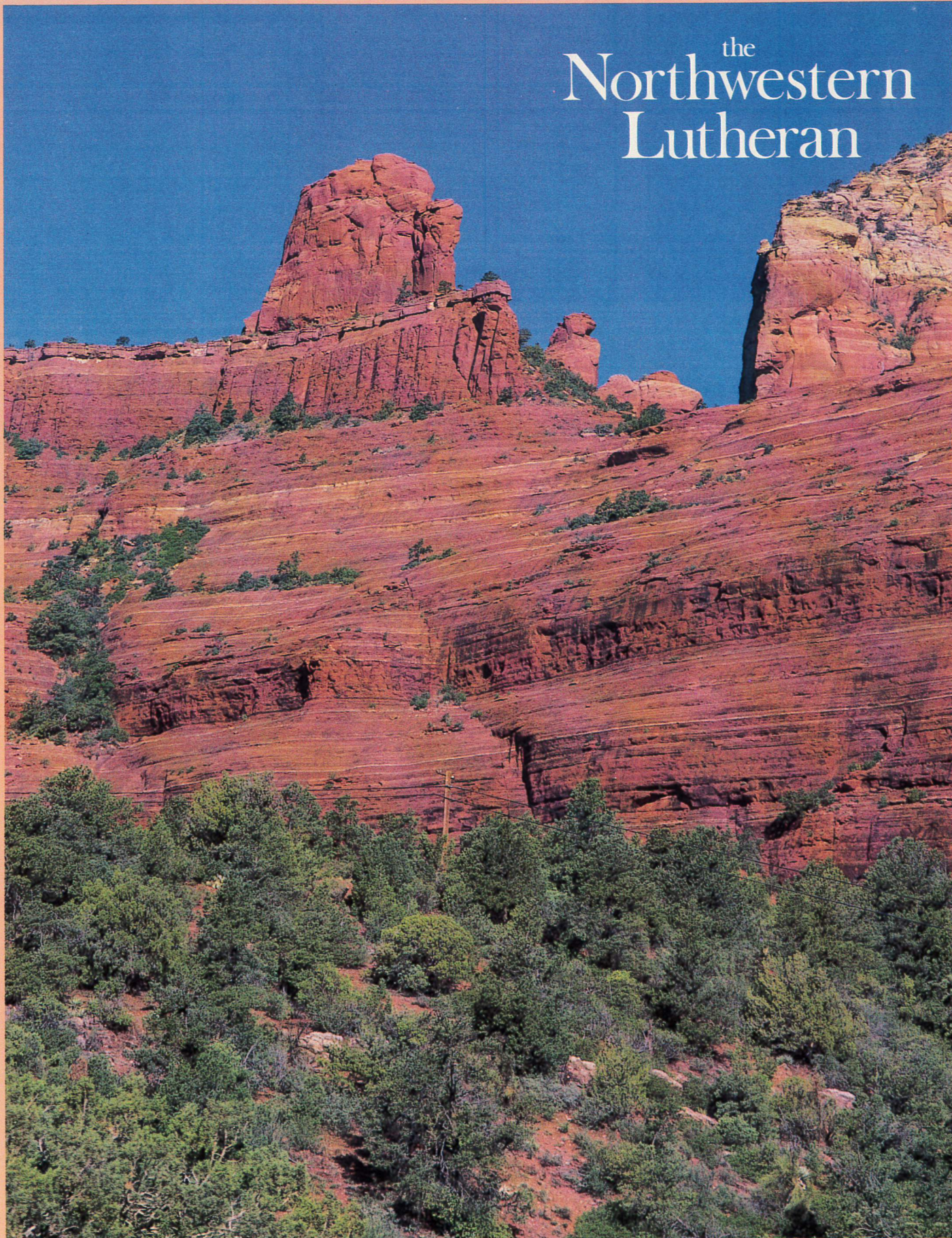


March 1, 1989

the
Northwestern
Lutheran





Are you aware of the work of the Contact Men in your congregation?
 Yes _____ No _____
 Is he effective?
 Yes _____ No _____
 Mixed _____ No Comment _____
 Comments: _____

 H. Do your congregation's members receive information each month on what is taking place in the Synod?
 Yes _____ No _____
 Comments: _____

Celebrating Seventy-Five Years

*May the Lord our God be with us
 as he was with our fathers;
 may he never leave
 or forsake us.* 1 Kings 8:57

the
**Northwestern
 Lutheran**

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 PHOTO CREDITS: Cover - Larry Hermanson. 87 - National Archives and Records Service.

Not religion but the gospel

by Richard D. Balge

God was reconciling the world to himself in Christ, not counting men's sins against them. . . . God made him who had no sin to be sin for us, so that in him we might become the righteousness of God (2 Corinthians 5:19,21).

What is the difference between religion and the gospel? Religion says, "Do." The gospel says, "God has done it." Religion tells us to love God and our neighbor. The gospel says that God loved us first. Religion urges us to get right with God. The gospel says, "God was reconciling the world to himself."

Not counting our sins against us

God's reconciling work was not like a reconciliation between two human beings. For us, "Be reconciled" implies: "Forgive and forget." God has not injured us, however, and does not need our forgiveness. To us reconciliation means meeting one another halfway, but how could we do that with God? "Let each one give a little," we say when we urge people to be reconciled. We have nothing to give.

God has standards. It is his absolute will that human beings should love him wholeheartedly and love each other as they love themselves. The failure to meet that standard is sin. All the wrongs you or I have ever suffered, all the hurtful things that were ever said or done to us, cannot compare with the wrong we have done to a just and holy God. It is not only that we have done bad things. We have also failed to do what is good. There is no use saying, "I haven't done anything really bad," when God knows we have not done the loving things we ought to have done.

God came all the way. He did all the giving. He changed completely the relationship between himself and the human race. That does not mean he found a way for us to work off our sins. It does not mean we will have to suffer for a time to be purged of our sins. It does not mean that he has found a way of improving us or reforming us. Reconciliation means that he does not count our sins against us.

Treating Christ like a sinner in our place

How can a just God not charge the world's sins

against it? We say it is because he is also a loving God. Still, he is just and those sins must be counted somewhere.

Not counting our sins against us was not just a doctoring of the books. God did not write off our sins in an arbitrary way. He did not simply ignore justice. "God made him who had no sin to be sin for us." What should have happened to us happened to Jesus instead. Where we should have been — under a load of sin, bearing the guilt and punishment for sin — he was. He traded places with us.

There was no guilt in Christ that he should die. He had no sin. Sin was foreign to him. He was not inclined to sin, and he was untouched by sin. But God treated him like the greatest sinner, the only sinner. He treated him like sin personified. He laid our sins on him and punished him for our sins.

When Jesus cried out in his godforsakenness he was where you and I should have been. To have God turn his back, to be where he is not, to lose all sense of his loving presence and know that he is justly angry, is to suffer hell. Jesus was there so that you and I would not ever have to be there and know what that is like.

Regarding us as righteous in Christ

All this God did "so that in (Christ) we might become the righteousness of God." Religion tells us to be righteous. The gospel tells us that we are regarded as righteous in Christ.

No longer does God regard us as enemies. In Christ we are his friends. No longer does he regard us as aliens. In Christ we are citizens of his kingdom. No longer are we rebel outcasts. We are his dear children.

On this basis Paul says in the verse between the two verses of our Scripture reading, "Be reconciled to God." Don't be angry with him, or try to ignore him, or hide from him. Trust him. You can, because that world which he reconciled to himself includes you. □



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Abortion “rights”?

During the presidential campaign one of the candidates stated matter-of-factly that his position on abortion was that a woman had the sole right to decide whether to abort her child. It was simply a matter of her own conscience and her own principles.

That is a monstrous lie. A woman has neither the “sole” right nor any right to abort her child, to destroy her offspring. It is a lie straight from the “father of lies,” repeated endlessly by such as the ACLU, NOW and Planned Parenthood.

A husband has a right over the child his wife has conceived. A “wife’s body does not belong to her alone but also to her husband” (1 Corinthians 7:4). The child she conceives and nurtures in her womb is not her personal property — to dispose of as she pleases. That child is owned by a partnership, and no wife has the right to usurp such ownership and to void the marriage contract.

A husband also has the right to have the child he has fathered and to whom he gives his name. In the past a wife acknowledged that right when, like Sarah and Elizabeth of old, she “presented” her husband with a son or a daughter. Sarah “bore a son to Abraham” (Genesis 21:2). The angel promised Zechariah, the father of John the Baptist, “Your wife Elizabeth will bear you a son” (Luke 1:13).

