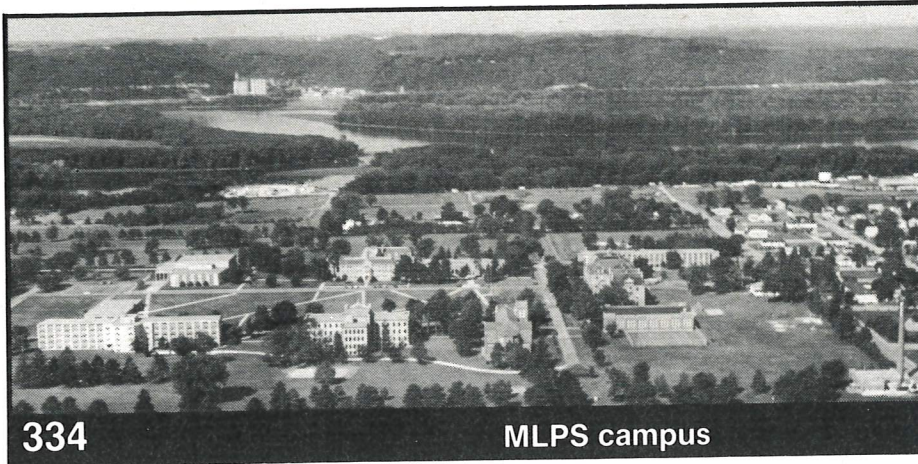


October 1, 1989

the Northwestern Lutheran





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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
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Lutheran**

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There is a standard in effect against which life is to be measured

Accountability is good news

by Robert H. Hochmuth

God will bring every deed into judgment (Ecclesiastes 12:14).

It's good news that we will face judgment! That assertion, in the context of Ecclesiastes, is sincere and it is valid.

More than vindication

People of God, under persecution at various times throughout history, have looked with eager anticipation for the day their Lord would deal with the cohorts of evil to end their raging against the righteous. They prayed for him to bare his scepter and to bid them share in his ultimate triumph.

Ecclesiastes too ponders the enigma that God's children suffer malicious injustice at the hands of the irreverent. The Teacher's eyes have seen "a righteous man perishing in his righteousness, and a wicked man living long in his wickedness" (Ecclesiastes 7:15). But when he concludes his book with a preview of God's judgment, he is not bringing out God's hickory stick to dismay the ungodly.

Treadmill of frustrations

It's not only injustice that's on his mind. There are other distressing aspects to our time "under the sun." Neither enterprise nor wealth assures abiding satisfaction. Pleasures are fleeting. There is no premium that can procure insurance against the infirmity of old age. From one point of view everything under the sun seems so futile. "Utterly meaningless" is his refrain.

His estimate would be all-inclusive and final if we had only the resources of the human mind to draw on. A thinking person's outlook on life would come to a dead-end, asking: What's the use? What difference does it make how I live or what I believe?

Many a person, clutching such an empty view of life, has capitulated to pervasive carnal tendencies, rationalizing: It doesn't make any difference anyway, does it?

Noting how injustice and trouble seem to hound the religious as well as the irreligious, agnostics develop rhetoric for numbing faith and justifying reli-

gious indifference.

Speculating on these matters with only an earth-bound set of values can send one whirling in an orbit in which all may in fact begin to seem meaningless.

Another sphere

The Teacher wants to raise our eyes to another horizon. Nature and Scripture bid us recognize this is a Designer's world and to stand in awe of him. We are not brutes, but responsible creatures.

Moreover conscience and the Holy Spirit testify that we are accountable to him; there is a standard in effect against which life is to be measured. Even though we have many unanswered questions, life is more than an ongoing biological cycle; there is a spiritual/moral axis. What we do while on this planet does have significance beyond our days here. That's in sharp contrast to speculating all is meaningless. The reality of God's judgment can be viewed as good news, for the prospect of meeting our creator affirms life is not a mindless maze.

Paul's view

The apostle makes a parallel point in 2 Corinthians 5. It's while giving voice to the groaning that is so much a part of our human existence that Paul is moved to emphasize: We must all appear before the judgment seat of Christ. . . . While we are away from the Lord, we have a goal: To please him.

The good news is that life with meaning is attainable. The bad news, confirmed by God's immutable law, still is that we will never merit real life because of our offenses against our Creator.

The good news is complete, of course, only when Christ's cross displays to us that we can enjoy a right standing with the One who holds us accountable.

Repentant and trusting in him, we can also enjoy this present world, for even its end is good news. □



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

When to be intolerant

Christians must get used to being intolerant — not merely to being called intolerant, but also to being intolerant.

Intolerance became a public issue in Milwaukee in connection with the parade of homosexuals during Gay/Lesbian Pride Week last June. The county board congratulated the organizers and wished them success. The mayor proclaimed, "We are proud of who you are."

When many in the Christian community protested such official approval of homosexuality, three supervisors distanced themselves from their county board's action.

The *Milwaukee Journal* saw in this community reaction, and especially in the reaction of the three supervisors, evidence of "pandering to the community's most intolerant instincts." "Sure," its editors wrote, "some religions teach that homosexuality is wrong, but most religions teach that intolerance is wrong as well." The newspaper also contributed its most derisive columnist's attack on the intolerant "Christian Yahoos" of a Christian radio station (WVCY), who protested the civic congratulations extended to the homosexuals. The *Journal* denounced intolerance as a more grievous sin than sexual perversion.

Yet the *Journal* can also be and is intolerant — of child abusers, for example, and of drug peddlers, rapists, and child pornographers — and not only because their activities cause injury to others, but also because their activities are evil in themselves. The *Journal* is intolerant of a number of evil things — and properly so. God help the community whose influential newspapers do not outspokenly uphold civic righteousness and decency.

The problem is that the secular press and other media with liberal public attitudes are not intolerant enough. Their intolerance often does not extend to such evils as abortion, sexual perversion, obscenity, blasphemy, adultery, fornication, lust, sensuality, covetousness, disobedience, self-glorifying pride — sins that even non-Christians have recognized as sins and have condemned as sins.

Christians must be intolerant of such evils because God expects them to be. "Let those who love the Lord hate evil" (Psalm 97:10). "Abhor what is evil" (Romans 12:9). Paul's Romans, 1 Corinthians, and Ephesians also plainly spell out for all what that evil is. Evil is what God says it is; it is not what Babylon and Sodom limit evil to be.

If the conduct of their neighbors is sinful, Christians will condemn it as sinful, even if they are ridiculed for being intolerant. (This does not mean, however, that the Christian will not seek to help the sinner. The Christian has concern for the evildoer's soul and in Christian love seeks to save it through leading the sinner to repentance and Christ's forgiveness.)

When Christians tolerate attitudes and actions God has branded as evil, they are actually fostering evil. Above all, when Christians tolerate evil they betray Christ, who paid for the world's evil with his life.

Christians must be intolerant of the evil God hates, even if the public that is intolerant of Christians ridicules them for it.



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

Carleton Toppe

The problem of suffering

1 Peter 3:13—4:6

by Julian G. Anderson

This part of Peter's letter reminds us of the fact that it was written at a time when Christians were suffering persecution because they were Jesus' followers. And it was real persecution which resulted in the death of many Christians, Peter included.

You may have to suffer

3:13-20. Peter begins with a question — "Who will do you any harm if you're always eager to do what is good?" He answers, "A lot of people might, because that's the kind of a world we live in. But even if you should suffer for doing what God says is right, you're truly happy people. So don't be afraid or upset."

Next he says, "You must also give your hearts completely to Christ as your Lord." And this is something to really think about. There is no such thing as "half followers" in Jesus' kingdom. It's all or nothing. As Jesus said, "You can't serve two masters."

Then Peter adds, "You must always be ready to give an answer to every person who asks you about the hope you have in your heart. And you must do this in a kind and gentle way, so that when people insult you, they will be ashamed of themselves for saying bad things about your good conduct.

