, and Guenter Luther of Berlin, West Germany.)

Our godson, *Joshua*

by Bonnie Wasser

Mentally retarded and emotionally disturbed were the most unsettling labels for our godson Joshua. Disruptive, unattached, abused, neglected, belligerent and destructive were among the others he'd "earned" after years of abuse and neglect.

We met 12-year-old blue-eyed, blond Joshua in September 1984 after his adoptive placement with a family in our church. They asked us to be his baptismal

sponsors. Because of their lax church attendance we asked Joshua to attend with us those Sundays they didn't.

As months passed it was obvious things weren't going well. We prayed for all, encouraged them to discuss their fears and shared things learned while raising our eight kids — three by birth and five by adoption. Sundays we took Josh home with us to give them a break — and with relief returned him in the evening. Occasionally we remembered our promise made at the baptismal font — about caring for him if he lost his parents — and prayed harder.

Finally the inevitable happened: the placement disrupted. While with them Josh had broken many things, lost many things, set fire to a few things and created havoc. On Josh's side was the fact they had expected more than he could do or give. Yet now — did we let Josh disappear back into the system and break our promise? Or did we ask to take a child we might not be able to parent either?

We told ourselves that Social Services wouldn't place him — with so many problems — in a family with eight kids. Yet — there was that promise. We came up with an "inspired" compromise. The family

said Josh would be institutionalized — for his behavior. We called his worker, explained who we were and asked if we could take Josh for visits while he was institutionalized.

She responded, "Oh, but we're still hoping to place Josh in a family. I've heard good things about your family. Would you consider taking him as a foster child?" This was not the way my "inspired" idea should be going so I began listing our concerns and shortcomings. When I finished, she pointed out our adoption experience and asked, "Would you consider trying?"

That weekend we discussed little else and finally faced reality when our older kids said in exasperation, "Mom — Dad, say yes and get it over with. He's your godson." The next morning we called and said we wanted to try. The next day Joshua came home and our long hot summer began — on April 30.

As expected, Josh was bossy and belligerent to his new sisters and brothers using an amazingly large vocabulary of objectionable words.

He had a thing for matches; we learned to sniff for smoke and sulphur when walking around our multi-level home.

He ate each meal as if it were his last; reluctantly we limited him to three helpings so he didn't vomit after every meal.

He talked mumble-jumble for hours — not caring that no one was responding — only that someone else was there.

In school he was obnoxious and threw tantrums. We told his teacher "Good luck. If you find something that helps, call us."

When school ended in June we faced his problems full time. Usually I'd left our kids — aged 12 to 20 — a few hours to work part time. Josh couldn't be left — nor could I take him with me.

Things got broken — or couldn't be found — like the trimmers for Josh's weekly job trimming around shrubs and trees. We began building the bank account

of our local hardware store buying trimmers.

He was grounded from riding his bike because he kept making U-turns on the road — in front of cars. His favorite clothes were found cut up whenever he found a pair of scissors . . . or maybe he knew where the missing trimmers were.

He polled the neighbors asking whether he could live with them when he left our house. On the “good” days we explained we were Josh’s ninth family in 12 years so he felt insecure; on the “bad” days we asked if they’d take him!

He “forgot” to do everything — from taking a bath to setting the dinner table (we thought it might help him learn to count), to using deodorant, to coming inside when it was raining.

We talked to psychologists and therapists and were told, “I’ve never dealt with a child with all his problems. Good luck.”

We prayed, tried to keep things in perspective, learned what passive resistance means (that’s when Josh agrees to feed the dog and then puts the dish beyond the dog’s reach because he didn’t really want to feed the dog), and bought a carpet steam cleaner for the times Josh “accidentally” dropped things like lasagna pans (full, of course).

Yet, by summer’s end, there were improvements. I could take him grocery shopping without him hugging the people waiting ahead of us in the checkout line. He could find each hymn at church before we finished singing it. Occasionally he’d say he was going to do something nice, and then actually did it.

At Christmastime we learned of sisters — 12 and 14 — in need of a family and said, “We’d like them to be our daughters.” Both girls reacted to Josh with bossy negativism. Ten “old” Wassers quickly and firmly told them Josh was to be treated with respect! Suddenly it dawned on us we liked having him around. If you needed a smile, smile at Josh. If you needed help, ask Josh. If you wanted to find someone, ask Josh. And we realized somewhere our prayers had changed from “give us the strength to endure” to “give us the wisdom to help our Josh.”

The day finally came — 16 months after his arrival — 23 months after our promise at his baptism — when we were ready to finalize Josh’s adoption. Some days it was still hard to live with him, but the thought of ever letting him go was intolerable.

Trying to explain I told Josh, “We didn’t know it, but God knew we needed a son to teach us special things. So God moved that boy named Joshua to another family and at his baptism we promised if someday Josh didn’t have a mother or father to tell him about Jesus, we would. Then when the family couldn’t be Josh’s forever family, God helped us remember our promise. He knew all along you were meant to be our son. Now the judge will sign papers in court so everybody else will know too.”

Did Josh understand? When I asked, he hugged me and said, “I’m glad you and Dad promised. Now



Bonnie and Bob Wasser with fifteen of their sixteen children at their son’s summer wedding. Back row: Bryan, Craig, Tracy, Bob, Lisa and Rob, Steve, Josh. Middle row: Tara, Heather, Bonnie (seated), Sari, Sherry, Heidi. Front row: Tamara, Shannon, Carey, Tanya.

you’ll be my mom and dad forever. Does that mean with Jesus in heaven too?”

Yes, Josh, I do believe that means in heaven too. In heaven where you and I will have no imperfections — where the scars of abuse will be gone — where man’s inhumanity to a child will finally be erased. Until then? Until then we’ll depend upon the Lord to help us help you here on earth, and we’ll give thanks and praise to the Lord for his wisdom.

No regrets, Joshua — why did we even hesitate? □

Bonnie Wasser is a member of First Lutheran, Lake Geneva, Wisconsin.

God's word — still relevant



Recently I happened to tune in on a radio talk show. The topic centered around today's morals. One of the panelists, a pastor, regularly quoted Scripture. The message that came through from several of the callers, however, went something like this: "The Reverend has a right to his opinion, but we have to explore other alternatives too."