The parents of a minor who is with child out of wedlock have rights over her and her unborn child. They are held responsible for her before the law. Then they must also have the right to be made aware of their daughter’s plight and must also have the right and the duty to make every effort to restrain her from the act of murder she will commit if she aborts her child.

Above all, no woman, married or unmarried, has a right to take a life God has entrusted to her nurture. That fetus is a body God creates and forms. David knew that. “You created my inmost being; you knit me together in my mother’s womb” (Psalm 139:13). Does a woman, to whom God has given the miraculous power to produce human life, have the right to veto God’s plan and purpose for that life? Does she have the right to tear his handiwork to pieces and to make bloody garbage of his gracious gift?

What of a woman’s “conscience” and “principles”? A “conscience” and “principles” that trample the laws of God and of upright men have no “right” to sentence a child to abortion. God has not given such a “conscience” and such “principles.” They are perversions of Satan’s making.

A God-given conscience will cry out against the murder of a helpless child and will plead for repentance when the dastardly deed is done. And only through a conscience God has given (but also, thank God, through that conscience) the Holy Spirit can bring a guilt-laden sinner back to a gracious and forgiving God.

God forbid that any woman should claim “abortion rights.” The only right is the right of growing life not to be aborted.

Carleton Toppe



Professor Toppe is the retired president of Northwestern College, Watertown, Wisconsin.

I am the Light of the world

John 8:12 and 9:15

by Fredric E. Piepenbrink

On communion Sunday in most if not all of our WELS churches we have the practice of reciting the Nicene Creed. In that creed the authors at Nicea added an expression which they obviously thought was of great significance when confessing our faith concerning the second person of the Trinity — Christ Jesus. They wrote “(I believe) in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, *Light of Light*, very God of very God. . . .” Why is Jesus “Light of Light”? The thought goes back to the very words of Jesus when he said on two different occasions, “I am the light of the world.” What did he mean by it? What are we confessing when we call Jesus “Light of Light” on communion Sunday?

In the two previous “I am” statements of Jesus we have considered in this series (“bread of life” and “good shepherd”) the immediate context, in both cases an extended discourse by Jesus, was extremely helpful in determining the meaning of the statements. This is not so with “I am the light of the world.” The first recorded time Jesus says it seems to come almost out of the blue. It is simply introduced with the words, “Jesus spoke again to the people . . .” (John 8:12). The second time was in connection with a man blind from birth just before Jesus healed him (John 9:5). Obviously, in a physical sense, Jesus would be a light for this particular man who was about to receive his sight for the first time, but we know that Jesus had more in mind than mere physical sight. This is indicated by his words, “. . . light of the world,” and in the first instance, “Whoever follows me will never walk in darkness, but will have the light of life.” So to those who follow him Jesus becomes a light for life where previously there was only darkness. So what is meant by “darkness” to which Jesus is its “light”? The statement is perhaps purposely left general to allow for a variety of interpretations all of which hold true for Jesus.

Think of something, anything, which could be described as spiritual “darkness.” Jesus is its “light.” For example, if “darkness” is sin and godlessness (as the Bible often describes it), then Jesus is the “light”

that shines forth forgiveness and holiness (John 12:35). If “darkness” is unbelief then Jesus is “light” that shines forth faith (Acts 26:18). If “darkness” is spiritual falsehood and ignorance, then Jesus is “light” that shines forth divine truth and wisdom (2 Corinthians 4:6). If “darkness” is sadness, then Jesus is “light” that shines forth gladness. If “darkness” is any kind of human woe, Jesus is “light” that shines forth divine blessing. If “darkness” is death, then Jesus is “light” that shines forth life (Isaiah 9:2).

Yes, Jesus’ statement, “I am the light of the world” was meant to be non-specific so Christian and unbeliever alike could know that whatever “darkness” of a spiritual nature is in their personal life, Jesus is their “light.” Here, you fill in the blank, “The darkness in my life is _____.” And then know this: Jesus is the light.

In Luther’s explanation of the Third Article to the Apostles’ Creed, he describes one work of the Holy Spirit as “enlightenment.” Having brought me to faith, the Holy Spirit “enlightens me with his gifts,” Luther says. Then he mentions some of these gifts: the knowledge of forgiveness, peace, hope, joy and comfort — all light in dark places. But how are these gifts possible? They are possible through the gospel of Christ Jesus. If Jesus were not the light of the world, as revealed in the gospel, the Holy Spirit would have no gifts to enlighten Christians. The Holy Spirit’s work of enlightening hinges on Jesus as the light.

Of the seven great “I am” statements of Jesus this one is the most general and the only one he applies as a title to his Christians. Yes, Jesus’ light, and all that it implies, is to be reflected through us. So much so that he could also say, “*You* are the light of the world. A city on a hill cannot be hidden. . . . In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven” (Matthew 5:14-16). □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

The ministry mentality

by Mark E. Braun

The Apostle Paul told the Christians at Philippi, "Your attitude should be the same as that of Christ Jesus" (Philippians 2:5).

Ministry, first of all, involves an *attitude*. Before we discuss forms or describe jobs, before we delineate distinctions between the called public ministry and the priesthood of every believer, before we differentiate what forms of ministry are to be conducted by men or by women, we must define the *ministry mentality*.

Jesus is the model for that attitude. Although he was "in very nature God," our Lord "did not consider equality with God something to be grasped." In the first century world, victorious Roman armies frequently staged triumphant parades through the streets of the vanquished enemy's capital city. It was customary then, as it is now, for important public figures to erect monuments to remind future generations of their great achievements.

Jesus never used the divine prerogatives he so fully possessed to draw attention to himself. "[He] made himself nothing," Paul wrote, "taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!" (Philippians 2:6-8). See how far he was willing to go for us! He died so we could live. He became poor so we could be rich. He was humbled so that we will be exalted.

Everything about our Lord's life on earth reflected that *ministry mentality*. He didn't hide from the poor and the sick and the dying. He didn't use his great power for his own advantage or his unlimited wealth for personal privilege. "The Son of Man did not come to be served but to serve, and to give his life as a ransom for many" (Matthew 20:28). On the night before he died he told his disciples, "I am among you as one who serves" (Luke 22:27). He demonstrated it by washing their feet (John 13:1-17).

"Your attitude *should be the same as that of Christ Jesus*." Wherever we find this description of our Lord's life as ministry, we needn't go far to discover that he calls us to follow his pattern. As he was, so he wants us to be. "You know that the rulers of the

Gentiles lord it over them. . . . Not so with you. Instead, whoever wants to be great among you must be your servant" (Matthew 20:25,26). "The greatest among you should be like the youngest, and the one who rules like the one who serves" (Luke 22:26). "Do you understand what I have done for you? . . . Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet. I have set you an example that you should do as I have done for you" (John 13:12,14,15).

Or, as Paul put it, "Serve one another in love" (Galatians 5:13). "Each of you should look not only to your own interests but also to the interests of others" (Philippians 2:4).

*"Your attitude
should be the same
as that of Christ Jesus."*

The spouse who complains, "I'm not getting what I need from this marriage, so I'll call it quits," isn't demonstrating the ministry mentality. The college student who decides, "I want to get a degree that'll get me a high-paying job," with no thought to the service he can offer with that education, isn't choosing from a ministry mentality. The

called public servant of the word who insists, "Unless this congregation reaches my standards for excellence, I can't serve here," isn't exhibiting the ministry mentality. The congregation which resolves, "First we pay our own bills, educate our own children, maintain our own buildings, and then, if anything is left, we'll reach out to others," hasn't framed that decision from a ministry mentality.

When Paul was converted along the road to Damascus, he asked, "What shall I do, Lord?" (Acts 22:10). When Peter addressed congregational elders, he urged them to shepherd God's flock "not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve" (1 Peter 5:2,3). John wrote, "Since God so loved us, we also ought to love one another" (1 John 4:11). That's the ministry mentality. □



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

From Peaches to saint

by Eric S. Hartzell

Britton Davis crawled up to the wickiup in the gathering dawn. His Apache sergeant called out, and a voice from within the wickiup answered back. Out stepped Tzoe and he smiled when they took his cartridge belt and his knife. He had given himself up. They had not captured him.

Perhaps he had grown tired of the fighting. He had just seen his best friend fall to rifle bullets as together they had charged a charcoal shack. In six days he and his companions had covered fully four hundred miles. The pursuers had not even sighted them.