"You see, if God wants you to suffer, it's better to suffer for doing good than for doing wrong. After all, Christ also suffered once for all sins, a man who never did anything wrong suffering for people who never did anything right." An amazing thought, isn't it?

"And he did this so that he could bring you to God. When he was killed, he had a human body, but when he was brought back to life, he had a spiritual body." And so it will be with us when we die.

"And in this spiritual body he also went and spread the news of his victory to the spirits who were in prison." This is the only reference in the Bible to Jesus' descent into hell.

"This included those who had refused to believe God's announcement back in the days when Noah was building his houseboat, and God was waiting patiently for them to believe what he had told them. But it was only a few people — eight to be exact — who went into that boat and were saved by the water," a very sobering fact to the people of our modern world who can expect Jesus' return at any moment.

A picture of our baptism

3:21-22. Few of us have ever thought about our baptism in the way Peter speaks about it here, for he continues, "That water (of the flood) also gives us a picture of baptism, which is now saving you. For baptism isn't just getting rid of some dirt from our sinful body. It's a promise made to God from a person with a good conscience. And it's also a picture of how you were saved by the resurrection of Jesus Christ, who is now at God's right hand. And when he went to heaven, God put all the angels, authorities, and powers under his control."

Now we are driven by God's will

4:1-2. Peter has an interesting application for our lives of Jesus' suffering. He says, "Since Christ suffered physical pain, you must think about sufferings in the same way he did, that the person who suffers physical pain is all through with sin. Then you won't be driven any longer by sinful human desires, but by God's will."

What Peter says next applies to a large number of Christians today (vv. 3-6). He says, "In the past years you have spent enough time doing the things the unbelievers like to do. Then your lives were filled with disgusting and immoral thoughts and sinful desires, and you spent your time getting drunk and parading around town in a drunken condition, as you went from one party to the next, and worshipped forbidden idols. And now your old friends are surprised that you aren't joining them any more in their wild and reckless living, and they're saying nasty things about you. But they will have to give an answer for all this to the One who is ready to judge the living and the dead (the Lord Jesus).

"This is why the good news was also brought to those who have died, to tell them their spirit can live the way God wants."

This is the same thought the apostle Paul expressed, when he wrote that he had to get rid of his old sinful mind and body, so that he could be given his new, perfect mind and body at the time of the final resurrection. And it's this thought that keeps our hopes alive. □

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

Man and woman roles

by Wayne D. Mueller

If God is anything, he is fair. Justice is one of his attributes (Psalm 89:14). "There is no favoritism with him" (Ephesians 6:9).

God's fairness is evident especially in the gospel. God so loved all the world (John 3:16). His son, Jesus, lived and died for all (2 Corinthians 5:15). God wants all to believe this and be saved (2 Timothy 2:4).

God's fairness means that every one has equal value in his eyes. He loves all with the same love. Jesus died for Hitler's sins as well as Mother Theresa's. The Holy Spirit tries as hard to convert one lost soul as he does the next.

Equality

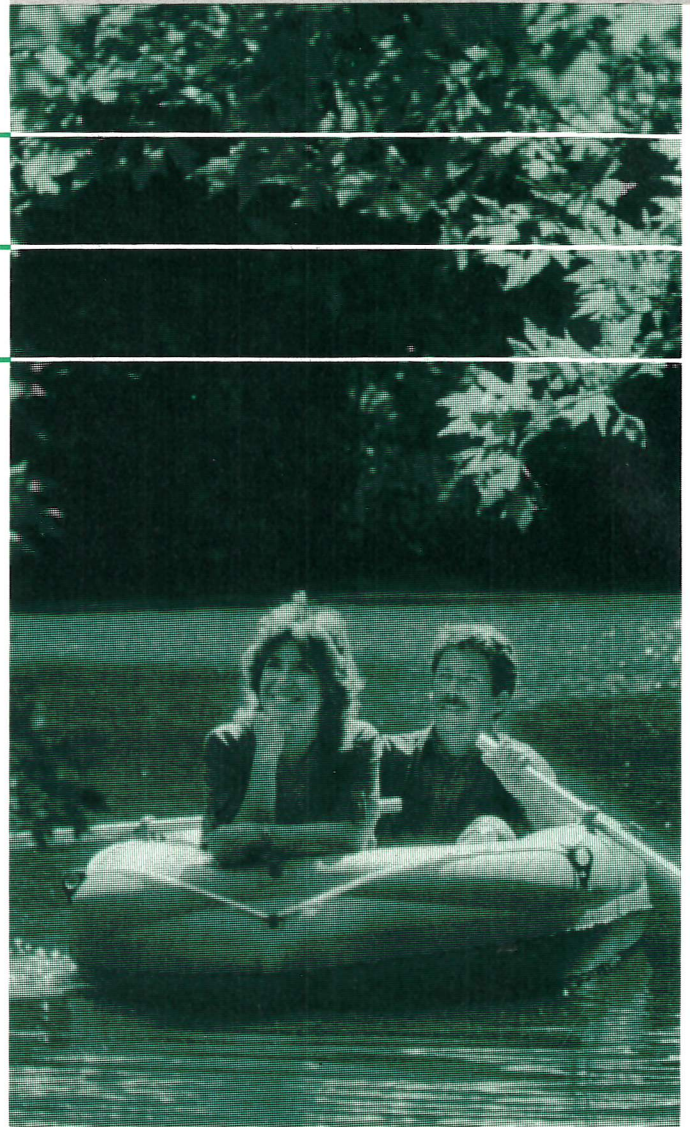
Equality before God began at creation. God made both man and woman in his own image. After our parents fell into sin and lost this image, all people were still equal in God's eyes: equally sinful and equally in need of the perfection which can be attained only through faith in Christ. "There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3:22-24).

Since the whole world has been reconciled to God by the work of Christ, God judges no one on the basis of age, sex, ethnic origin, or social status. He offers forgiveness to all in the name of Jesus (Acts 10:34-36). Reconciliation becomes ours by faith in Jesus Christ. God provides material blessing without bias (Matthew 5:45).

Roles

This same fair and loving God assigns each of us roles to carry out in life. And by the high value Christ gives us, God also provides the reason to carry out our roles willingly. "Each one should retain the place in life that the Lord assigned to him and to which God has called him" (1 Corinthians 7:17).

Our catechism lists the moral requirements of various roles in the "Table of Duties." Our dutiful ac-



ceptance of these roles is a part of God's will for our lives. Those who serve in their assigned roles faithfully are serving God himself (Romans 13:1,2; Ephesians 6:7,8; 1 Peter 3:5,6).

If we do not carry out the roles God assigns or perform them grudgingly, we sin. Under "Confession" the catechism tells us how to recognize our sins: "Consider your place in life according to the ten commandments." The Christian's daily walk with God, then, includes repentance for failing his roles, forgiveness from God, and a renewed commitment in Christ to "retain the place in life that the Lord assigned to him."

A tough issue

Few people have ever questioned God's fairness in assigning role relationships in general. It's not hard to understand that God values the child as much as the parent even though he asks children to accept a role of obedience to parents. The same is true of

citizens and government officials, employees and their bosses. It's common sense. It's good order. And it's what God says.

But when we get to the roles of man and woman in particular, society's common sense takes a vacation. Many refuse to believe that God is good or fair when he assigns men and women different roles. If God assigns men and women equal value, they argue, he must assign them the same roles.

Society has sarcastically caricatured the biblical roles of man and woman. The Bible defines the male role as headship (1 Corinthians 11:3,8,9), love (Ephesians 5:25-33), and consideration of the woman as having equal value in God's eyes (1 Peter 3:7). Society says this is domineering, egocentric chauvinism. Scripture uses words like helper (Genesis 1:18), noble character (Proverbs 31:10), lover of husband and children (Titus 2:4), and gentle and quiet spirit (1 Peter 3:4) to describe the woman's role. Society ridicules this model as groveling subjection and inequality.