That's quite typical of today's attitudes on almost any subject. Truth is relative. There are no absolute standards. The Bible may have been a fine book in its day. But with all the changes that are taking place in the world, how can it possibly be relevant for the needs of 20th century men and women? And there are days when we're almost tempted to agree with them, because we seem to be offering a product that people no longer want.

What we dare not overlook, however, is that some things have not changed. People, for example, have not changed. The Bible makes no distinction between people today and those who lived centuries ago when it says, "There is no difference, for all have sinned and fall short of the glory of God." A careful search of our own heart and a casual glance at the world around us will quickly convince us of that truth. People, as always, are still conceived and born in sin, enemies of God, spiritually blind, spiritually dead, inclined only in the direction of evil.

But fortunately our merciful God hasn't changed either. For though all have sinned, they "are justified freely by his grace through the redemption that came by Christ Jesus."

Perhaps we have wished for a simpler word than "justification" to express God's forgiveness. But it's not really that difficult. It simply means that God has already declared you and me and every guilty sinner righteous because of the sacrifice of Jesus Christ as our substitute. God now looks upon you and me and every guilty sinner as forgiven, completely righteous in his sight, not because of anything we have done or can do, but solely and alone because of what Christ has done for us. That's the heart of our preaching and teaching the year around, with special emphasis during this Reformation season.

That word still communicates. It still speaks to people's foremost needs today. Because God has preserved that word for us, we still have a mission. And that mission is not to be an action group that offers solutions for all the social and political ills of our day. Our mission is to proclaim the whole counsel of God for the salvation of souls.

Grateful for our Reformation heritage, may we become more frequent and fervent in our prayers, more daring and courageous in our witness, more generous and lavish in our giving, more God-like and Christ-like in our living so that the word of life may be brought to perishing souls in our neighborhood and throughout the world.

Carl H. Muecke

by Paul E. Kelm

Please address our church's stand on capital punishment, with biblical proof other than Romans 13. How can we be the final judge and jury when a person convicted of murder insists he is innocent?

In reordering the world after the flood God established the principle that the life of a murderer is the price of justice, and he gave the reason. "Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God has God made man" (Genesis 9:6). The exception of Cain from capital punishment only demonstrates that this principle of "life for life" was inherent in God's social order from the beginning (Genesis 4:14,15).

In the theocracy of Israel God prescribed capital punishment for murder, adultery, kidnapping, sorcery and even incorrigible disregard for the Fourth Commandment. To safeguard the innocent, God provided an "appeal system" in the cities of refuge and insisted on two or more witnesses. Yet in doing so God affirmed the principle of justice we call capital punishment. "Anyone who kills a person is to be put to death as a murderer only on the testimony of witnesses. . . . Do not accept a ransom for the life of a murderer, who deserves to die. He must surely be put to death" (Numbers 35:30,31).

Jesus, who came not to abolish the Law or the Prophets but to fulfill them (Matthew 5:17), acknowledged a Roman governor's authority from God to exercise capital punishment in John 19:11 (cf. also Matthew 22:21). It is that authority which Romans 13 and 1 Peter 2:13,14 affirm. Exacting justice was and is the prerogative of government, however constituted, in God's indirect rule of his world.

Christians today owe obedient respect to their government, whether or not that government employs capital punishment. Our church acknowledges the right of government to apply capital punishment as God's "agent of wrath to bring punishment on the wrongdoer" (Romans 13:4). And if we are consistent in our teaching of God's word, we will affirm God's principle of justice that one's own life is the price of willfully taking the life of another.

Social Darwinism, which applies evolutionary theory to modern psychology, anthropology and sociology, will not accept the rationale of Genesis 9:6 for capital punishment. Humanism, which replaces God with collective mankind and God's revelation with relativistic reason, will not understand the justice of a holy God. Christians living in an age dominated by social Darwinism and humanism need to sort out the source of their opinions.

When government — whose jurisprudence will be based on some system of reason — legislates capital punishment and asks its citizens to serve as jurors, those jurors act as government. Their moral responsibility is for honest and consistent application of judicial law, not for the life of a person convicted of a capital crime. They judge because government *must* judge. The possibility of error no more negates the legitimacy — and even necessity — of their

life-and-death decision than does the fact of our inability to read hearts negates the legitimacy and necessity of the church's verdict of excommunication.

The "final" judge is not we, but God. He entrusts the responsibility of judgment, to the state in its God-oriented sphere of life and to the church in its sphere. Our responsibility as members of the church is to assure that people face their final judge with the knowledge that Jesus gave his life for their acquittal and eternal life. Our responsibility as Christians is to pray and work for the best possible government of temporal life. Toward that end God endorsed capital punishment.

***Is alcoholism a disease? The American Medical Association, Alcoholics Anonymous and others seem at odds with a recent Supreme Court decision apparently based on the book Heavy Drinking: The Myth of Alcoholism As a Disease by Dr. Herbert Fin-
garette. Does our church offer material that would help families with the problem of alcoholism?***

I am not competent to judge whether the psychological and biochemical effects of alcohol in abusers of this substance constitute a disease, or whether some may have a predisposition toward alcoholism. The definition of "disease" is itself at issue. That one does not "catch" alcoholism in the same way as one does a viral or bacterial disease is apparent. That some who've abused alcohol become incapable of controlling their consumption is demonstrable. That the effects of alcoholism on the body are degenerative is unquestioned. It is not really an issue of Christian debate whether alcoholism is a disease or not.

However, when the definition of alcoholism as a disease is used to rationalize away the alcoholic's moral responsibility for his drunkenness, *that* is an issue of Christian contention. Drunkenness is a sin clearly condemned by God, whether or not alcoholism contributes to that sin (1 Peter 4:3). Drunkenness opens the moral floodgate to further sins (Ephesians 5:18). Impenitent continuance in the abuse of alcohol destroys spiritual life and forfeits eternal life (Galatians 5:19-21). Only contrite acknowledging of one's sin against God, self and others, coupled with faith in Jesus Christ for forgiveness and the strength to overcome alcohol's stranglehold on the will, is *Christian* "treatment" of alcoholism.