He was a White Mountain Apache who had joined forces (perhaps under compulsion) with Chatto, a Chiricahua Apache. In the dawn he was back in his people's camp. He had come to inquire about his sister and mother.

John Bourke, who rode with General George Crook, said about Tzoe: "He was one of the handsomest men, physically, to be found in the world. He never knew what it meant to be tired, cross or out of humor." He was called Peaches by white men who could not pronounce his Apache name. It was this Peaches who guided the Apache scouts and General Crook into the fastness of the Sierra Madres to the hideout of Geronimo.

The Lord God had his eye on Peaches. After the war years, Peaches settled in Cibecue. History books lost track of him after that, but we know something the history books do not know.

In the middle of the handwritten report of Pastor Arnold Nieman from Upper Cibecue dated December 31, 1933, under "Ministerial Acts," we read, "Old man Peaches, the man who played the major role in the capture of Geronimo, was baptized. This was brought



"Peaches"

about, mainly, by a visit Pastor Ed Guenther made a few days prior. . . . Five sick visits were made, three to old man Peaches' camp and two to a young girl's camp who had tuberculosis."

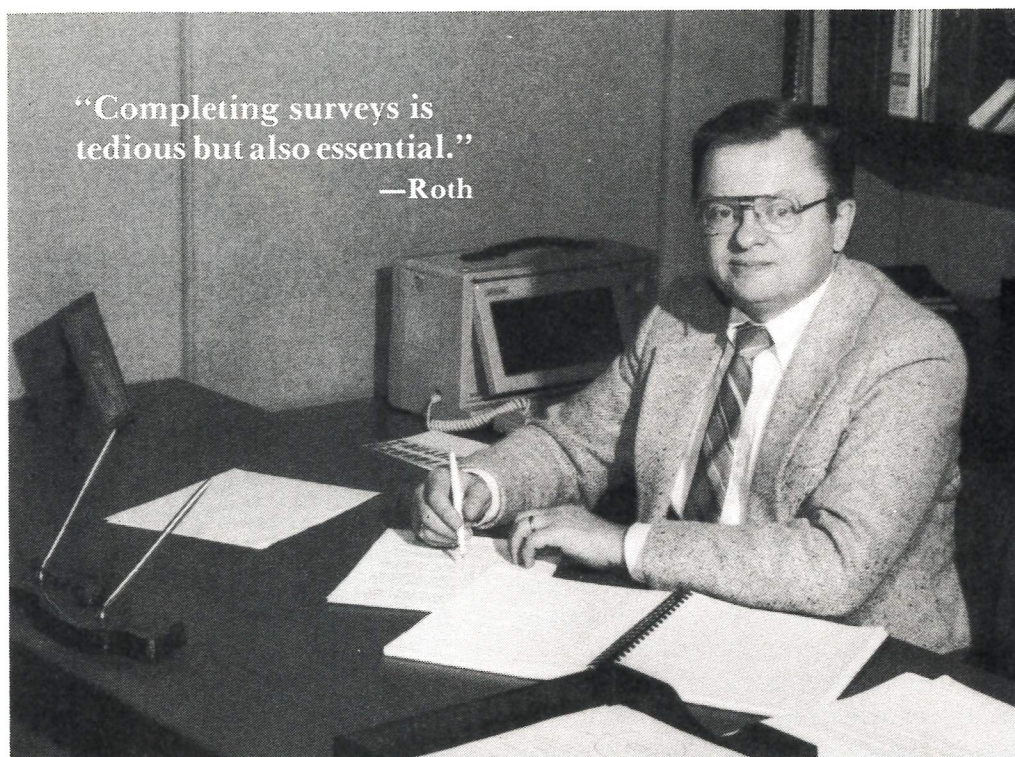
The Apache wars were over in 1886. Then peace came — of sorts. But for Peaches real peace came in 1933 when God promised him safety and safe quarter from his enemy the devil. The old warrior finally found peace . . . the thought is thrilling! □



Eric Hartzell is missionary to the Apaches in East Fork, Arizona.

The pulse of the synod membership

by Ronald D. Roth



“Completing surveys is
tedious but also essential.”

—Roth

How do you find out what's going on in a person's mind? Ask him; he may tell you.

Your synod's Commission for Communication and Financial Support (CCFS) recently did just that because it needed to know the pulse of the synod membership regarding two initiatives. The 1985 synod convention authorized the establishment of a special gifting program by means of which individuals and groups are to be given the opportunity to support directly designated portions of the mission and ministry program of the synod. A man has recently accepted the call as special giving counselor. The 1987 convention authorized the Gospel Outreach Program with a minimum goal of \$10 million to establish an endowment fund that would be exclusively used for mission outreach. How to develop these programs is a sensitive subject.

Likewise it was time to evaluate the two-year-old structure of CCFS. An extensive network of over 900 congregation contact men, 220 communicators, plus a synodical commission and twelve district commissions had been set up to provide two-way communication between congregations and the synod and to supervise the pre-budget subscription system, the means by which the synod receives its major financial support.

So we asked. Designed studies and a planning document outlining proposed plans for the two initiatives were sent to all parish pastors and to all workers in the CCFS structure. In addition telephone interviews were conducted with 63 individuals/couples who were recommended by parish pastors as key lay leaders. To assist us a research firm was engaged with the help of an AAL grant so that candid responses and

objective analyses would be assured.

And the people responded. Surveys were returned by 73 percent of the pastors, 74 percent of the communicators, and 58 percent of the contact men, over 1,700 in all, an extremely high return rate.

Twenty-one pages of findings and conclusions tell us "what our people think" and the news is helpful. Several of the key findings are:

- The synod should pursue the conduct of the Gospel Outreach Program. In this regard the laity are more in favor than the pastors. Concerns regarding the offering relate to the effect on local budgets, the pre-budget subscriptions of congregations and, in some cases, uncertain economic times.
- The preferred method for the offering is to individually approach WELS members from all districts who have the motivation and capability to make large donations or commitments. There is an overwhelming desire that all members of the WELS should be offered the opportunity to participate, however. This is to be done through a variety of methods offered to congregations.
- 57 percent believe that the Gospel Outreach Program should be structured as an endowment program. In response to the comments and suggestions of many, though, the synod should consider an option to utilize a portion of the principal, particularly for new mission opportunities, but only on a well-managed and controlled basis.
- There is broad support, especially among the laity, to offer all communicants the opportunity to participate in the ministry of special giving. Whether or not there should be permanent, on-going committees at the district level elicits a considerably mixed view. The principal concern is the belief that such a committee would add to what is perceived as a growing synod bureaucracy.
- While the synod's CCFS system is described as an excellent concept, it is plagued by many difficulties and is not meeting the objectives for which it was established. Communication is described as uneven and often only one-way; unclarity of roles for workers in the network exists and there is inadequate training and supervision. Many believe that there should be a greater emphasis on communication to and from the congregations, and a focus on spiritual matters as well.
- There is a strong belief that the synod should support the development of additional training

materials and the continued training of communicators and contact men.

- The WELS Connection video tape series achieves excellent results when shown to small groups and organizations.
- There is a high degree of unfamiliarity with and utilization of the stewardship materials produced by the synod. Concerns relate to content and format as well as emphasis on methodology. It appears from the comments of some pastors that there is a growing acceptance and use of the materials with good results.
- The synod's planned giving services are increasingly gaining acceptance from pastors and communicants. Of the 181 congregations that have used the services, more than 51 percent believe that the program has been effective.
- Concerning increases in the pre-budget subscriptions over the next few years, 55 percent of the pastors stated that the increases should be about the same as the last five years.
- Study participants have a multitude of concerns about the synod's planning, administration and future direction.
- There is a rather pervasive concern about the synod's stewardship of valuable and, perhaps, dwindling resources. It is apparent also that there are growing financial needs in many congregations.
- There is strong substantial support for the synod's goals and objectives. The factors of distance, inadequate or poor communication and the feeling of alienation some congregations have are factors the synod must continue to deal with.

In its entirety the report is both encouraging and sobering. It's also what we needed to know. The difficult task of planning and developing proposals in line with our biblical principles and the will of our people is now underway. Prayerfully the proposals offered to the 1989 convention regarding these matters will meet both of these criteria.

Our sincere thanks to all who gave their precious time to participate in this designed study. Completing surveys is tedious but also essential. It fosters understanding and helps us to accomplish God's good will among us. For those who desire to study the report further, the complete copy of the findings and conclusions has been sent to every pastor, CCFS communicator and contact man. □

Pastor Roth is the synod's special gifts counselor.