Of course, the problem isn't only "out there." Christians, too, have a lot of trouble dealing with the changes in society's attitudes. It's hard to be different. It's tough to be labeled old-fashioned, sexually discriminatory. Worst of all, it hurts to hear the suggestion that if God asks people to accept roles, he is not fair.

God's approach

Already in the Garden of Eden God had to deal with the problems of man/woman role relationships. Adam and Eve fell into sin when they accepted the opinion of "society." Adam listened to Eve. Eve listened to the devil. Neither of them listened to God. And in the process they both abandoned their role relationship to the other. Adam at first received Eve as God's creation with vocally expressed joy (Genesis 2:23). But shortly after that we find him strangely quiet. He is present when Eve is tempted but makes no attempt to help her. He accepted the fruit Eve gave him without objection (Genesis 3:6) but a minute later blames her for his own sin (v. 12). Adam didn't lead, he didn't love, and he didn't treasure the equal spiritual value of Eve who, like him, was created in God's image. Eve rejected the word of God, made her decision on the basis of the perception of her own senses (v. 6), and led Adam to sin. Instead of being Adam's "helper" (2:18), she hurt him. As men and women do today, both Adam and Eve forsook their God-given roles. Both of them sinned against God. Both of them hurt each other.

But note how God dealt with the problem. He approached Adam first. Although historically Eve

was the first sinner (1 Timothy 2:14), God held the man morally accountable for it first (Romans 5:12). God not only held Adam liable for eating the fruit of the tree. He counted him guilty for failing to fulfill his role of spiritual leadership (v. 17).

Our approach

Two lessons about man and woman roles in the garden stand out. The first is the need to trust God and his word. Whenever we trust anyone or anything else we end up sinning against our Creator and hurting our fellow humans. When in the last twenty years has society come down on the right side of a sexual ethics issue? American societal mores have not earned our trust. "Anyone who chooses to be a friend of the world becomes an enemy of God" (James 4:4).

The second lesson from the garden regards our approach to the problem. Society has always approached the man/woman problem either by elevating woman or by putting her down. Church discussions on this subject, too, have often centered on the woman's role, either reiterating or reinterpreting it. Maybe we should take a cue from God in the garden. He addressed sexual role relationship problems by speaking to the man first.

Still today God first calls on man to repent of his lovelessness, (Colossians 3:19), his lack of spiritual leadership (Ephesians 5:25-33), and his failure to treat women as having equal value before God (1 Peter 3:7). Let men seek Christ on their knees for his forgiveness and follow his example of loving spiritual leadership. Then God also calls on each woman to remember that her equality before God in Christ (Galatians 3:28) does not exempt her from her God-given role but rather empowers her for it (1 Peter 3:1-6).

We who have seen God fulfill his promise of a Savior (Genesis 3:15) know that mankind's abuses in the past are not a reason for saying God's way will not work in the future. Never are the sins of others an excuse for not living according to God's will ourselves (1 Peter 3:1; Colossians 3:19).

The "Table of Duties" appropriately ends with the little verse, "Let each his lesson learn with care, And all the household well shall fare." When it sees the blessings God pours out on believers who are content with their role in life, the rest of the world, too, will eventually learn from us that God is fair. □



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

In the church who shapes what?

The pew shapes the pulpit

by Joel C. Gerlach

John McCullough is one of Wisconsin's best known and respected newsmen. Last year he retired after 20 years as anchorman at Milwaukee's NBC affiliate, WTMJ-TV. Earlier this year McCullough spoke at a joint meeting of the Milwaukee Press Club and the Society of Professional Journalists. His critique of news reporting by the media points up some interesting parallels to preaching in the contemporary church.

McCullough tried to envision what Edward R. Murrow (the patriarch of radio/TV news commentators following WWII) would think if he were to come back into a modern-day newsroom. "If I were Murrow," McCullough said, "I'd be dismayed at the viewer-driven newscasts and the reader-driven newspapers that are creeping in. Marketing and journalism don't mix any more than Hatfield and McCoy, drinking and driving."

"Too often," he told his colleagues, "television and newspapers give the consumer what he or she wants, rather than what our education and experience feel is necessary for them to have to make informed judgments on the continuation of the republic."

Viewer-driven newscasts and reader-driven newspapers have their counterpart in hearer-driven sermons. Too often preachers give hearers what they want rather than what is necessary for them to hear. That helps to insure their popularity as preachers.

The urge to cater to the whims of the hearer comes as no surprise. St. Paul told Timothy, "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear" (2 Timothy 4:3). If Paul were around today, I think he'd be surprised at how great is the number of teachers eager to scratch itching ears.

Newsmen, according to John McCullough, rely on their education and experience to know what to tell

people so they can make informed judgments about the republic. That gives reporters a lot of latitude. It also accounts for the subjective slant they frequently give their news reports.

Preachers don't have that kind of latitude. If they are intent on being faithful to their calling, they see themselves as ambassadors and heralds, not as editors and marketers. They don't rely on their education and experience to know what to tell people so that the people in turn can make informed judgments about spiritual matters. Faithful preachers rely on the inerrant and infallible word of God to know what to say to people. In that sense, the pulpit shapes the pew, not the other way around. If marketing and journalism do not mix, that is all the more true of marketing and preaching, and for more compelling reasons.

One strain of popular preaching today that is particularly obnoxious in its appeal to itching ears is the health and wealth message of "possibility thinking" preachers. Such preaching caters to people who have a hard time accepting the fact that life is frequently filled with disappointments. People want quick and easy solutions to their problems rather than help to cope with them. Learning patient endurance is not high on their list of priorities. They like preaching that offers them a way out instead of a path through life's tangle of troubles.

There's no dearth of upbeat preachers today whose gospel is a feel-good message that invites people to relax and enjoy themselves. Their Jesus is a friendly genie who can make everything turn out just the way they've always dreamed. Not only is that brand of "gospel" superficial and simplistic. It is seductive and deceptive.

Jesus doesn't promise us a rose garden without thorns. He didn't establish his church to be a dispensary of spiritual relief pills. He told people what they needed to hear, not what they wanted to hear. He calls us into fellowship with himself, not to relieve our pain, but to transform our character. Pain is part of the process.

Thank God if the preacher in your pulpit on Sunday morning is Spirit-driven rather than hearer-driven. Pray that he never learns the dubious art of scratching itching ears. And be grateful that you are still part of that vanishing breed of people who believe that the pulpit should shape the pew, not the pew the pulpit.



Joel Gerlach is pastor
of St. John, Wauwatosa, Wisconsin.



Mary Prange directing the choir.



Ruby Pohland and Ruth Hirons visit "Memory Lane."



The Wednesday evening banquet.

with a noon chicken dinner at the world-famous Bavarian Inn; a local driving tour of the Michigan State University campus, football complex, and botanical gardens; and "armchair tours" of the Soviet Union with special emphasis on Moscow and the Caucasus.

Tuesday evening's president's dinner and social hour was a time to renew acquaintances and meet new friends.

Wednesday was a busy day of workshops. The variety of presentations seemed to please everyone: choir rehearsal, Bible study, Biblical Archeology, handbell choir, outdoor gardening, and Alaska's Valley of the 10,000 Smokes.

Highlight of the convention was the Wednesday evening social hour and banquet followed by entertainment provided by a group of talented Michigan pastors.

Following the Thursday morning business meeting and closing service, amidst handshakes and hugs, people left spiritually refreshed and happy, and looking forward to the next OWLS gathering next July in La Crosse, Wisconsin, located on the Mississippi River and offering many beautiful sites.

The Organization of WELS Lutheran Seniors is an organizational experience in Christian fellowship and life enrichment for WELS church members who are 55 years of age or older and/or whose spouse is that age. Persons not 55 years of age but who are retired are also encouraged to join.

For further information please write to: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227. □



Beverly Brushaber, executive director of the OWLS, is a member of Atonement, Milwaukee, Wisconsin.