Please contact Wisconsin Lutheran Child and Family Service (6800 North 76th Street, Milwaukee, WI 53223; 414/353-5000) for information on Christian counseling and support groups for alcoholics and their families.

Send your questions to QUESTIONS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is director of the synod's spiritual renewal program.

Master hymn list

Choosing the hymn tunes

Listing three

Some years ago, when the Supreme Court was wrestling with the question of defining pornography, one of the frustrated justices came up with his own highly subjective, and perhaps rather arbitrary criterion: "I'll know pornography," he said, "when I see it." The average worshiper might well want to apply a similar criterion when describing the characteristics of a good hymn tune: "I'll know it, when I hear it." There is admittedly much subjective judgment involved in selecting hymn tunes for a hymnal. A tune that might be moving, inspiring and easily singable in the judgment of one worshiper might be completely uninspiring and unsingable to another.

As the members of the subcommittee selecting tunes for a new WELS hymnal have begun their work, they have already become aware of sharply differing responses of entire congregations to a number of hymn tunes. Some congregations, for example, found some of the new tunes in the *Sampler* stimulating and enjoyable to learn. Others found those same tunes "unsingable." The same can often be said about the reactions of individual committee members to various tunes, including some of the tunes now found in *The Lutheran Hymnal*.

As it goes about its work of matching tunes with

hymn texts for the new hymnal, the Hymn Committee obviously needs to be guided by more than each member's personal tastes and preferences. At one of their first meetings over three and one-half years ago, the committee members agreed on a number of general guidelines for the selecting of hymn tunes, including the following:

- 1) the tunes must be suitable to the texts
- 2) the hymns should be singable by most of the congregations with reasonable effort
- 3) the committee should strive to avoid the overuse of repeated tunes
- 4) historical or other considerations may dictate the inclusion of some more difficult tunes

Determining the suitability of a tune for a hymn text involves certain subjective judgments on the part of hymnal preparers. If a tune is suitable to the text, it carries the message of the text well. Often, in fact, a sturdy or moving tune will make a hymn with a weak text more popular than it probably deserves to be.

Selecting suitable tunes for texts involves a careful attempt at a proper "marriage" between what music and text convey. For example, hymn texts expressing worship and praise will be carried well by joyful tunes in a major key. Hymn texts with a simple message call for simple, uncomplicated tunes. Texts expressing more serious subjects are best served by more solemn tunes.

The singability of a hymn tune (guideline 2) may well be determined by the willingness of church musicians

Palm Sunday

All Glory, Laud, and Honor
Hosanna, Loud Hosanna
Ride On, Ride On, In Majesty

Maundy Thursday

The Death of Jesus Christ, Our Lord
'Twas on That Dark, That Doleful Night

Good Friday

O Darkest Woe
O Perfect Life of Love
The Seven Words on the Cross
There on Calvary (MISC)

Easter

Alleluia, Alleluia, Give Thanks (W III)
At the Lamb's High Feast We Sing (LW)
Awake, My Heart, with Gladness
Christ is Arisen
Christ Jesus Lay in Death's Strong Bands
Christ the Lord is Risen Again
Christ the Lord is Risen Today
Christ the Lord is Risen Today; Alleluia!

Come, Ye Faithful, Raise the Strain

Hallelujah! Jesus Lives!
He is Arisen! Glorious Word!
He's Risen, He's Risen, Christ Jesus, the Lord
I Know that My Redeemer Lives
Jesus Christ is Risen Today, Alleluia!
Jesus Christ, My Sure Defense
Jesus Lives! The Victory's Won
Like the Golden Sun Ascending
Morning Breaks Upon the Tomb
The Day of Resurrection
The Strife is O'er, the Battle Done
This Joyful Eastertide (LW)
Today in Triumph Christ Arose (LW)
Triumphant from the Grave (LW)
With High Delight, Let us Unite (LW)
Ye Sons and Daughters of the King

Ascension

A Hymn of Glory Let Us Sing
Alleluia! Sing to Jesus (LBW)
Draw Us to Thee
Hail the Day that Sees Him Rise
On Christ's Ascension I Now Build
See, the Conqueror Mounts in Triumph
Up Through Endless Ranks of Angels (LW)

and congregations to work a bit at learning tunes. Unfamiliarity usually breeds fear, sometimes even resentment. And first impressions may not always be accurate. Hymn tunes that impatient worshipers may quickly and somewhat unfairly brand as “difficult” and even “unsingable,” may well with a little practice and patience become personal and congregational favorites.

There are certain hymn tunes in *The Lutheran Hymnal* which our Hymn Committee feels may be overused. One tune (*O du Liebe*, TLH 37) is used with seven different hymn texts. Several other tunes are used with six different texts. There is no question about the greatness and singability of these melodies. But if some of the texts are set to different tunes, congregations will be given the opportunity to learn and enjoy an ever greater number of tunes than they do now. This should be enriching for their worship. New tunes, however, will not be introduced just for change’s sake. Tunes that for most congregations are “married” by years of frequent use to a particular text will be retained with that text. And before they change the tunes for any hymns in TLH, the committee members will have to be convinced that the new tune does a better job of carrying the text.

Though singability is perhaps the most desirable quality in a hymn tune, not all tunes in our new hymnal will prove to be singable for everyone. Some less familiar tunes, including tunes now in TLH, will be retained with their present texts for historical purposes, as part of that core of hymns that should be

passed down to posterity.

New tunes, written in a more modern style, will seem different, even strange, when they are first introduced. Some congregations will find these new tunes stimulating and enriching. Others may not want to learn them or use them.

But with the rich variety that a hymn book containing 600 hymns affords, our congregations will, as they become familiar with a new hymnal, employ both old tunes with which they are familiar and new tunes which they will learn to sing.

The following is a list of the hymns tentatively selected by the Hymnal Committee for inclusion in the new hymnal for the seasons of Palm Sunday through End Time. “End time” is a new church year heading, pulling together hymns from the “Judgment and Life Everlasting” sections in TLH. This was done to reflect the fact that our Church Year closes with an emphasis on the last things: death, judgment and eternity.