The day the church went off the beam

*July 3, 529,
a decisive day,
not for the good
it did, but for
the mistakes it made.*

by James G. Kiecker

We are sinners, and the desire to be cleansed of our sins doesn't come from ourselves, but from God the Holy Spirit.

Certainly scriptural.

The beginning of faith, the desire for faith, the increase of faith — none of this belongs to us by nature, but is a gift of God's grace.

Probably something Luther said.

By relying on our own natural powers and not relying on God's grace we cannot be saved.

Sounds like something the pastor said last Sunday.

Actually, all these statements, as scriptural and Lutheran as they may be, come from the year A.D. 529,

from a meeting of Christians in the city of Orange in southern France. This Second Council of Orange (as it is officially known) has been hailed as "one of the most important councils in church history." So why don't we know more about it? Better yet, if Christians in the early Middle Ages were putting so much stress on God's grace, how is it that the Reformation was later necessary?

To answer this we have to back up a ways. The idea that every human is sinful at birth (or has "original sin") was widely accepted in the early church. The basis was the inspired writing of St. Paul in Romans 5:12: "Sin entered the world through one man (i.e., Adam), and death through sin."

But questions immediately arose: What does it mean to have sin? Just how sinful is man? What power might a sinful person still have? Around the year 400 a monk from England named Pelagius declared that man wasn't very sinful at all. Man had enough spiritual strength (or "free will") to choose to obey God's law. *Man would save himself.*

Some of Pelagius' followers went so far as to deny that man had any original sin whatsoever. The Pelagians brought down on themselves the wrath of most church leaders, being especially pummeled by St. Augustine. But their teaching that man's will was free enough to choose good over evil hung around in the church.

Others found the Pelagians a bit too radical. These folks believed that by nature each person had a will spiritually strong enough to *start* choosing good over evil, to *start* keeping God's laws, but not strong enough to go all the way to perfection.

Not to worry. At some point, they believed, God would smile on their efforts and give them a shot of grace to help them along to salvation. *God's grace would help man's will.* Since these people didn't go along with the Pelagians completely, they were called Semi-Pelagians.

During the 400s, southern France was a hotbed of semi-Pelagianism. Notable theologians like John Cassian of Marseilles defended it. But it seemed to give too much credit to man and not enough credit to God. Therefore no less notable theologians like Prosper of Aquitaine and Vincent of Lerin condemned it. Nevertheless, Semi-Pelagianism continued to be the dominant teaching in southern France for several generations.

Early in the 500s the controversy broke out anew. A man named Faustus got things rolling with a strong restatement of Semi-Pelagianism. He admitted the existence of original sin in man. But he went on to insist that man, in spite of sin, had a will strong

enough to start out on the road to goodness, and accept God's gracious help when God offered it.

Faustus was immediately countered by a man named Fulgentius, who, unfortunately, only further muddied the waters. Fulgentius started out okay, denying that the will of sinful man was strong enough to take the first step toward goodness, to be followed by help from God's grace. He believed God's grace was much more necessary than that.

So far so good. But Fulgentius didn't opt for grace alone as the foundation of salvation. Rather, in spite of the importance of God's grace, he considered the human will able to contribute something toward goodness. *Man's will would help God's grace.* This was just a twist on Semi-Pelagianism.

The stage was now set for the Second Council of Orange. A churchman named Caesarius of Arles set out to condemn all Pelagian and Semi-Pelagian views once and for all. He drew up a list of nineteen statements and sent them to the pope for examination. The pope chose eight of the nineteen, added sixteen more, and returned the document to Caesarius, who added one more statement, for a total of twenty-five. To these statements Caesarius also added a short confession of faith.

Then, on the occasion of a church dedication in Orange, the list of twenty-five statements (called "canons") plus the confession of faith were reviewed by the church leaders in attendance, and finally signed by fourteen bishops and eight laymen. The date was July 3, 529. The signed document was relayed to Rome, where the pope approved it. This was now official church teaching.

In many respects the decrees of the Second Council of Orange were right on target. The quotations at the beginning of this article already show that. Pelagianism — the idea that man is not fallen, in spite of Adam's sin, and can by natural powers choose to obey God's law and thus save himself — was soundly repudiated. The worst kind of Semi-Pelagianism — that man has fallen into sin, but still has enough strength of will to start pleasing God, while still needing God's grace — was also thumbed down.

But it's precisely at this point that the representatives of the church, meeting at Orange, went off the beam. For though they curbed man's power to do good *before* the coming of God's grace, they emphasized man's power to do good *after* receiving God's grace.

Man's will to do good was only "weakened" by the fall into sin, said the document, not lost, and by God's grace it would be restored. Then man would have the will to perform works which would be "meritorious"

(meaning, works would influence God to grant salvation). In fact, said the confession of faith, God's grace would "cooperate" with man's works in man's salvation. *God's grace would help man's will, and then man's will would help God's grace.*

In effect, the council took back with its left hand what it gave away with its right. Granted, God's grace was important. Man's will and man's actions were motivated by it. But then man's will and his actions became meritorious, cooperating with God.

This hardly seems to be what St. Paul had in mind when he said of God choosing people by grace: "If by grace, then it is no longer by works; if it were, grace would no longer be grace" (Romans 11:6). In the final analysis then, the council left some ability to man, and blew a golden opportunity to come down solidly in favor of salvation by grace alone.

The teachings of the Second Council of Orange became firmly embedded in the church of the Middle Ages, and remain at the heart of Roman Catholic teaching to this day. In fact, this is what made the Reformation necessary.

For as time passed, less and less stress was placed on God and his grace, and more and more emphasis was placed on what man to his credit did with God's grace. Consciences became fearful: Was I motivated by God's grace to do enough good works? Was there something I must still do to be saved?

Finally, the reformers, especially Luther, cleared the air. By the fall into sin, man's freedom to choose good rather than evil was totally lost, not just weakened. Man has no ability to choose what is morally good before getting God's grace.

After receiving God's grace man can choose good over evil in a limited way, and grow in sanctification. For God works in us to will and to act according to his good pleasure (Philippians 2:13). But none of this good is meritorious in God's sight, influencing God to save us, nor are we cooperating with God in our salvation. *Salvation is always due to God's grace alone.* Only this can comfort souls.

July 3, 529 was a decisive moment in church history, not for the good it did, but for the mistakes it made and the trouble it caused. It set the church off on a wrong course for the next thousand years. Only the decisive moments of the 1500s would straighten things out. □



James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.

Too soon it's too late

by Rolfe F. Westendorf



Had a good talk with your teenager lately? If you did, consider yourself privileged. Teenagers don't regularly have a lot to say to adults. They can talk for hours with their friends. Busy signals are common when you're calling a teenager's home. But when it comes to conversation with mom or dad, the shorter the better. One syllable if possible. Complete sentences usually come in the form of questions. "Can I use the car tonight?" "Can I spend the weekend at Jackie's cottage?" And the preferred answers are also one syllable, beginning with "y" and ending with "s."

Good conversations between parents and teens don't come easily, and that's not all bad. The teen years are years of developing independence. Sometime between ages thirteen and thirty, people who were totally dependent upon parents must become totally dependent upon themselves. And that is a

traumatic time of life, full of mistakes and uncertainties. A teen learns independence much as he once learned to walk, with a necessary number of bumps and bruises along the way. But he cannot learn that independence if mom and dad are still making all his decisions for him. No matter how well they have prepared him for life, he still has to try it on his own to know for himself that it works.

Teens need that independence, and wise parents will cultivate that independence, just as earnestly as they encouraged their children to walk. They understand why their teenagers don't come running to them with every problem like they used to. And they pray a lot. They pray that their children won't be hurt too much while testing their independence. They pray that they will know when to protect their children with their God-given authority, that they will also know when to stand back and let experience do some teaching. They pray that those experiences will not shake their children's faith in their Savior God. When it comes to our teenagers, talking to God is often better than talking to our children. For suddenly there comes a time when we can't talk to our children like we used to. Too soon it's too late to tell your teens what to do. Perhaps you can force them to listen and maybe sometimes you should. But it's not easy for teenagers to learn when you're upset or angry.

There's an important lesson in all of this because there is a time before the time when our children are thirteen. And during those years our children want to listen to us, and to talk to us, so much so that it can be irritating. Obviously we can't spend the whole day in conversation with our pre-teen children.