Be all that you can be

by Beverly J. Brushaber

"It's so good to see you again." "I can't believe it's been a whole year." "Isn't this a beautiful place?" "I wish the convention could last longer." Friends meeting friends.

Under the theme, "Be All That You Can Be," 200 participants met July 18-20 at the Clarion Hotel and Convention Center in Lansing, Michigan, for the sixth annual gathering of the Organization of WELS Lutheran Seniors (OWLS). Thirty chapters were represented, their banners displayed in the banquet hall.

On Tuesday, registration day, activities were already in progress. There was an eight-hour tour to Frankenmuth with sightseeing enroute, topped off

Why me God?

by Nancy J. Schneider



When someone taps you on the shoulder, you usually turn around. I believe the Holy Spirit tapped me on the shoulder. That's the only way I can describe it. I know I didn't turn around on my own.

I was raised in a Christian home and attended Lutheran schools. Life was good to me. Then, when I'd been married 11 years and had two children, my real testing began. I found I was no Job. I went from slipping to falling.

Nothing seemed to be going right. First my dad died of a heart attack. I felt God cheated me, but I tried hard to understand. Yet I started asking, "Why me, God?"

Next it was my niece, killed in a car accident. She was my godchild. Again, "Why me, God?"

When his twin brother committed suicide, my husband was disturbed. He became a stranger to me, someone I no longer liked. So my marriage wasn't what you'd call successful.

I didn't want to give up farming, but we lost our shirts. Dad had been going to help, but he wasn't here anymore. Why, God?

Weakly I struggled on, trying to recapture the trust I'd had in the Lord when I was a child. Things didn't improve and I asked more and more often, "Why me, God?"

I reasoned with myself. God was too busy to listen to my prayers. After all, there are a lot of people in the world. He couldn't listen to all of us at once. It was time I started looking after myself instead of relying on someone invisible.

Once in a while, when things were really bad, I'd throw out a quick prayer. I also got angry with God at times. I remember once saying, "You broke your promise. You said you'd never give me more that I can bear. But this time you did it! It's too much for me to handle."

Then there were the times I doubted. "You really aren't up there. You don't exist, and you don't care."

I quit going to church. I got nothing out of it. I felt it was hypocrisy to go and pretend to be pious.

At first it bothered me, not going. But it got easier and easier not to attend.

One Christmas Mom added a postscript to her Christmas card: "My Christmas wish for you is that you would walk closer to the Lord." Me, walk closer? I wanted to, but God didn't want me. How could I walk closer, when he kept ignoring me?

Maybe if I could just be a better person or do something important, he would listen. But I knew how sinful I was. How could God ever love me or want to help? He had no time for me, and I couldn't blame him. After all, who was I? A nobody! I didn't even go to church.

When our church got a new pastor, I read about it in the bulletin someone sent me. I played with the idea of going to see what he was like. I felt just the faintest tap on my shoulder.

But it had been a long time. How would people react? So I didn't go.

Another Christmas was coming. Maybe I could go unnoticed during the holidays. Reason took over again. Sure, go when the church is full. Then everyone will notice the sinner. Nope. No way was I going when everyone would be there.

But some good soul kept sending me those weekly bulletins. I eagerly read them when they came.

Then came the announcement of the Lenten services. This time the tap on my shoulder was more definite. I knew from past experience the church would not be overflowing. I could go and no one would notice or care.

I was nervous when I entered. How would people react? The usher was someone I knew. He actually seemed happy and pleased to see me.

An elderly lady sat down next to me. She recognized

me. She smiled and said it was so good to see me. Her eyes held no reprimand, just pleasure.

The bells rang and the service started. The first notes of the hymn were played and we began to sing. For the first time in years I felt I was home. I wanted to come as often as I could. I bowed my head and thanked God for letting me return.

I knew then and there things were going to be different. I knew I wanted to come again and hear words I needed to hear. I had turned my back on my source of strength.

It wasn't that God let go of me. I had walked away from him. I tried to do things my way. I wanted his answers to be what I expected. I felt I had to do something to earn his attention. I even felt he couldn't possibly forgive me all the wrong I'd done.

I still don't know why my troubles happened, but I do know I never gave God the benefit of knowing best. I wanted things to work out my way.

I also know times will come when I still don't understand God's actions. I pray that I will be strong enough to go through them with his help. I also pray daily that I never walk away from him again.

It was a lonely and hard life without Christ. I still don't understand how he can love me, but I know he does. I can't possibly earn that love, but my actions can show him how grateful I am.

The desire to tell everyone how different life is when you trust God completely is all-important to me. I sometimes want to shake people to make them listen. But I know that's not the way.

When I tried to force Christianity upon my husband, it only repelled him. Later, when he saw the difference it made in my life, he wanted to try it. Prayers are answered, you see. But God asks us to pray believing he will answer in his own time and way. He is never too busy.

Troubles still come. But with Christ on my side they're easier to bear. Why he tapped me and turned me around, I don't know. But my confirmation verse comes to mind: "Fear not, for I have redeemed thee. I have called thee by thy name; thou art mine" (Isaiah 43:1).



I'm still asking, "Why me, God?" I don't know, but thank you. □

Nancy Schneider is a member of St. Luke, New Lisbon, Wisconsin.

by Paul E. Kelm

Friends from another church are always talking about discerning the Lord's will for their life. How do I know what God's will for my life is when I face decisions?

Scripture distinguishes between God's revealed will and his "hidden" will. God has revealed his will to save us (Ephesians 1:9-14) and bless us (e.g. Jeremiah 29:11) as well as his moral will for our lives (1 Thessalonians 4:3). Everything essential to your life has been clearly revealed in God's word. The starting point in all decision-making should be the certainty of your salvation and the unchanging criteria for living God's way.

Passages such as Romans 11:33,34 and James 4:13-15 point out, however, that there is a vast realm of decisions in our life for which we have no explicit direction revealed by God. There are several reasons why God hasn't "scripted" our life.

One reason is that God wants us to trust him (Psalm 37:5). Another is that he wants us to go to him continually with the issues and choices in our life (James 1:5; 1 John 5:14; Psalm 31:3). Further, God retains the flexibility to intervene in our lives according to our changing needs. Sometimes we need testing or discipline (1 Peter 1:3-9; Hebrews 12:1-11). At other times we may need obvious evidence of his power and presence in our lives (Psalm 34:4; 1 Corinthians 10:13). God wants us also to discover the mutual blessings of counseling each other with his truth and love (Colossians 3:15-17).

Some people have imported elements of non-Christian philosophy into their view of life and decisions. For example, fatalism is the philosophy that everything in life is pre-determined. Determinism makes life a series of inevitabilities, triggered by our decisions and governed by laws of cause and effect. Such false notions can leave Christians fearful that their lives will be forever off-course if their decisions don't match some script called "God's will for my life." Reality is that God allows us the freedom to make choices because he is capable of weaving our decisions, his interventions, and hundreds of related events into an ever-changing story-line for our life. It matters that his word hasn't decided, such as where we live or work, God is capable of and committed to blessing any of several choices. "In all things God works for the good of those who love him" and "in all things God works for the good of those who have been called according to his purpose" (Romans 8:28).

God asks us to seek his wisdom and direction for our decisions, but he hasn't promised incontrovertible intuitions or mystical revelations to chart each choice a Christian faces. We can expect that God will lead us the way he feeds us: naturally. While God could send manna, he chooses to provide our daily bread through the elements of his creation. Similarly, while God could use visions and voices, he chooses to guide us through the intellect and emotions he created.

Several guidelines for Christian decision-making may help.