The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. We invite your comments on the chosen hymns. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

— Harlyn J. Kuschel

Harlyn Kuschel is pastor of Zion, South Milwaukee, Wisconsin and a member of the Hymn Committee. (Other members of the committee are Elfred Bloedel, Richard Buss, Mark Jeske, Kermit Moldenhauer and Loren Schaller.)

Pentecost

Come, Holy Ghost, Creator Blest
 Come, Holy Ghost, God and Lord
 Come, Oh, Come, Thou Quickening Spirit
 Creator Spirit, by Whose Aid
 Hail Thee, Festival Day (LW)
 Holy Ghost, with Light Divine
 Holy Spirit, Ever Dwelling (LW)
 Holy Spirit, God of Love
 Jehovah, Let Me Now Adore Thee
 O Holy Spirit, Enter In
 O Holy Spirit, Grant Us Grace
 O Spirit of Life, O Spirit of God (TH, 1982)
 We Now Implore God the Holy Ghost
 When God the Spirit Came (W III)

The Holy Trinity

Come, Thou Almighty King
 Father Most Holy, Merciful, and Tender
 God the Father, Be Our Stay
 Holy, Holy, Holy, Lord God Almighty
 Oh, that I Had a Thousand Voices

St. Michael and all Angels

Around the Throne of God a Band

Lord God, We All to Thee Give Praise
 They Leave Their Place on High (SC)

Reformation

A Mighty Fortress Is Our God
 In Trembling Hands, Lord God, We Hold (MISC)
 Lord, Keep Us Steadfast in Thy Word
 O God, Our Lord, Thy Holy Word

End Time

Day of Wrath, O Day of Mourning
 Forever with the Lord
 Great God, What Do I See and Hear?
 Jerusalem the Golden
 Jerusalem, My Happy Home
 Jerusalem, Thou City Fair and High
 The Day is Surely Drawing Near
 Wake, Awake, for Night is Flying

Key to abbreviations

LBW — *Lutheran Book of Worship*
 LW — *Lutheran Worship*
 MISC — *Miscellaneous Sources*
 SC — *The Summit Choirbook*
 TH, 1982 — *The Hymnal, 1982*
 W III — *Worship III*

Damnation for those supporting abortion . . .

Alluding to democratic presidential nominee Michael Dukakis an Orthodox bishop has declared in a pastoral letter that those who claim to be members of the Orthodox Christian faith while supporting legal abortion are "deluding themselves and are in danger of eternal damnation." The letter by Bishop Herman of the Orthodox Church in America is part of an effort to revive questions raised several months ago about Dukakis' religious standing. "As long as he is for abortion, there's no way that he could be a member in good standing" of an Eastern Orthodox denomination. The Orthodox Church in America and the Greek Orthodox Archdiocese are the two largest Eastern Orthodox denominations in the country. Although separate bodies, they are regarded as part of the same faith and hold to the same basic moral and theological tenets.

Collection of clothing suspended . . .

Catholic Relief Services has announced it will suspend its annual collection of clothes after more than 40 years because of changing needs. In a letter to all Catholic bishops CRS said that it has switched its focus because of the increased costs of transportation and declining government transport grants. In addition, CRS said, the rise of textile industries in developing countries has been accompanied by restriction by some local governments on the import of used clothing. Henceforth, the agency said, it will collect clothing as need arises. For the next two years CRS will be able to meet its needs with the existing surplus in its New Jersey warehouse.

Shroud of Turin called a forgery . . .

Since the Middle Ages the Shroud of Turin has been venerated by many as the burial cloth of Jesus. The apparently blood-stained relic bears the clear imprint of a young man's face and thorn-crowned head. In late August, however, Cambridge University professor Richard Lockett, an expert on the history of the shroud, wrote in the London Evening Standard that "1350 A.D. looks likely" as the year the shroud was forged. Several years ago the Vatican agreed to subject the shroud to radiocarbon dating which reputedly reveals ages within 50 years. Samples of the garment, each no larger than a postage stamp, were sent to three prestigious laboratories at Oxford University in England, in Zurich and in Tucson, Arizona. The Vatican is scheduled to make an official announcement on the laboratory investigations within the next few weeks.

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.

Women in seminaries increase . . . "The decline of white males entering U.S. seminaries, combined with the influx of women and minorities is slowly reshaping the landscape of the ministry," reports RNS. Predictions are that by the turn of the century, white men will be a minority among ordained ministers in many denominations. Mary Hennessey, ministerial studies director at Harvard Divinity School, where half the students are women, observed that "as the larger society becomes more and more secularized, the prestige of the ministry goes down." It is also financially less rewarding. "White men are into power," she observed.

Swaggart loses aides . . . *A number of ministers who worked on the staff of TV evangelist Jimmy Swaggart have left to begin their own ministries. Swaggart's former crusades director and the former singles pastor at Swaggart's Family Worship Center plan to start Bethel Temple Assembly of God. Four former Swaggart youth ministers plan to begin Crossfire Assembly — Crossfire is the name used by Swaggart's youth ministry. Among other Swaggart aides who have resigned since his sexual scandal are an administrative assistant, a development director and an associate evangelist. Swaggart attorney Bill Treeby says they all left with "our best wishes and understanding."*

Record contributions by congregation . . . For the first time a congregation of the Lutheran Church-Missouri Synod topped the \$2 million mark in contributions for home purposes. Concordia Lutheran Church of San Antonio, Texas received offerings for work at home of \$2,013,584. The church, with a baptized membership of 4300, is served by four pastors. In addition the congregation contributed \$306,000 for outside purposes. The church also maintains a Christian Day School with an enrollment of 407. Head pastor is Guido A. Merkens, Fifth Vice-President of the synod.

Temple fragment obtained by Israel . . . *The first known artifact from the temple built 3,000 years ago by King Solomon has been obtained by Israel. The artifact is a tiny ivory bell-shaped figure with four spikes, measuring about an inch and a half high and just under an inch in width. It is referred to as a pomegranate. The object is the first artifact ever found from the first temple destroyed by the Babylonians in 586 B.C. Jewish scholars say there were about 400 such pomegranates in the first temple. They hung from the robes of the high priest and were used to decorate the temple. Israel paid \$550,000 for the artifact and it will be stored in the Israel Museum.*

Double installation

On Monday, September 26, a notable double installation took place at St. John, Wauwatosa, Wis. Installed were Pastor Paul E. Kelm as project director for spiritual renewal and Pastor Robert C. Van Norstrand as administrator for the Board of Trustees.