But wise Christian parents will not despise the opportunity. Too soon the time is coming when our children will not want to learn everything from us. Before that time comes we need to take the time to tell our children what we want them to know, what we want them to be, what we want them to believe. This is the time when we can hold them on our laps and read to them of God's wondrous power and Jesus' amazing love. This is the time to show them the love and respect that spouses owe to each other and to demonstrate the love and respect that they should receive from their friends and their teachers. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

Pipe organ vs electronic

As a Wisconsin Synod organist, I have by the grace of God been privileged to play for worship services many times on both electronic and pipe organs. Sharing one's faith through music is a joy which transcends the physical limitations of any worship instrument. However, as one who holds a bachelor of music degree in organ performance, I have been given a responsibility to use my talents to God's glory with all my heart, soul and mind.

It would probably surprise those who object to pipe organs that the most respected music institutions and performing artists both here and abroad, e.g., the Eastman School of Music, the National Conservatory of France, the University of Michigan, the North German Organ Academy, Marie-Claire Alain, David Craighead, Catherine Crozier, Harold Vogel to name a few, do not consider electronic organs as viable alternatives to fine pipe organs for reasons too numerous to list here. If these institutions and scholars, who more often than not confess nothing through their music, still recognize the intellectual and emotional superiority of pipe organs, how much more shouldn't we, who have everything to say in our music, recognize the greater effectiveness of pipe organs vis-a-vis electronic substitutes?

Peter L. Press
Beaver Dam, Wisconsin

Meditations in Siberia

I read with great interest the article entitled "The story of a best seller" (January 1). It was very pleasing to learn how extensively *Meditations* is read.

I thought you would also like to know that *Meditations* has found its way to Siberia. Through the outstanding mission work of "Thoughts of Faith," I obtained the name and address of Lev Lukyanenko, a Ukrainian religious dissident, who was exiled by the USSR to Siberia. Levko, as he likes to be called, has endured 27 years of imprisonment and inhumane treatment for the sake of the Savior. He is a living St. Paul.

For the past year I have been send-

ing him *Meditations* and other WELS religious material to sustain him and give him spiritual comfort during his ordeal.

On the morning of December 12, 1988, I was surprised and elated to read in the Washington Post that Mr. Gorbachev had approved the release of two dissidents, one of whom was Lev Lukyanenko.

Presently Levko is back in his beloved homeland of Ukraine, reunited with his wife Nadesda and their family and friends.

Elsie Patterson
Manassas, Virginia

Teachers are disregarded

The editor's column and Mark Braun's article about spiritual renewal and lay ministry (January 15) offer exciting prospects for our churches and synod.

With the Lord's blessing we look forward to special results in terms of souls won or strengthened through greater involvement in the mission of the church.

Although "lay ministry appears to be an idea whose time has come," to quote the editor, hopefully it will meet with more success than we've had with another group in many of our congregations.

It is a disturbing commentary on our use of human resources to note how our teaching ministers have been disregarded for the wider service of our congregations in worship life and/or gospel outreach.

Day school teachers are seldom expected, encouraged or asked to be involved in very much outside of classroom or school.

And our churches are much poorer for the training, talent, ability and interest which are never put to use.

Arlyn Boll
Watertown, Wisconsin

Translators modified hymns

In the light of Robert J. Spry's letter (January 1), I could wish that words less red-flag-to-a-bull-ish than "furor over sexism" had been used in describing possible hymnal text revisions. In the light of the content,

however, let's look at the text of TLH 224. Martin Luther wrote:

*O Herr, durch deines Lichtes Glanz
Zu dem Glauben versammelt hast
Das Volk aus aller Welt Zungen*

It was a 19th-century translator who, in the interest of rhyme rather than content, modified the "people of all the world's languages" into "men . . . of every land and every tongue." A modification here would scarcely violate Luther's original intent. There are several other cases in the hymnal of similar metamorphoses via translation, as in "*Auf, auf, ihr Reichsgenossen*" being turned into, "Arise, sons of the Kingdom."

Similarly, the writers of the great Lutheran chorales did not find it difficult to use inclusive language, as in "Dear Christians, one and all rejoice," or "Worthy folk of Christendom." Please. Let us look before we leap.

Teutonically yours, in spite of the surname I acquired by marriage.

Virginia DeMarce
Arlington, Virginia

Blanket subscriptions

Our congregation recently obtained a blanket subscription to the Northwestern Lutheran. We had several reasons. In the first place, it was cheaper than expecting people to renew their own. Second, it is a lot less work for one person with a computer to update a mailing list than for everyone to address an envelope, find a stamp, write a check, etc., etc., etc. In the third place, there are people who should be getting the magazine who perhaps would not pay for their own — fringe members, new prospects and some of the poor.

But what really convinced the voters was when we realized that the Northwestern Lutheran costs less than our church bulletins do.

Roger Kovaciny
Columbus, Ohio

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 53222-4398.

May be oldest complete book . . . *A fourth-century manuscript of the book of Psalms that was discovered in a Coptic cemetery in Egypt has been authenticated by scholars who say it may be the oldest complete book of any kind. The book includes about 490 parchment pages bound between wooden covers stitched with leather. The book is written in a Coptic dialect known as Oxyrhynchus and is only the third known manuscript in the dialect. It was buried under the head of a child in a cemetery for the poor about 85 miles south of Cairo.*

House church in China closed . . . The largest house church in southern China has been ordered closed and its pastor has been harassed by the Public Security Bureau in Canton. Following a visit by 260 foreign Christians who ignored a warning from local authorities not to attend the unregistered church, Pastor Lin Xiangao was taken to police headquarters and questioned by authorities who were responsible for an April 1 law calling for the strict regulation of religious meeting places. The news was carried by News Network International.

Amish must display signs . . . *Judge Clement H. Snyder of a Minnesota county district court has upheld a state law requiring Amish to display slow-moving vehicle emblems on horse-drawn vehicles. The judge said that the law falls within the right of government to issue "neutral regulations" even if the regulations interfere with some religious practices. The law was challenged by 14 Amish who had been issued traffic citations for not displaying the emblems. Judge Snyder noted that the Amish used the required emblem when they first moved into the county in 1973, and did so for at least ten years. He said the issue has split the Amish community into three groups: those to whom the use of the emblem is anathema; those who use it; and those who are willing to use black-and-white triangular emblems with reflecting tape. "The matter of religious belief reflects the individual choice of the personal Amish and not a sincere belief held by the community as a whole," Judge Snyder wrote.*

Translators celebrate 25th anniversary . . . Lutheran Bible Translators is celebrating its 25th anniversary throughout 1989. LBT was founded in 1964 to encourage Lutherans to participate in the worldwide effort being carried out by various mission groups, churches and Bible societies to put God's word into the language of all people. Presently more than 3,500 of the world's 6,170 languages have no written Scripture. Over the years LBT has sent over 300

Lutherans to serve in the work of Bible translation and literacy. LBT has missionaries working on more than 30 language projects and assigned to 17 countries. LBT missionaries have helped complete four New Testament translations. During 1989 at least two more New Testaments will be distributed. It takes an average of 15 years to complete a New Testament in a language that was previously unwritten.

Religious affiliations of Congress . . . *More than half of the U. S. Congress belongs to just three religious groups — Roman Catholic, United Methodist and Episcopal. Lutherans are in seventh place with 22 members. There are 139 Catholics in the newly elected Congress, by far the largest number. They are followed by 73 United Methodists and 63 Episcopalians. Five members have no religious affiliation and 22 religious groups are represented with at least one member.*

New study on media and religion . . . "The people in the pew know what is news and what isn't news," says Dr. Stewart Hoover of Temple University who is conducting a 15-month survey for Religious News Service. "Even evangelical Christians . . . are pretty sophisticated about this," said Hoover. He adds that the typical church member faults the news media for not providing more information about religion in its general coverage. He said that America is not quite the secular society the news media assumes. "In fact, we're a society with secularism on the national level, as a republic. But underneath there is a great deal of sectarian ferment. And that's something the press should be covering and is covering more and more."

New speaker for Lutheran Hour . . . *Dr. Dale Meyer is the new speaker for the Lutheran Hour radio program sponsored by the International Lutheran Laymen's League of the Lutheran Church—Missouri Synod. The program is heard over 1,300 stations worldwide. He succeeds Dr. Oswald C. J. Hoffmann who retired at the end of December. Hoffmann was Lutheran Hour speaker for 30 years. Pastor Wallace Schultz will continue as associate speaker, a position he has held since 1977. Meyer is a graduate of Concordia Seminary, St. Louis and holds a doctorate from Washington University. He was installed as Lutheran Hour speaker on February 3 in St. Louis.*

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.