- 1) Remember that you are a child of God and an heir of everlasting life for Jesus' sake. Remember that Jesus is the ascended Lord of the universe, governing everything omnisciently and omnipotently for his church (Ephesians 1).
- 2) Seek the information you will need to make an informed decision.
- 3) Analyze your options for your life and eliminate those that risk conflict with God's revealed will in Scripture.
- 4) Check your motives. Good decisions glorify God and demonstrate Christian love rather than merely gratifying the instincts of human nature.
- 5) Consider potential consequences of your decision and weigh these in the light of your purpose and priorities.
- 6) Listen to Christian friends and family.
- 7) Pray for wisdom to know, courage to do, and trust to accept the best God has for you. Then expect him to convince you, clarify the situation and — if necessary — eliminate or open doors.

The closer you are to your Lord, through formal and informal devotional life, the better and easier should be your Christian decision-making. If your morals and motives are in harmony with God's revealed will, not "right or wrong" but "best and second-best" describes your choices. God can bless either. "He is able to do immeasurably more than all we ask or imagine" (Ephesians 3:20). And he's told you how it all comes out in the end! □



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.

Defining ministry

James Scott (May 15) is to be commended for his desire to serve the Lord through full time work in the church.

His calling, however, raises a number of troubling questions.

Lutherans have always understood that what makes a man a pastor is not his background, training, person, or even his ordination, but the call of the congregation. If Mr. Scott has been called by his congregation to do pastoral work (and his duties seem to include everything but preaching), isn't it true that he is no longer a lay person but a full-time assistant pastor? What troubles me is that he will be serving in this position after only one year of formal training.

One of the strengths of our church body has been the thorough training of our pastors. Are we ready to abandon or downgrade the eight years of schooling that we have wisely required in favor of one-year certification courses? Are we prepared to say that a one-year course in Greek can replace the seven years now required? And how many young men will be willing to commit themselves to eight years of training for the pastoral ministry when they can now perform the same pastoral functions after only one year?

Perhaps it's time for us to define and use the term "ministry" more carefully. Confusion about something so important can only be detrimental to the work that Mr. Scott and all of us — pastors, teachers, and lay members — are called to do.

*Mark Schroeder
Maitland, Florida*

(It should be noted that a special committee has been studying the issues raised in this letter — and others of a similar nature. The committee has completed its report and has submitted it to the Conference of Presidents who are responsible for supervising the doctrine and practice of the synod. A report should be forthcoming soon.)

Changes in the liturgy

A letter referred to changes in the liturgy, which "the older people usually know by heart." I know it by heart, but I find that if I do not follow it in the order of service, the liturgy becomes mere rote and just rolls by me. I suddenly tumbled to the fact that my pastor had made some rather substantial changes in our liturgy. The form is still the same, the focus of each part of the service is unchanged, and the God whom we worship is certainly unchanged, but there is a new liveliness to the service which I welcome. I'm glad he has done this.

Incidentally, I'm 66 years old. I don't know if that qualifies me for the "older people" category or not.

*Richard H. Engelmann
Cincinnati, Ohio*

New hymnal trauma

It is great to see the WELS hymnal project going along so well. We have much to be thankful for in its preparation. But judging from some of the comments, one would think that our present hymnal is going to disappear suddenly. Nothing could be further from the truth. Yet this thought seems to have spawned "new hymnal trauma."

Many congregations will continue to use our present hymnal right along with the new edition. In this manner favorite hymns will not be lost or forgotten and newer settings will slowly find their way into our hearts.

God has blessed us with many fine musicians who can work together with their pastors to create meaningful worship services that are not necessarily tied down to one hymn book. In this way any hymnal becomes a tool for worship and not a single, select sourcebook.

It will take congregations time to learn the new hymns. When Luther first introduced singing in the congregation he arranged to have singing practices so the hymns could be learned outside of a worship service. In this way each person would then be able to concentrate on praising God

on Sunday mornings and not on fitting the right notes with the right words. Perhaps this could be God's way of providing us with a wonderful opportunity for fellowship.

With a positive approach to the new hymnal, "new hymnal trauma" can be made virtually nonexistent.

*Patricia Backhaus
Waukesha, Wisconsin*

Peter's eloquence?

I am sure that Julian Anderson would agree, after careful consideration, that Peter's eloquence was not "attested by 3000 people who were brought to faith" by his preaching (May 15). The fact that anyone is brought to faith can attest only to the power of the Holy Spirit.

What is even more disturbing is that this error was not corrected by the editors of the Northwestern Lutheran. Nor was a correction printed in the following editions. Did not one of our pastors note this error and request a correction? What does this say about the state of the Wisconsin Synod?

*Kenneth J. Fischer
Kent, Washington*

Cocooning needed

In response to Pastor Schaefer's editorial about "cocooning" (July), I would like to raise an issue that concerns me. Giving time and money to church and charity is down because of a society that is sanctioning, through the government, an imperceptible acceleration of the treadmill that the taxpayer is running on. By gradually taking away deductibles and not allowing the standard exemption to keep pace with inflation, women have been forced out of the home and into the workplace. Families need to "cocoon" just to regroup. How many people are aware that Uncle Sam is expropriating 43 percent of their earnings, on average, and over half of what small businessmen earn? This is the cost of building a "utopian" society with money instead of the riches found in Jesus Christ and his word.

*Marvin C. Van Haaften
Oskaloosa, Iowa*

Vision 2000+

by Edward A. Schaewe

At the confluence of the Wisconsin and Mississippi Rivers, a pioneer waterway, on the campus of Martin Luther Preparatory School, Prairie du Chien, Wis., 362 delegates adopted a mission statement which, under God, is intended to carry the synod into the 21st century. The delegates met at the school from August 7-11.

"As men, women, and children," read the mission statement, "united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to disciple the world for time and eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God."

A statement of vision, also adopted by the delegates, projecting plans into the next century calls for the following by the year 2000:

- 300 new congregations
- 10 new-cross cultural missions in urban centers
- expansion of missionary corp from 50 to 70
- doubling of personal offerings for the Lord's work, including "a doubling of gifts for our mutual mission and ministry as a synod."

\$16 million special offering

The delegates realized that the vigorous mission and vision statements they endorsed cannot begin to be accomplished without significant increased funding. Therefore, they voted a special offering during 1990-93 with a minimum goal of \$16 million.

All gifts to this special offering will be placed into a WELS trust fund with 60 percent designated for mission expansion and 40 percent designated for the op-



The gymnasium of Martin Luther Prep School was the scene of the synod convention. Officially seated were 458 voting and advisory delegates.

erating budget of the synod. The delegates decided that the interest from the trust fund and up to 30 percent of the principal may be expended annually.

A WELS mission expansion endowment fund with no invasion of principal was also established by the delegates as an option for those who may prefer to contribute to this type of instrument.

In establishing a procedure for the special offering the delegates decided that all members of the WELS will be given an opportunity to make a gift and/or commitment to it, following an education



Pastor Ronald Roth will direct the \$16 million offering.

and information program.

Director of the offering will be Pastor Ronald Roth, the synod's special gift counselor. Two additional gift counselors and a director of records will be engaged to carry out the program. All

expenses incurred in gathering the offering will be paid from the gifts received.

No action on synod schools

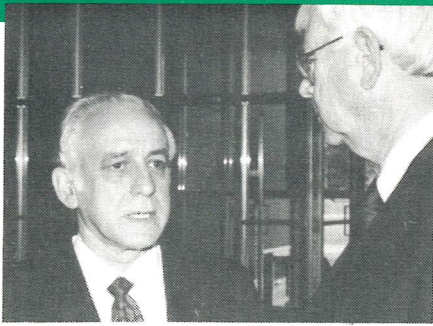
The convention declined to close or combine any of its three preparatory schools or two colleges at this time. This action followed consideration of a preliminary report on the synod's preparatory school system. The delegates directed that a study of the church's entire ministerial school system be undertaken before any action by a future synodical convention.

Synod's name unchanged

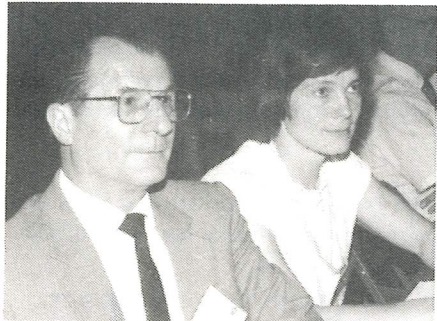
The 1987 convention called for a committee to investigate a name change for the synod. During a two year study the committee requested input from the twelve districts of the synod through their 1988 conventions.