Pastor Forrest Bivens, chairman of the Board for Parish Services and pastor of St. Paul, Saginaw, Mich., guest speaker at the installation, said that the church looked to the two men to "assure us of the presence of God," to "invigorate us with the peace of God," and to "lead us in our praise of God."

President Carl H. Mischke, assisted by Pastors Joel B. Schroeder and Ralph E. Scharf, president and secretary of the Board of Trustees, installed Kelm and Van Norstrand, binding them in their duties to the Scripture and the Lutheran confessions.

Also participating in the service were Pastor David N. Rutschow, vice-chairman of the Board for Parish Services, as worship leader; Lynn Kozlowski, organist; the Lutheran Chorale directed by Pastor Kurt J. Eggert; and the seminary Brass Choir.

As spiritual renewal project director, Kelm is to "assist pastors, teachers and congregations in developing a membership that clearly understands and appropriates God's message of sin and grace, that applies Christianity to all aspects of life."

Kelm, 43, is a native of Oshkosh and a 1970 seminary graduate. His first assignment was to open a new mission in Pittsfield, Mass. From 1976 to 1979 he served as pastor at Wisconsin Lutheran Chapel on the campus of the University of



Installation of Pastors Kelm (left) and Van Norstrand.

Wisconsin-Madison. He spent the next five years as dean of students and professor of religion at Wisconsin Lutheran College.

In 1984 he accepted a call to serve as the church's first administrator for evangelism. From that position he was called to serve as project director for spiritual renewal, a program mandated by the 1987 convention. He currently serves as contributing editor of the *Northwestern Lutheran* and is a regular speaker on the syndicated radio program, "Message from the Master."

Kelm and his wife Lynne have three children: Andy, 18; Peter, 16; and Laura, 7. Lynne teaches the kindergarten at Woodlawn, West Allis.

Van Norstrand is a native of Medina, New York and saw action in World War II. In 1948 he graduated from the University of Michigan with a degree in business administration.

For 20 years he worked with various companies in the fields of personnel management and wage

and salary administration. During this time he felt a desire to enter the public ministry and in 1972 was graduated from Wisconsin Lutheran Seminary. He has served congregations in California and Texas, the last, Trinity, Temple, Texas.

As administrator for the Board of Trustees, Van Norstrand will manage the church's assets as he administers the business and legal functions of the church.

Van Norstrand and his wife June have two sons: Michael, a doctor at the Mayo Clinic, and David, who works for the Department of Commerce.

DISTRICT NEWS SCHEDULE

November 1: Minnesota, Nebraska, North Atlantic

November 15: Northern Wisconsin, Pacific Northwest, South Atlantic

December 15: South Central, Southeastern Wisconsin, Western Wisconsin

January 1: Arizona-California, Dakota-Montana, Michigan

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

WELS Lutherans for Life convene

Under the theme "Fight the good fight" 200 members of the WELS Lutherans for Life gathered for its annual convention on September 24 at Trinity, Waukesha, Wis.

Among the day's activities were worship, workshops and feature presentations.

In his report Pastor Robert Fleischmann, the first full-time national director, noted that the pro-life scene has broadened to not only address the unborn and the subject of abortion but also euthanasia, the termination of life for the elderly and incompetent because of the determination that their life no longer has value and purpose.

He noted that in its "fighting of the good fight" WELS Lutherans for Life has grown to over 22 chapters which sponsor 20 counseling centers. The goal is, he said, to encourage the development



Brenda Baerbock delivering her pro-life essay to the national convention.

of more educational chapters on both the regional and congregational levels.

At the opening service Prof. Wayne Mueller of Wisconsin Lutheran Seminary reminded the convention that abortion was not just a social or legal problem but a

moral problem and we can boldly fight the good fight equipped with God's word and confident of his presence.

In the opening service Fleischmann was installed as the national director of WELS Lutherans for Life. Also installed as board members were Prof. James Westendorf of Mequon, Wis., Pastor Kenneth Ewerdt of Ixonia, Wis., Del Warner of Livonia, Mich., and Brad Mattes of Citrus Heights, Cal.

Pastor Allen Sorum of Milwaukee gave the keynote address followed by workshops with a broad range of subjects from adoption to the status of pro-life work today.

Highlight of the convention was the presence of Brenda Baerbock who won first place in a WELS Lutherans for Life essay contest held at WELS Lutheran high schools across the nation. Brenda is the daughter of Pastor and Mrs. Ronald Baerbock of Guayama, Puerto Rico and attends Evergreen Lutheran high school, Tacoma, Wash.

As the contest winner, Brenda and her parents were invited to attend the convention where she presented her essay. Similar essay contest plans are being made for the next convention which is scheduled for fall 1989 in the Livonia, Mich., area.

Persons, places, etc.

Recently seven members of the Guenther "clan" attended the opening of the Arizona State Museum's exhibit "Among the Western Apaches." The exhibit marks the donation of the collection of Apache artifacts of the late **Pastor E. Edgar and Minnie Guenther**, who lived on the Ft. Apache Reservation from 1911-1962. A son, Pastor Arthur Guenther, follows in his father's footsteps. . . . **Enrollment at the church's six schools** (three prep schools, 2 colleges, and seminary) declined from 1554 last year to 1514 this year. The decline is due mainly to a sizable drop in seminary enrollment. . . . The **second Latin American lay delegate conference** was held in Guadalajara on August 2-4. Laymen from Mexico, Puerto Rico and Colombia, as well as national pastors, met for mutual encouragement. The next meeting is scheduled for 1990 in Puerto Rico. . . . **The Lutheran Church of Central Africa** has elected national Pastor Peter Chikatala as its chairman. At its convention in August President Mischke was present to speak to the 25th anniversary celebration of mission work in Malawi. . . . Recent grants by the **Committee on Relief** include \$15,000 for Asian water projects, \$10,000 for the flood in Bangladesh, \$5,000 for earthquake relief in India and \$10,000 for tornado relief in Council Bluffs, Iowa and West Memphis, Ark. . . . Congregations are requested to send names of college students, military personnel, prisoners, people who are institutionalized or people who are moving to another area to the **Special Ministries Board** office.