The Wendlands return to Africa

It was perhaps unprecedented but, in view of the circumstances, not unwise for the Executive Committee of Central Africa to call Prof. Ernst H. Wendland out of retirement and back to the mission field.

The Lord has blessed the seminary of the Lutheran Church of Central Africa with a record enrollment of fourteen students, some of whom display exceptional promise. It was understood that these potential pastors deserved to receive the best theological training that we could provide.

But last fall that resolve was threatened by a vacancy that arose on the three-member faculty. Suddenly the question was: who among us is qualified and available to step into the breach?

The Lord answered that question in the person of Prof. Wendland who had the experience of sixteen years of prior service in Central Africa. He had the insights that come from having been the LCCA Seminary's first principal.



Professor and Mrs. Wendland

Most recently, his theological teaching skills had been honed as a member of the Wisconsin Lutheran Seminary faculty. And he had in his heart the love and desire to serve once again.

When Prof. Wendland, 72, was recommissioned in a service held at Wisconsin Lutheran Seminary on January 8, it was fitting that his long-time friend and former Board for World Missions administrator, Pastor Theodore Sauer, should base his farewell

remarks on 2 Timothy 2:1,2 and define Prof. Wendland's mission as "Training Reliable Men to Teach Others."

The Lord of the Church has acted swiftly to meet an urgent need. The training of reliable men to teach will not have to be interrupted. Prof. Wendland and his wife, Kathryn, who was a nurse in the Mwembezi dispensary from 1977 to 1980, arrived in Africa on January 14.

— Daniel Westendorf

Minnesota church wins case

Judge George Harrelson of a district court of Minnesota recently ruled in favor of Christ Lutheran Church of Marshall, Minn., a WELS congregation, in an action by the state of Minnesota seeking to close its preschool education program because it was not licensed as a day-care center.

Representatives of Christ Lutheran Church contended that the action represented an unconstitutional attack on religious freedom and could result in the state licensing Sunday schools.

State authorities said that it's a matter of ensuring that all such

non-residential programs are licensed as required by law and that they meet standards of staff, health, safety and education.

Cecil Naatz, a lawyer who was president of Christ Lutheran in 1988, said the state law contains no exemption for religious instruction. "It's excessive entanglement of government and religion," he said.

Naatz said the program, operated in conjunction with the church's Samuel Lutheran School, runs only one morning a week for 3-year-olds and two mornings for 4-year-olds and "by no stretch of

the imagination is day care."

After some sparring, Minnesota offered a postponement so that the Minnesota Department of Human Services could propose legislation that "hopefully would take care of the litigation."

Naatz said the licensing law does not exempt religious instruction and thus is unconstitutional because it sanctions government interference with religion and is vague and too broad. The law also seems to apply to Sunday schools and confirmation classes, although it is not enforced against them, he said. The church preferred to settle

the issue in court.

Judge Harrelson subsequently agreed with the congregation and ruled that the law was "unconstitutionally overbroad and void for vagueness."

"We at Christ Lutheran know what David felt like when he had slain Goliath," said Naatz after the decision was filed.

The 500-member Christ Church operates Samuel Lutheran School. The school has an enrollment of 61 and an additional 29 in its pre-school program. John Kolander is principal of the 5-teacher school and Dale H. Schaffer is pastor of the congregation.

Schulz retires from Investment Commission

On December 31 Eugene G. Schulz of Milwaukee retired from the synod's Investment Commission. He completed 27 years of service on the commission and acted as chairman from 1962-1968 and again from 1983-1988.

Schulz and his wife, Eleanore, have five married sons including Pastor Paul W. Schulz, a missionary on the Apache Indian Reservation at Bylas, Arizona.

After 36 years of service Schulz



Schulz

retired from Northwestern Mutual Life Insurance Company, Milwaukee, in July 1988. At the time of his retirement he was investment research officer. His wife Eleanore also retired in 1988 after 20 years in the teaching profession.

Church activities have long played an important part in Schulz's life. He has been a member of Atonement, Milwaukee, for the past 36 years and has served in numerous committee and church council assignments including congregation president. He has also served as a member of the Board of Directors of the WELS Foundation, Inc. and currently serves on the Board of Directors of WELS Kingdom Workers, Southeastern Wisconsin District.

A well-known travel lecturer, Schulz has visited 27 foreign countries including China, Russia, Kenya, Egypt and Israel and looks forward to pursuing this avocation in retirement. The Schulzes will take a post-Easter biblical archeology trip to Turkey (Asia Minor) to the seven cities traveled by St. Paul and mentioned in Revelation.

Persons, places, etc.

Vernon Wendland, former administrator of the Wisconsin State Fair, was profiled recently in the Milwaukee Journal as a "mover and shaker" in suburban Milwaukee. Wendland serves on the West Allis Library Board, is chairman of the Senior Citizens Network, is chairman of the Board of Elders at Woodlawn, a WELS church, and is also one of the volunteers at Wisconsin Lutheran Child & Family Service. . . . **Pastor Frederick Zimmerman** of Kawkawlin, Mich., has been appointed to the Committee on Relief replacing Pastor David Kriehn, who accepted a call to Taiwan. . . . **Jerome Kieselhorst** of Kettle Moraine Lutheran High School, Jackson, Wis., has been appointed to the Commission on Youth Ministry succeeding John Johnson of Wisconsin Lutheran College. . . . As part of the preparation for the **1989 WELS convention**, the president and vice-presidents will be recommending certain key issues for discussion at pre-convention delegate conferences. Voting delegates to the convention are being asked to attend such a pre-convention conference. . . . Five missionaries have joined their fields: **Kenneth Cherney** and **Charles Gumm** with families to Brazil; **Timothy Soukup** and family to Malawi; **Daniel Sargent** and wife to Zambia; and **Carlos Leyrer** and family to Colombia. . . . A committee has been appointed by the Board for Parish Education to plan and conduct a **Sunday school teachers' national convention**, the first of its kind in the synod. . . . **Northwestern College** has 18 juniors and seniors committed to spend their summer as part-time lay evangelists in mission congregations. . . . **Eugene Seidel** of St. John, Wauwatosa, has been appointed to the Special Ministries Board. He is supervisor of probation in the children's court and will assume the chairmanship of the Mission for the Visually Handicapped. . . . According to a recent report, professing Christians give an international average of 8 cents per week for **global foreign missions**. WELS members give twice that average, 16 cents.

DISTRICT NEWS SCHEDULE

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

March 15: Minnesota, Nebraska, North Atlantic

April 1: Northern Wisconsin, Pacific Northwest, South Atlantic

April 15: South Central, Southeastern Wisconsin, Western Wisconsin

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



Dr. Martin Luther College choir will present concerts in nine states during March and April. The choir is directed by Roger Hermanson.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Heyn, Thomas A., from Spanish exploratory missions, Madison, Wis., to Faith, El Paso, Texas.
Horneber, Adam, J., from Christ, Merrill, Wis., to Peace, Rochester, N.Y.
Stahlecker, Gregory D., from inactive to Grace, Kenton, Ohio.

ADDRESSES

PASTORS:

Gorsegrner, James A., 7369 Berne Rd., Pigeon, MI 48755; 517/453-2202.
Johannes, Robert D., 675 Church Ave., Hancock, MN 56244; 612/392-5572.
Lemke, Lloyd H., Box 178, 3169 W. North Branch Rd., North Branch, MI: 48461; 313/688-2225.
Petersen, Timothy T., 404 N. Main St., Box 38, Scottville, MI 49454; 616/757-2580.
Pieper, Gary L., 3171 Brentfield Dr., Flushing, MI 48433; 313/732-9159.
Schulz, Dale R., 5 Rawlings Dr., Bear, DE 19701; 302/834-5495.
Woldt, Michael A., 326 Summit Ave., New Ulm, MN 56073; 507/354-7357.
Wolff, Michael A., 1617 16th Ave., Monroe, WI 53566; 608/325-2296.

TEACHERS:

Berg, Darrell T., P.O. Box 489, Whiteriver, AZ 85941; 602/338-4455.
Boileau, Philip N., 929 Westport Dr., Port Washington, WI 53074; 414/284-3636.
Buelow, Ronald A., 9419 12th Pl., Kenosha, WI 53142; 414/859-2146.
Draeger, Delbert D., 2115 21st St., Kenosha, WI 53140; 414/652-7608.
Schaefer, Michael G., 16923 S. Brady Rd., Oakley, MI 48849; 517/845-6711.
Schwartz, Kenneth A., 3650 Honore St. Chicago, IL 60609; 312/254-1561.
Zastrow, Darren L., 207 Williamsburg Dr. #5, Thiensville, WI 53092; 414/242-4751.