The resolutions and reports of the districts favored keeping the name, the Wisconsin Evangelical Lutheran Synod. This was the committee's recommendation to the convention and the delegates agreed.

The 139 year-old Wisconsin Synod has been known by its current name since 1959 and has always had the word "Wisconsin" in its name.



President George Orvick of the Evangelical Lutheran Synod speaks with President Mischke.



President Gerhard Wilde of the Ev. Lutheran Free Church of East Germany and his wife, Ingeborg, were convention guests.

Convention guests

Pastor Gerhard Wilde, president of the Evangelical Lutheran Free Church of East Germany, spoke to the delegates, as did Pastor George Orvick, Mankato, Minn., president of the Evangelical Lutheran Synod. Both church bodies are sister synods of the Wisconsin Synod.

The convention delegates also heard presentations from fifteen WELS overseas missionaries representing ten countries where the synod has developing mission churches.

New positions established

The convention established a number of new positions to aid the synod in its work.

Authorization was given to call a man to fill the position of divisional administrator for the Board for Parish Services.

The convention directed the Board for Parish Education to call a religion curriculum project director for a period of three years.

His assignment will be to plan the development and implementation of a comprehensive religion curriculum for the synod's schools from pre-school classes through high school.

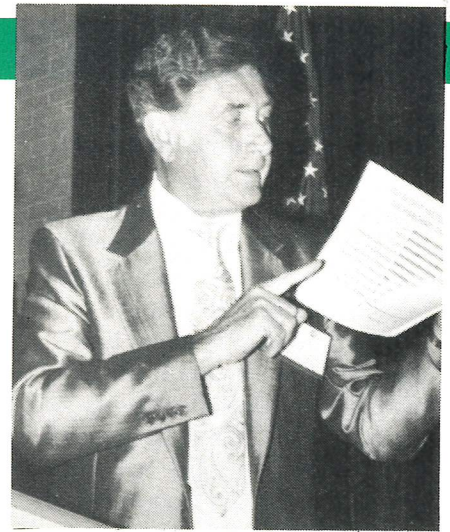
Heeding the recommendation of the 1985 Administration Survey Commission and the 1988-89 Strategic Planning Committee the convention authorized the Coordinating Council to engage a program planning analyst.

The convention also authorized the expansion of the planned giving program as suggested by the Commission for Communication and Financial Support. This expansion calls for eight new positions in the program over the next five years as funding becomes available.

The role of man and woman

The convention spent a considerable amount of time discussing the role of man and woman according to the Bible.

A previous convention requested that the Conference of Presidents produce a pamphlet on the scriptural roles of man and wom-



One of the essayists was Robert Grebe of Parrish, Florida, the first lay person to serve as a convention essayist.

an. This was done in two documents titled "Man and Woman in God's World."

The convention thanked the Conference of Presidents for its work but also acknowledged that the documents were not intended to be a formal doctrinal statement.

The delegates voted to receive "Man and Woman in God's World" as a correct exposition of the scriptural principles and asked the Conference of Presidents to prepare a brief formal doctrinal statement for consideration by the 1991 convention.



Twelve world missionaries attended the convention: (Back row, left to right) Kermit Habben, Japan; David Haberkorn, Japan; Bruce Ahlers, Indonesia; Stephen Lawrenz, Zambia; Paul Hartman, Mexico; Karl Kuenzel, Malawi; John Hering, Japan. (Front row, left to right) Kirby Spevacek, Apache; Gary Schroeder, Hong Kong; Charles Flunker, Brazil; Ronald Baerbock, Puerto Rico; Ralph Jones, Taiwan

Veteran CC member thanked

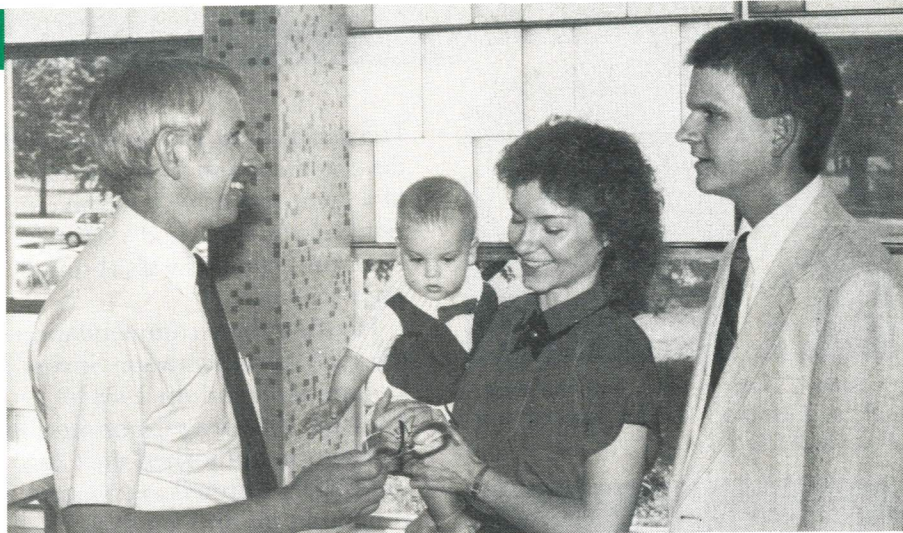
John Steudel of St. Paul, Appleton, Wisconsin was honored by the convention as he retired from the Coordinating Council, the synod's budgeting agency.

The convention noted that Steudel "has served on the Coordinating Council since its formation, a total of 20 years of faithful service," and "we sincerely thank him for his many years of faithful service."

"We encourage the constituency of the synod," the convention added, "to thank our Lord regularly for the dedicated laymen who serve our Lord and his people in such synodical positions."

Budget approved

In the closing moments the convention adopted a biennial budget of \$39.9 million. The budget for the first year of the biennium (7/1/89 to 6/30/90) is \$19.6 million and for the second year of the biennium (7/1/90 to 6/30/91),



Veteran Japanese missionary Kermit Habben visits with newly commissioned missionary John Hering. John with his wife June and son Jacob left for Japan in mid-August.

\$20.4 million. Both years call for expenditures of about four percent above the previous year's budget.

The convention also approved and authorized a six percent salary increase for synodical called workers, effective 7/1/89 and a 5.5 percent increase effective each of the following two years.

In other worker benefits the delegates increased pension bene-

fits by \$.15 per month for each year of full-time service for each of the next two years.

Contributions to the pension plan will be increased \$40 per year for each worker for 1990 and \$60 per year for each worker in 1991.

Edward Schaewe is pastor of Emmanuel-Redeemer, Yale, Michigan, and Michigan District reporter for the NL.