Minnesota District

St. John of Lake City celebrated its centennial with special services the weekends of June 5-6 and 11-12 under the theme, "A Century of God's Grace." The congregation, which has had 10 pastors serve during its history, is currently served by Pastors Ralph Goede, Dennis Valleau and Stuart Zak. In 1890 the membership of the church was 12 families; today it has a membership of 1906 souls. . . . **Grace of Osceola, Wis.**, celebrated its 75th anniversary on

September 25 with special services and a catered meal. The congregation is currently served by John Maasch. . . . **Redeemer of St. Croix Falls, Wis.**, dedicated a new basement entryway on September 11. The new entryway provides handicapped access to the basement. Redeemer is served by LeRoy Kaminski. . . . **St. Paul of North Mankato, Minn.**, (served by Pastors Reuben Reimers and Thomas Nass) has made permanent its position of minister of youth and music. Kevin Ballard serves in the position established on a trial basis in 1987. . . . Funeral services were conducted July 15 at St. John, New Ulm, for **Mrs. Raymond (Margaret) Duehlmeier** (1921-1988). She taught elementary school in Hutchinson and Sleepy Eye. While her husband served on the faculty of Martin Luther Academy she also served as librarian at Dr. Martin Luther College.

— Robert Edwards

Nebraska District

St. Paul of Las Animas, Colo., observed the 25th anniversary in the ministry of **Pastor Theodore Kretzmann** on June 26. After his silver wedding anniversary Pastor Kretzmann entered Wisconsin Lutheran Seminary to study for the ministry. His first parish was Circle and Presserville, Mont. In 1965 he accepted a call to Zambia, Africa and later began a mobile medical clinic in Malawi. He has served in Colorado the past 13 years and is currently serving at St. Paul Lutheran. . . . **Abiding Word of Highlands Ranch, Colo.**, dedicated its worship/education/fellowship facility on July 10. Pastor Tom Jeske serves the congregation which began with exploratory services in 1982. . . . The fifth annual **WELS Family Campout** was held July 15-17 at the Chadron, Nebraska State Park. Sixty people enjoyed a weekend of

Bible study and fellowship. . . . **Rock of Ages of Gordon, Nebr.**, dedicated its worship facility on August 21. The congregation had purchased an existing church building and remodeled it for its own purposes. Pastor John Hartmann reports that the members especially appreciate having their own building. On one occasion, when they were worshiping in the basement of the Gordon Auditorium, shots rang out inside the building. A voice from the other side of a door shouted, "Down on the floor with your hands over your head!" The members made a quick exit, only to find that the police were practicing breaking into homes. The service continued but the gun shots and shouts did too. . . . Delegates to the Nebraska District Convention expressed gratitude to a man who has been serving his Lord and the district in a very special way. **David Flood of Trumbull, Nebr.**, and a member of Redeemer in Hastings, is a long-haul independent truck driver who for a number of years has utilized his business to move many pastors

and teachers in and out of the district at substantial savings to congregations. His time in loading, unloading, as well as the actual over-the-road hauling were donated with the actual expenses of maintaining his rig as the only fee charged. Lately he has been requesting an additional fee which the congregations send directly to Nebraska Lutheran High School to help with budgetary and debt retirement obligations. The convention surprised Mr. Flood with the tribute. He had been traveling through on his way home from a trip to Colorado and stopped in Waco to listen in on the proceedings. . . . Pastors in the Denver area have initiated a **monthly sermon workshop**. The pastors critique each other in the areas of preaching, teaching and liturgics. The critiques are enhanced through the use of video equipment donated by a WELS member. When the workshop and procedure are fine-tuned the system will be shared with pastors throughout the Nebraska District.

— Tim Bauer

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NOTICES

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

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL President of the school

The voting members of the synod are respectfully requested to nominate men who are qualified to serve as president of Northwestern Preparatory School, Watertown, Wis. This position on the NPS faculty is presently being filled by Prof. William Zell who has announced his retirement from the active ministry effective July 1, 1989.

Administrative duties of the office include those specified in the constitution of the synod, Section 8.07, and enlarged and clarified in the statement of the Board for Worker Training entitled *Duties and Responsibilities of the President*, yet limited in keeping with the unique position of the school as it shares the campus of Northwestern College.

Teaching duties included in the call are such as may be determined by common consent of the man called and the Northwestern Board of Control.

Nominations with pertinent information should be in the hands of the undersigned no later than November 25, 1988.

Rev. Harold Sturm, Secretary
Board of Control
W6910 Cty. Hwy. K
Arlington, WI 53911

CONFERENCES

Northern Wisconsin District, Winnebago Conference, November 14 at St. John, Princeton. Agenda: Exegesis 1 Peter 3:18-22 (Sauer); Infant Baptism Re-examined in View of Present Day Attacks Against It (Habeck).

CHANGES IN MINISTRY

PASTORS:

Boehringer, John F., from Living Word, Petaluma, Calif., to Luther High School, Onalaska, Wis.
Frey, Kenneth L., from Good Shepherd, Beckley, W.V., to Lincoln Heights, Des Moines, Ia.
Kosanke, Frederic G., from First Lutheran, Elkhorn, Wis., to retirement.
Schwertfeger, Harold W., from Our Savior, Hendersonville, N. Car., to retirement.

ANNIVERSARIES

Sterling Heights, Michigan — St. Mark (25th), November 13, 10:30 a.m. (dinner to follow). Contact Pastor Robert E. Ehlers, 12853 Picadilly Dr., Sterling Heights, MI 48077; 313/268-5582.

Yale, Michigan — Emanuel Redeemer (25th), November 6, 10:00 a.m. and 3:00 p.m.

Omaha, Nebraska — Good Shepherd (40th), November 26, 6:00 p.m. meal and activity night by school children; 27th 8:00 and 10:30 a.m. Contact Good Shepherd School, 5071 Center St., Omaha, NE 68106.

EXPLORATORY WORK IN KOREA

The Board for World Missions of our WELS is considering doing exploratory work in Korea in September 1989. If you know of any contact laypersons living in South Korea, please send pertinent information to Pastor Ronald F. Freier, 404 E. Glenlord Rd., St. Joseph, MI 49085.