HOT SPRINGS VILLAGE, ARKANSAS

Bible studies and survey work are being conducted in Hot Springs and Hot Springs Village, AR. For times and more information please contact Joel H. Nitz at 501/525-3559.

ATTENTION, MALE CHOIR DIRECTORS

As director of our Male Chorus, I would be interested in hearing from other directors to share ideas and personal arrangements. Anyone interested, please write to Charlene H. Lauersdorf, 105 Aztalan Ct., Jefferson, WI 53549.

DR. MARTIN LUTHER COLLEGE CHOIR 1989 Tour

March 17	8:00 p.m.	Good Shepherd, Sioux Falls, SD
March 18	2:00 p.m.	Grace, Sioux City, IA
March 18	7:30 p.m.	St. Paul, Norfolk, NE
March 19	10:00 a.m.	St. John, Stanton, NE
March 19	8:00 p.m.	Mt. Olive, Overland Park, KS
March 20	7:30 p.m.	Zion, Denver, CO
March 21	7:30 p.m.	Shepherd, Albuquerque, NM
March 22	7:30 p.m.	Grace, Tucson, AZ
March 23	7:30 p.m.	Grace, Glendale, AZ
March 24	7:30 p.m.	St. Paul First, N. Hollywood, CA
March 25	7:30 p.m.	King of Kings, Garden Grove, CA
March 26	8:00 a.m.	Our Savior, Pomona, CA
March 26	10:15 a.m.	St. Paul, Riverside, CA
March 26	8:00 p.m.	St. Thomas, Phoenix, AZ
March 27	6:00 p.m.	East Fork, Whiteriver, AZ
March 28	7:30 p.m.	Salem, Colorado Springs, CO
March 29	7:30 p.m.	St. Peter, Fort Collins, CO
March 30	7:00 p.m.	Christ, Grand Island, NE
March 31	7:30 p.m.	Good Shepherd, Omaha, NE
April 1	7:30 p.m.	Christ, Marshall, MN
April 9	7:30 p.m.	St. Paul, New Ulm, MN

HYMNALS NEEDED

Shepherd of the Hills of Custer, South Dakota, a mission congregation, is in need of used hymnals. Please contact Pastor John Schuetze, 2313 Jennings, Hot Springs, SD 57747; 605/745-3340.

CONFERENCES

Arizona-California District, Pastors' Conference, May 2-3 at Peace, Tucson. Agenda: Exegesis of Joel 2:28-32 (F. Nitz); Isagogical Study of Lamentations (K. Pasch); The Practice of Close Communion, in Practice (D. Pautz); Dealing with Divorces and Divorced People (L. Pontel).

South Central District, Pastors' Conference, April 24-25 at Shepherd of the Hills, Fredericksburg, TX. Agenda: An Exegetical-Homiletical Study of Genesis 11:1-9 with Reference to the Festival of Pentecost (P. Pitt); The Historical, Traditional and Scriptural Basis of Our Current Practices of Youth Confirmation (B. Bitter); What Do You Mean: "In Statu Confessionis"? (J. Tauscher); Prize the Brotherhood: How Shall Pastors Offer Encouragement and Advice to Each Other? (T. Schmidt); What Does the Bible Say about Mixed Marriages? (D. Krenke).

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PRESCOTT VALLEY ARIZONA — Christ, 8164 Spouse Dr., Prescott Valley, 9:00 a.m., SS 10:00 a.m. Pastor Stephen Hein, 4701 N. Stageway Ln., Prescott Valley, AZ 86314; 602/772-8722.

MODESTO, CALIFORNIA — St. Peter, Modesto: 8:00 a.m., 10:30 a.m.; SS/Bible class, 9:15 a.m. Pastor Paul Mueller, 3461 Merle Ave., Modesto, CA 95355; 209/527-0563.

HONOLULU, HAWAII — St. Paul, East Foster Village Community Center: 4341 Hakupapa, Honolulu HI 96818.

FLORENCE, WISCONSIN — St. John, 524 Olive Ave., Florence, 10 a.m., Pastor J. S. Hering, 524 Olive Ave., PO Box 81, Florence, WI 54121; 715/528-3337.

CALL FOR NOMINATIONS WELS Foundation, Inc.

The Board of Trustees announces a reorganization of the WELS Foundation, Inc. with a new Foundation board of directors to be appointed in April 1989. The board invites the members of the WELS to nominate lay candidates to serve as directors of the WELS Foundation, Inc. Candidates must possess expertise in trust management with backgrounds in trust administration, trust legal, trust financial or marketing charitable trust agreements. Recommendations and pertinent information are to be sent to the administrator for the Board of Trustees no later than March 31, 1989.

Rev. Robert C. Van Norstrand
 Administrator, Board of Trustees
 Wisconsin Ev. Lutheran Synod
 2929 N. Mayfair Rd.
 Milwaukee, WI 53222-4398

WISCONSIN LUTHERAN COLLEGE Request for candidates

Wisconsin Lutheran College, under the auspices of the president of the Southeastern Wisconsin District, is seeking qualified candidates for calls in the following areas: English, computer information systems and communication.

Candidates should hold an earned doctorate or equivalent in the discipline or in a closely related field, hold or be willing to obtain synodical certification, be an active member of a WELS or ELS congregation and be sympathetic to the liberal arts mission of WLC and the college's commitment to lay ministry.

Candidate information should be sent to Dr. John E. Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Bluemound Road, Milwaukee, WI 53226.

Wisconsin Lutheran College greatly appreciates the support provided by those who have in the past recommended individuals for calls to WLC in other academic disciplines. Those who know of members of the WELS or ELS who possess the academic and spiritual qualities that would suit them for teaching at WLC in other areas than those listed above are encouraged to forward their names to WLC. The college is particularly interested in identifying individuals who serve as faculty at other colleges and universities. Further information may be obtained by calling (414) 774-8620.

PRESCHOOL TEACHERS

Apostles Child Care Center is seeking preschool teachers. Requirements are a minimum of 6 units in Child Development or Early Childhood education with a commitment to obtain a total of 12 units. DMCLC kindergarten courses are acceptable. DMCLC students with credits in PE and art qualify as teachers for our school-age summer program. Contact Apostles Lutheran Child Care Center, 19950 McKean Road, San Jose, CA 95123; 408/268-6364.

1989 OWLS NATIONAL GATHERING

The annual meeting of the OWLS will take place at the Clarion Hotel, Lansing, Michigan, July 18-20.

Anyone age 55 or who is retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship and educational experience. Anyone interested in joining fellow Christians for several exciting days should contact Organization of WELS Lutheran Seniors, 8420 W. Beloit Rd., West Allis, WI 53227; 414/312-9977.

1989 OWLS HOSTEL

The 1989 Owls Hostel will be offered at Michigan Lutheran Seminary, Saginaw, Mich., July 21-26. The hostel offers a week of educational experiences for seniors. Lodging and meals are provided. For further information contact the Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; 414/771-9357.

PLANS WANTED

Our Redeemer of Martin, South Dakota, is planning to build a new church. We ask that any congregation or individual with floor plans and/or photographs for worship area (seating 125), fellowship area with kitchen and Sunday school rooms please send them, along with any comments, to Gary Schmidt, Box 249, Martin SD 57551.

1989 WELS YEARBOOK



The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 152 pages with handy spiral binding. The **1989 Yearbook** contains a complete listing of the name, location, and time of service of WELS churches; a listing of all WELS Christian day schools, area high schools, and synodical institutions of learning; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees.

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W(HOLY) SINGLE II

All WELS singles ages 18 to 98 (including those once married and now single) are invited to attend a one-day seminar at Wisconsin Lutheran College on Saturday, May 6, emphasizing our "completeness" as Christians and as singles. Join other singles for a day of learning and fellowship. Choose from a number of topics of interest that will be presented during the day and then join for an evening of fellowship.

Registration forms will be sent to everyone on our mailing list. If you are not on the list, please write to WINGS, c/o Wisconsin Lutheran Child and Family Service, Box 23980, Milwaukee, WI 53223.