Election results

President: Pastor Carl H. Mischke
 1st Vice-President: Pastor Richard E. Lauersdorf
 2nd Vice-President: Pastor Robert J. Zink
 Secretary: Pastor David Worgull

Executive Committees:

Board for World Missions — Apache: Pastor Silas Krueger; Central Africa: Pastor Kirby A. Spevacek; Japan: Pastor Ronald F. Freier; Latin America: Pastor Lawrence A. Retberg; Southeast Asia: Pastor Daniel H. Koelpin

Miscellaneous Boards

Special Ministries Board: Pastor Edgar M. Herman, Dr. Lowell C. Dale, Mr. Richard G. Raabe, Sr.
 Board for Evangelism: Pastor Jon M. Mahnke, Pastor Steven C. Degner, Teacher Carl R. Hochmuth
 Coordinating Council: Mr. Mel Koch, Mr. Robert P. Hering
 Board for Parish Education: Mr. Timothy G. Pipkorn, Mr. James A. Wade, Teacher Robert W. Adickes, Teacher Daniel E. Schmal, Pastor David E. Priebe

Board for Worker Training: Teacher John H. Schibelhut, Dr. Ronald O. Kapp

Northwestern Publishing House: Pastor Myron F. Sordahl, Professor John A. Braun, Mr. Thomas Schultz

Stewardship Board: Pastor Robert A. Baer, Pastor Joel C. Gerlach, Teacher Jason M. Nelson

Board of Trustees: Mr. Kenneth Gosch, Mr. Arvid Schwartz, Mr. Michael Jacobson, Mr. Clair Ochs, Pastor David Krenke

Boards of Control:

Wisconsin Lutheran Seminary: Pastor Edward G. Zell, Sr., Pastor Kenneth Gast, Mr. Norbert Ehlert

Martin Luther Preparatory School: Pastor Norman Kuske, Teacher John Schultz

Northwestern College and Northwestern Preparatory School: Pastor Alan Siggelkow, Pastor David Tiarks, Mr. Michael Werner

Dr. Martin Luther College: Pastor Warren Henrich, Pastor Robert Bitter, Teacher Theodore Lau

Michigan Lutheran Seminary: Pastor Lynn A. Schroeder, Teacher Jerold Meier, Mr. Hoge Holtz

WITH THE LORD

Nathan J. Engel 1939-1989

Pastor Nathan James Engel was born in Portage, Wisconsin, on July 30, 1939. He died in New London, Wisconsin, on August 17, 1989.

He prepared for the ministry at Northwestern Preparatory School, Northwestern College, and Wisconsin Lutheran Seminary. He served congregations in South Dakota, North Dakota, and Wisconsin. He was also circuit pastor of the western circuit of the Fox River Valley conference, a member of the Board of Control of Northwestern College, and on the national council of Lutheran Pioneers.

He is survived by his wife, Charlene, children David, Seth, Rebecca, and Joshua; mother, Laura; brothers, Pastor John (Norma) and Philip (Shirley); sisters Rhoda and Mary (Ron) Schnose. A daughter, Sara, preceded him in death.

Services were held at Grace, New London.

Hilda Vogel 1911-1989

Hilda Vogel, nee Zahn, was born Aug. 3, 1911, in Jefferson, Wis. She died June 19, 1989, in Milwaukee, Wis.

A graduate of Dr. Martin Luther College, she taught in Lutheran schools in Iron Ridge, Jefferson, West Allis, Watertown, Fond du Lac, Milwaukee, Cudahy, and Thiensville, Wis.

In 1936 she married Heinrich Vogel, who taught at Wisconsin Lutheran Seminary for 26 years before his death in 1982.

She is survived by her daughters, Elisabeth Koehn and Dorothy (David) Witte; five grandchildren; one great-grandchild; and a sister, Anita Martens.

Services were held at St. Paul, Cudahy, with burial in Jefferson.

NOTICES

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

CALL FOR NOMINATIONS Board for Parish Services Administrator

The 1989 synod convention authorized the Board for Parish Services to call a divisional administrator. Nominees for this position should have parish ministry experience and demonstrate sound theological judgment, empathetic and relational skills, as well as abilities in planning, leadership, administration, and communication.

The Parish Services administrator will coordinate the planning and implementing of programs and publication for the division's six units, analyze parish needs, initiate new areas of work and provide consulting assistance to district boards and the congregations they serve.

All nominations and pertinent information should be submitted by October 30 to Pastor Allen Zahn, Secretary, WELS Board for Parish Services, 7315 East 75th Street, Indianapolis, IN 46256.

LWMS CIRCUIT FALL RALLY

The Lutheran Women's Missionary Society Milwaukee metro-south circuit will hold its fall rally on Oct. 24 at Christ, 2235 W. Greenfield Ave. Registration 9:30, opening service 10:00. Missionary Raymond Cox from Mzuzu, Malawi, Africa, will be the speaker.

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the annual homecoming activities on Oct. 21. The schedule for the day is: 8:30-11:30, brunch in the cafeteria at a nominal cost; 10:00, college soccer vs. Wisconsin Lutheran College; 11:30, college football vs. Dr. Martin Luther College; 2:30, prep football vs. Winnebago Lutheran Academy; 2:30-6:30, lunch in the cafeteria at a nominal cost.

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin

Northwestern College
Watertown, Wisconsin

Dr. Martin Luther College
New Ulm, Minnesota

Martin Luther Preparatory School
Prairie du Chien, Wisconsin

Michigan Lutheran Seminary
Saginaw, Michigan

Northwestern Preparatory School
Watertown, Wisconsin

CONFERENCES

Northern Wisconsin District, pastoral conference, Oct. 30-31 at Zion, Rhinelander. Preacher: Paul Wilde. Essay: Amen. Come, Lord Jesus (Balge).

CALL FOR NOMINATIONS Program Planning Analyst

The 1989 convention of the synod resolved to engage a qualified WELS member (layman, teacher, or pastor) to serve as a program planning analyst for the Coordinating Council. This position is included in the balanced budget adopted for the 1989-90 fiscal year. The position description is found on pages 181-182 of *Reports and Memorials* for the Fiftieth Biennial Convention. Members of the synod are invited to submit the names of qualified candidates by October 20 to Pastor Robert J. Zink, secretary, Coordinating Council, S66 W14275 Janesville Road, Muskego, WI 53150.

WELS SPRING BREAKAWAY

Join us for a 4-day cruise April 16-20. \$589 includes air fare from most major cities. Sponsored by, but not limited to, WELS Singles. Call Anne Thurber, Regency Travel, 414/327-7000.

SAN ANGELO, TEXAS

Our Redeemer is holding services every Sunday at 4 p.m. at 1201 Koberlin, near Goodfellow Air Force Base. For more information contact J. Sonnier at 915/658-5338 or F. Lippe at 915/468-6191.

ADDRESS CHANGE

Change of address for Central Africa Medical Mission treasurer: Mrs. Margaret Kujath, 3749 N. 88 St., Milwaukee, WI 53222; 414/462-7872.

HYMNALS AND RECORD SHEETS NEEDED

We need used hymnals in reasonably good condition. Also, anyone having church record sheets for communion attendance, Form 110, Eden Publishing House, please contact Pastor David Priebe, St. John Lutheran Church, 400 S. Main St., Juneau, WI 53039; 414/386-3313.

DESKS AVAILABLE

Fifty used student desks in different sizes/styles are available. Contact James A. Hennig, Christ Lutheran School, 223 E. 5th St., Zumbrota, MN 55992; 507/732-5367.

HYMNBOARD AVAILABLE

We have one hymnboard to give to any mission congregation. Contact Pastor LeRoy Ade, 616 11th Ave., Menominee, MI 49858.

MIMEO AND DUPLICATOR AVAILABLE

A Bohn-rex rotary mimeograph, model M.4, some supplies, and a manual AB Dick spirit duplicator are available for the cost of shipping. Contact St. John Lutheran Church, 8580 37th Ave., Fremont, WI 54940; 414/446-3971.

CHANGES IN MINISTRY

PASTORS:

Beckman, David J., from Bay Pines, Seminole, Fla., to St. Peter, Sturgeon Bay, Wis.

Connell, James R., from Confessional Ev. Lutheran Church, Columbia, S.A., to missionary to Mexico.

Dorn, John S., from Emmanuel, Hudson, Wis., to Grace, South St. Paul, Minn.

Elgin, Walter F., from Faith, Anchorage, Alaska, to Grace, Sitka, Alaska.

Koschnitzke, Gary A., from Zion, Zeeland, N. Dak., to St. John, Lannon, Wis.

Ochsankhel, Mark D., to St. Paul, Monroe, Mich.

Styx, Randall D., from Trinity, Coos Bay, Ore., to Calvary, Bellevue/Snoqualmie Valley, Snoqualmie Valley, Wash.

TEACHERS:

Bakken Debra, to Zion, Columbus, Wis.