ADMINISTRATOR NEEDED

The Martin Luther Memorial Home Association of Michigan with homes located at South Lyon, Holt, Saginaw and South Haven has an administrative opening at this time. Any member of our synod who would be interested in receiving information and an application form for the position please contact Karl J. Otto, Executive Administrator, MLMH, Inc., 305 Elm Place, South Lyon, MI 48178.

INTERNATIONAL YOUTH RALLY

"Ride the Wave . . . With the Word" is the theme for the 1989 WELS International Youth Rally to be held July 17-21, 1989 at Ohio State University in Columbus. Sponsored by the five WELS Columbus area congregations, over 1000 high school students from the United States and Canada are expected to join in worship, fellowship and Bible study. Registration information will be mailed to WELS congregations in January and will be published in "Generations."

SYNOD TEACHER CERTIFICATION COURSES

Dr. Martin Luther College will be offering the following two synodical teacher certification courses in Wisconsin.

Edu. 1410 Principles of Christian Education (Prof. David Kuske); Wisconsin Lutheran High School, Milwaukee, January 9, 1989 — May 1; 3 credits, \$135.00; 6:30 p.m. — 9:15 p.m.

Rel. 6075 Lutheran Confessional Writings (Pastor Frederick Toppe); Fox Valley Lutheran High School, Appleton, January 9, 1989 — May 1; 3 credits, \$135.00; 6:30 p.m. — 9:15 p.m.

Either course will apply toward elementary or secondary (but not kindergarten) synodical teacher certification. Persons who wish to take the courses for certification credit must be accepted into the program before registration.

For further information and application forms please write or call Prof. John Isch, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221.

ADDRESSES

PASTORS:

Hollerup, C. S., 307 Mt. Zion Dr., Ripon, WI 54971; 414/748-7623.
Horn, Gerhard A., 411 - 2nd St. S.E., Glenwood, MN 56334; 612/634-3510.
Huebner, David L., 76 Crusader Ave., West St. Paul, MN 55118; 612/457-5902.
Kuske, Norman C., 1315 Larson St., Box 1, Bloomer, WI 54724; 715/568-4322.
Majowski, Matthew T., 618 Locust St., Red Wing, MN 55066; 612/388-9255.
Pamperin, Richard T., 3301 N. County Rd. 18 #371, Plymouth, MN 55441; 612/541-5313.
Reiter, Claire L. em., Rt. 2, Box 105B, Elkhart Lake, WI 53020.
Siemers, Ronald E., R. 5, Box 81, Austin, MN 55912; 507/433-4006.
Ziemer, Carl W., 428 Forestview Curve, Zumbrota, MN 55992.

TEACHERS:

Bauer, Kurt M., 23622 Via Calzada, Mission Viejo, CA 92691; 714/587-0410.
Braun, James A., 5421 Trena, Anchorage, AK 99507; 907/277-1124.
DeFrain, Richard A., 845 W. Earll Dr., Phoenix, AZ 85013; 602/265-9069.
Jensen, Steven W., 427 E. Bridge Ave., Delano, MN 55328; 612/972-2448.
Leitzke, Mark E., 1420 - 2nd Ave. N. #201, Sauk Rapids, MN 56379; 612/259-4834.
Martens, Eugene, 1930 Oakdale Ave. #211, West St. Paul, MN 55118; 612/455-3142.
Moeller, James R., 1104 Western Ave., Watertown, WI 53094; 414/261-0327.
Noite, Carl, 1118 S. Lake St., Manitowoc, WI 54220; 414/682-0635.
Schwede, Jeffrey D., 3520 Schroeder, Manitowoc, WI 54220; 414/682-0728.
Troge, Kurt W., 1120 N. Garden St., New Ulm, MN 56073; 507/359-9584.
Winkler, Matthew, Box 124, Chokio, MN 56221; 612/324-7509.
Zibrowski, Craig, 240 Cross St., P.O. Box 48, Lowell, WI 53557; 414/927-5242.
Zilisch, Jeffrey D., 126B N. 7th St., Medford, WI 54451; 715/748-2791.

ATTENTION FORMER COLLEGIANS

The local administrative board for the Twin Cities' Campus Ministry (Minneapolis and St. Paul) plans to compile a profile and file on former collegians to show the value of the Lutheran Collegians (LC) and Campus Ministry programs in the training of future lay leaders in our congregations.

If you are a former LC or Campus Ministry member, please send your name, address, congregation, former campus and a list of your activities in the congregation to our secretary, Dan Heins at 4115 Xenia Ave. N., Robbinsdale, MN 55422.

"OUR FAVORITE HYMNS"

These audio-cassettes are again available. The three sets contain 58 hymns sung by mixed and male choirs. Cost for each cassette is \$5.00 post-paid. Send orders to Martin Albrecht, 315 Highland Dr., Grafton, WI 53024.

FILMSTRIP PROJECTOR NEEDED

A filmstrip projector is needed by a mission congregation. If you can help, please contact Pastor Mark Kock, Prince of Peace Lutheran, 4114 Lee Blvd., Lehigh Acres, FL 33971; 813/369-1203.

NAMES WANTED

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

MAPLE GROVE, MINNESOTA — Pastor Leon Piepenbrink, 7568 Zinnia Way, Maple Grove, MN 55369.

NEW WELS CHURCHES

Names Requested

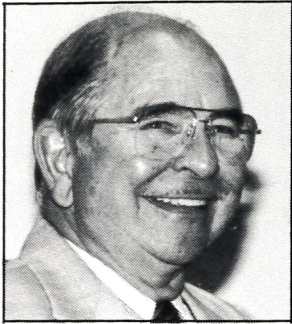
In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222-4398

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*/ Chino Valley
California	.....	Bakersfield*
Colorado	.....	Colorado Springs (East)*
Florida	.....	Miami (Hispanic)* Tallahassee* Buffalo Grove Cherry Valley* Lindenhurst/Gurnee* Streamwood*
Illinois	.....	LaFayette* Cadillac* Houghton/Hancock* Petoskey*
Indiana	.....	Maple Grove* Shoreview*
Michigan	.....	Las Vegas* Las Cruces* Roswell* Brooklyn (Park Slope)* Manhattan*
Minnesota	.....	Owasso* Bucks County* Abilene* Atascocita* Loudon County*
Nevada	.....	Everett Olympia*
New Mexico	.....	Spokane Valley* Woodinville/Bothell*
New York	.....	Appleton (Southeast)* Green Bay (Southwest)* Madison (Hispanic)* Waukegan Wisconsin Rapids*
Oklahoma	.....	Bolton (Northwest Toronto)*
Pennsylvania	.....	Markham (Northeast Toronto)*
Texas	.....	Pembroke*
Virginia	.....
Washington	.....
Wisconsin	.....
Ontario, Canada	.....