ALCOHOLISM AWARENESS RETREAT

Wisconsin Lutheran Child and Family Service will sponsor the sixth annual Alcoholism Awareness Retreat to be held April 28-30, 1989 at the Cousins Retreat Center in Milwaukee, Wisconsin. With the theme, "God Will Carry You," recovering alcoholics and/or family members will have a chance to address specific problems in life experience in recovery. For more information contact John Cook, WLCFS, P.O. Box 23980, Milwaukee WI 53223; 414/353-5000.

One plants, another waters

...and that's how it grows!



For information on CEF member loan investments and an application, contact your congregation's member loan representative or write **Mr. Charles Skeels, WELS Member Loan Counselor, 2929 N. Mayfair Road, Milwaukee, WI 53222** Or call **(414) 771-6119** (collect calls accepted). You and our mission congregations will be glad you did.

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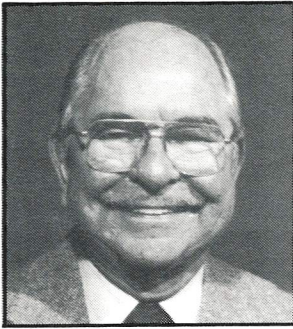
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“The challenge and opportunity of a generation,” is what Pastor Wayne M. Borgwardt, administrator for Worker Training, called it. He was referring to the *Report of the Preparatory School Study Commission*, just released after a two-year study of the synod’s prep school system. Among its six ministerial schools, the synod operates three prep schools, boarding high schools with a special curriculum aimed at the pastoral and teaching ministries.

Many of our ministerial students start as freshmen in one of these three prep schools and end up as teachers, eight years later, or as pastors, twelve years later. Since many of our pastors and teachers also attend a parish elementary school, they enter the ministry without having once set foot within a public school classroom. Your editor is an example of that kind of education.

Through the years this rare system has been under periodic review. The study commission refers to reports dating from 1927, 1962, 1965, 1977, 1978 and 1983. Complicating the report of the present study commission, however, is the recent growth of area Lutheran high schools, 20 of them scattered throughout the districts. These are owned and operated by clusters of WELS congregations. A growing number of students in our two ministerial colleges come from these parochial high schools.

There is another complication. Schools — any school — are becoming ever more expensive to maintain. Currently 34 percent of the synod’s \$18.7 million annual budget is devoted to subsidizing our six ministerial schools. While this is down substantially from the 48 percent 25 years ago, in these 25 years the budgets for home and world missions have ballooned. This rapid growth of our mission budgets evoked a call by synodical conventions for “kingdom balance,” a subject also of great concern to the study commission. Wading through studies and tables of statistics, the study commission makes three recommendations. Its first recommendation is that *since the prep system is working, it should be retained in some form*. The system is working: in the current school year the prep schools supplied 40 percent of the freshman enrollment at Dr. Martin Luther College, New Ulm, and 50 percent of the freshman enrollment at Northwestern College, Watertown, though from year to year that percentage may vary.

Based on financial considerations and declining enrollment at Martin Luther Preparatory School, the second recommendation proposes *the merger of Martin Luther Preparatory School at Prairie du Chien with Northwestern Preparatory School at Watertown on the latter’s campus*. The Northwestern campus is large enough for both. The second recommendation also proposes *the amalgamation of Northwestern College and Dr. Martin Luther College on the New Ulm campus* into “one new college with a new name and new organizational structure.” The New Ulm campus — the study commission notes — is large enough for the amalgamated college.

A third recommendation proposes *stepped-up recruitment efforts* and lists a number of concrete suggestions involving area Lutheran high schools, congregations, pastors and teachers, and parents.

The 12-member study commission, chaired by Pastor John Graf of Hustisford, Wis., authored the 37-page report. Dividing itself into three committees, the study commission met in plenary session nine times over the past two years.

The commission’s report is intended for the Board for Worker Training which appointed the commission. The board’s reaction will not be finalized for some time. But the report will turn up at the August synodical convention. *Only a convention can authorize the recommended changes*.

James P. Schaefer

by Gregory L. Bey

A few months ago my brother Bill underwent heart surgery. He had a heart condition since birth. One of the valves was too narrow, and to further complicate things there was also a hole in the heart. Finally, at age 31, the doctors recommended surgery. Without corrective surgery the risk of having a massive stroke was only a matter of time.

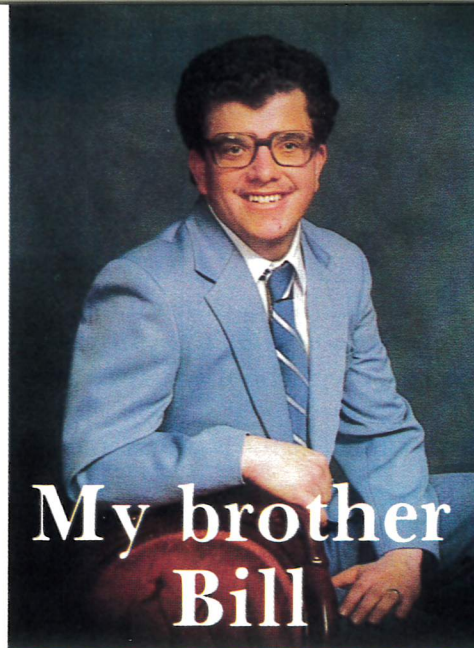
But there were some other considerations to be dealt with by the family and Bill. Three years earlier our father, also named Bill, died while having heart surgery. It was a different type of procedure, but it still involved work on the heart. That in itself caused a certain amount of emotional stress. My brother Bill also had other operations, including exploratory brain surgery, when he was about six years old. Over the years thoughts of more surgery caused him understandable anxiety. By the way, I haven't mentioned yet that Bill is mentally retarded.

He was born with a rare condition known as leopard syndrome which caused his brain damage. However, over the years, thanks to loving parents and friends, he was able to grow and mature. He attended school until he was 21 years old, taking special education classes through the public school system. Eleven years ago he was hired to wash dishes at a local restaurant and since then has been promoted to busboy. He works about 20 hours a week and is the second oldest employee of the restaurant.

Over the years he accepted his disabilities when he could not overcome them, but never backed down from a challenge. At about six months of age the doctors had given him three to five years to live with very poor prospects for doing any more but eating, breathing and sleeping. What a thrill it is to see him pull in the driveway on his new ten-speed bike. The boy who was never to have walked or talked or been able to see is now a young man and a productive member of society.

It was hard to see him lying in that hospital room awaiting surgery. What could we his family say to calm him? We read the 23rd Psalm. We prayed and hugged and talked more about Jesus who loves us and takes care of us. Then he went to surgery.

Bill came through the surgery with flying colors. Medically speaking, he probably has an added life of



"Bill"

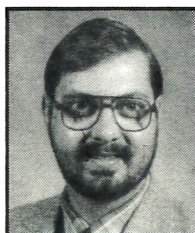
30 to 35 years or more. But the morning after his surgery, as he lay in the coronary care unit of the hospital, was when I saw my brother Bill as my "brother." I asked him how the night had gone and how he was doing. He told me that it hurt. He was worried that he had caused the nurses too much inconvenience through the night. I assured him that he had not, and then he said, "Before

you go, pray with me; the one about the green pastures." That simple straightforward statement of faith put everything into perspective.

"The one thing needful," Bill had. He reminded me that a man can gain the whole world and it is meaningless if he loses his soul. He reminded me by his request for prayer that what is important is our spiritual life. His request was in fact a confession of faith in the true God who gave him as a free gift new life in Christ. St. Paul wrote, "You are all sons of God through faith in Christ Jesus." Bill has that faith in Jesus which makes him a brother to all who believe, and a brother of Jesus himself.

God has been gracious to my brother Bill. He has given him a new lease on life with the operation which was successful. However, what really counts is that he has given him new life in Christ. Through the sacrament of holy baptism he was brought to faith as an infant. Over the years his Christian parents, whom the Lord gave him, saw to it that his education included the teachings of the Bible. As with all of us, our mother taught him his prayers from little on; our father took him to church Sunday after Sunday. Caring Sunday school teachers allowed him to sit in on classes as long as possible and the pastor and his wife worked with him privately until he was confirmed at 17 years of age. Today Bill ushers at church and contributes financially on a regular basis. He communes at his Savior's table and attends Bible class. He is my brother physically, but by God's grace, through

faith in Jesus as our Savior, we are brothers spiritually, and God is our Father. To God be the glory! □



Gregory Bey is associate pastor of St. Matthew, Winona, Minnesota. Bill Bey is a member of Our Savior, Wausau, Wisconsin.