*Denotes exploratory services.



I return to a subject which is notable for its praise and revilement — letters to the editor. It is time to review some aspects of this vexing column. My correspondence and personal encounters suggest that the letter column is one of the more popular features in the Northwestern Lutheran (“I always turn to that page first”). And the most loathed (“Get rid of that page!”). In spite of repeated denials, “Letters” does not represent either the editorial position of the magazine or the personal opinions of the editor. That is true of all letter columns known to me. (*Pravda* may be an exception.) Letters are what they purport to be: the personal opinions of the readers.

Lately I was irked by a correspondent who sent along a note with his letter, saying, “I know you won’t print this, but I had to unburden myself.” The letter was critical of the way the church does its business. But it was printed. The editor, who chooses which letters are printed, is most often skewered by readers. For a taste of that sport, see the neat job done by two correspondents in the October 1 “Letters.” In selecting letters for publication, my feelings and opinions are irrelevant and ought to be.

There is another serious misunderstanding. The letters do not constitute a referendum. They are not a scientific poll of our readership or of our church. The opinion expressed by the writer is simply that: the opinion of the writer. There may be few among our readers or none who shares it.

No, we do not print every letter we receive. Since the letter section began, we have received about 750 letters and printed around 550 of them. That’s three out of every four letters received. This year we will be printing slightly over 100 letters because of the increase in volume.

The most common reason for not using a letter is its length. A letter of about 250 words, making only one point, is preferred. There are other reasons. Anonymity is one. Letters unsigned or with no address are simply rejected. Some letters are signed, but with the request their names not be used. Rarely do we grant that request. People, we believe, should stand behind what they have written.

We avoid letters complaining about pastors (or teachers). Evaluating interpersonal relationships can be highly subjective and for every one who complains, there may be another who will laud. Factual errors may eliminate a letter. But we may print the letter if the error is not central to the thesis of the letter.

In general, the principle underlying our letters is the same principle that underlies all our editorial assertions: In all matters not decided by the word of God, there is an area where opinions may differ among Christians, who have been urged to “stand fast in the liberty wherewith Christ hath made us free.” All of us should be as free to express them (and have the same opportunity to do so) as are the editor and contributing editors. To live otherwise in today’s marketplace of ideas is to risk the appearance of a repressive church.

The system is not perfect. But the system tends to correct itself. Letters taking issue with other readers’ letters are regularly published, even though a continuing dialogue cannot be allowed. The reader and his objector have had their say. We let it rest at that. And so, for the time being, we say it about “Letters.”

James P. Schaefer

Trial, pain and blessing

Several years ago my youngest daughter and I spent long winter nights reading together the original version of *The Little Princess*. We loved the archaic language and outdated customs, but most of all we loved the story of a rich little girl named Sarah. Her widower father was suddenly sent to war in India, so he was forced to leave her in a boarding school. Sarah, a kind and unassuming child, was much pampered because of her father's wealth. Then, suddenly, one day there came word that Sarah's father had been killed and all his riches were gone. Sarah's beautiful clothes and toys were taken away and she was relegated to the attic by the cruel headmistress, to serve from there as little more than a slave. Ellen and I both agreed that it was certainly good that things like that didn't happen anymore.

In April 1987 *The Little Princess* became for me a terrible reality. On a Thursday morning my husband resigned from the ministry and in a matter of moments we lost a position, a job, a reputation, a home and friends. It was the most devastating thing that had ever happened to me.

In the days and weeks that followed, I moved in a kind of numbness, my great loss only gradually comprehended. I had not anticipated some of the side effects — the awful loneliness, the feelings of rejection and indifference and the emotional pain that hurt so much it was almost physical. I had not expected it to be so difficult to attend a service at the church my husband had served (and as difficult to explain why it *was* so difficult!). I had not expected the sudden, overwhelming sadness that would attack me at a special memory or certain sight.

But there is something I must explain to you. I learned quickly, even before my mind could understand it all, that emotions and faith are two very separate things. Whereas I have cried enough tears to go bobbing about on a sea of them as Alice did in Wonderland, my heart at the same time is constantly

overflowing for joy in the goodness of my Lord.

How wonderful to see the unspeakable comfort of forgiveness working in our lives, how beautiful to know what supporting, loving children, family and friends we have, what a blessing to know in faith that God would never leave us or forsake us!

My great trial has led me daily to his word. I find myself truly "hungering and thirsting" after the righteousness found only in the Bible, and I remember with guilt how often I had starved my soul before.

How much I am compelled to tell people that the Lord's promises are true, that his love never stops and that no earthly loss is worth anything compared to our treasure in heaven.

I know that we are not the only ones of all God's children who have suffered a great trial. Trials can purge and clear our spirits. Trials can lift our hearts and minds above soap operas and spilled milk, beyond dinner out and what to wear to church. Trials can lift our eyes to God, who is greater

than any trial. In trials we can find the depth of our joy, the hope of our faith, the surety of God's love and salvation.

Yes, I still cry and I still hurt. Sometimes I think that, no matter how many years pass, the pain will never go away. Then I remember the words in Revelation 21:4, words I always felt I never really understood. I understand them now, and I know that some day, when I stand before the Lamb, his arms will be open to me and I will finally know the fulfillment of those beautiful words: "He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away." □

Yes, I still cry and I still hurt. Sometimes I think that, no matter how many years pass, the pain will never go away.

Due to the nature of the story, name and date have been altered to protect the anonymity of the author.