Enter, David, from St. Matthew, Janesville, Wis., to Grace, Oshkosh, Wis.

Ertner, Joann, from inactive to St. John, Waterloo, Wis.

Grandt, Janice, from inactive to St. John, Jefferson, Wis.

Hartwig, Carrie, to Immanuel, Appleton, Wis.

Jahns, Todd, to Faith, Fond du Lac, Wis.

Kraus, Miriam, from inactive to Wis. Lutheran, Racine, Wis.

Pieper, Carol, from inactive to Grace, Durand, Mich.

Plath, Deborah, from inactive to Michigan LHS, St. Joseph, Mich.

Presser, Sharon, from inactive to Zion, Denver, Col.

Quick, Thomas, to Evergreen LHS, Kent, Wash.

Rusert, Mary, from inactive to St. John, Wauwatosa, Wis.

Scott, Sally, from inactive to St. John, Hemlock, Mich.

Woldt, Donna, to North Trinity, Milwaukee, Wis.

ADDRESSES

PASTORS:

Arndt, David P., 420 W. Grace St., St. Peter, MN 56082; 507/931-3489.
Bauer, Andrew P., 1504 Holley St., Holmen, WI 54636; 608/526-4829.
Baumler, Gary P., 13460 W. Fountain Dr., New Berlin, WI 53151; 414/789-9477.
Bell, Raymond J., 116 N. Strawberry Lane, Wisconsin Rapids, WI 54494.
Biebert, Timothy P., 3 11th St., Ridgeland, WI 54763; 715/949-1651.
Dietz, Michael W., 740 S. Quincy St., Green Bay, WI 54301; 414/437-8634.
Ebert, Kurt P., 4811 S. 168th St., Omaha NE 68135; 402/896-1624.
Eckert, Paul G., 5415 S. 115th St., Hales Corners, WI 53130; 414/425-4649.
Franck, Mark D., 1208 S. Maple #3, Nampa, ID 83686; 208/467-3518.
Frey, Theodore F., 2832 Hardin, Saginaw, MI 48602; 517/792-4992.
Gawrlich, Kenneth H., 6881 S. 51st St., Franklin, WI 53132; 414/421-8841.
Hanke, Kevin J., N10118 Buckhorn Rd., Beaver Dam, WI 53916; 414/887-7500.
Hartwig, Thomas R., 609 S. Washington St., New Ulm, MN 56073; 507/354-7625.
Heitsch, Jeffrey T., 209 N. Monroe Ave., PO Box 242, Isabel, SD 57633; 605/466-2444.
Henzi, Ross W., 238 W. Water St., Brillion, WI 54110; 414/756-2616.
Hoff, James L., 18951 Purlingbrook, Livonia, MI 48152; 313/477-8604.
Holtz, John E., 100 E. Breen St., Kingsford, MI 49801; 906/779-1286.
Jannusch, Alfred P., Rt. 1, Box 59, Eyota, MN 55934; 507/289-6898.
Johnson, Iver C., Star Rt. Box 122, Marcell, MN 56657; 218/832-3957.
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Koch, Henry T., 23427 Kenworthy Ave., Harbor City, CA 90701; 213/325-7559.
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Zimmer, Ronald., 5237 36 Ave., Kenosha, WI 53142; 414/652-9176.

ANNIVERSARIES

Redding, California — Mt. Calvary (25th), weekend of Nov. 12. Dinner and services planned. Contact the anniversary committee, Mt. Calvary Lutheran Church, 3961 Alta Mesa Dr., Redding CA 96002.
Appleton, Wisconsin — Mount Olive (75th), Nov. 12, Christian education, Pastor Mark Henke, speaker. Feb. 18, missions, Pastor Mark Kipfmiller, speaker. May 20, anniversary, President Carl Mischke, speaker. Services are Sundays at 8 and 10:30, Mondays at 6 p.m. Fellowship activities will follow each service.
Appleton, Wisconsin — St. Matthew (75th), Nov. 4, 6:30 p.m. and Nov. 5, 7:45, 9:15, and 10:45 a.m. Pastor Paul Kelm, speaker. Dinner at the Paper Valley Hotel at 12:30 p.m. For reservations contact St. Matthew, 414/733-0916.
Madison, Wisconsin — Wisconsin Lutheran Chapel (25th); Oct. 15, 8:30 and 11 a.m.; reunion at 9:45 a.m. Banquet follows 11 a.m. service. Guest preacher: Prof. R. Balge. Banquet speaker: Dr. W. Schmidt. Chapel alumni, please send information on yourself for a special alumni newsletter. Also send banquet reservations to Pastor Tom Trapp, 220 W. Gilman St., Madison, WI 53703; 608/257-1969.

NAMES WANTED

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

QUEENSLAND, AUSTRALIA — Pastor Daniel K. Schroeder (ELS), 32 Boardman Street, Kallangur, Queensland 4503, Australia.

SPRINGFIELD, MISSOURI (Joplin; Ft. Leonard Wood) — Pastor A. L. Schmeling, 3342 Roxbury St., Springfield, MO 65807.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PENRYN, CALIFORNIA — Hope, 7117 Hope Way, Sunday school/Bible class, 8:45 a.m., worship, 10 a.m. Pastor James Behringer; 916/652-4273.

NEW YORK CITY — Peace, 2726 Broadway, 3rd floor (between 104th and 105th Streets). Worship, 5:30 p.m. Sunday school/Bible class, 4:30 p.m. Pastor Glen Thompson, 506 W. 113th St. #3A, New York, NY 10025; 212/316-2009; 212/316-9225.

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ATTACH LABEL HERE



*Join us
and
keep the
75-year-old
flame
blazing!*

Last summer one of our pastors is in a Lutheran parsonage in France. As he is leaving, he wonders how he can get in touch with our two civilian chaplains in Europe. He has forgotten to bring their addresses with him. No problem, his host says, "I have the addresses right here," and opens up a copy of the *Northwestern Lutheran*.

A reporter for the *Chicago Tribune* is attending a Bible class at her parish. In teaching the class the priest is using an article from the *Northwestern Lutheran*. A picture of the subject of the article is on the NL's cover, and the reporter has located her mother's long-lost cousin.

Missing from the Andover-Harvard Theological Library is volume 74 of the NL. "We are eager," the librarian writes, "to make your publication available to a greater number of people." The library requests microfilming information.

As I write my annual solicitation in the waning months of 1989 for subscriptions to the *Northwestern Lutheran*, I must say that the magazine does get around. We are happy, of course, that it shows up in some unexpected corners of the world. Someone must keep the body of classic Christianity — as contained in the ecumenical creeds and the Book of Concord — alive in this world without qualifying these classic words to death or flailing their 1989 remnants; without minding being called naive, silly, non-theologians.

But we are more concerned that our own people read it. The recent convention noted that the NL "has enjoyed tremendous growth. . . . We encourage more members of the synod to subscribe to this official family periodical." The blanket subscription, going to every home in the congregation, is a modest cost (\$4.50/\$5.00 vs. \$8.00). We now have 65,000 subscribers and another 65,000 pass-on readers for a total readership of about 130,000. This is a considerable number of readers.

These months congregational budget committees are laboring to shape their 1990 budgets. I would like to urge the budget committees to consider a blanket subscription for the congregation. There are not many magazines in this land which bear the unadulterated Reformation inheritance to their readers, an inheritance still preached under God from our pulpits and taught in our classrooms.

The cost, of course, is a factor. Perhaps there is a generous donor — or two or three — who is willing to underwrite the cost. An annual envelope sent out in a special mailing or placed in the packet is also helpful in underwriting the cost.

Our contents? Oh, the usual: news about the synod and its congregations; devotional articles; feature articles on problems of daily living; editorial views of the contemporary world; stories of Christian courage and patience; a chance to read and air views not in conflict with the word. We will try to supply you with a varied and interesting menu of articles. The writing — if you have not seen a copy recently — is conversational and aimed at the lay home.

Join us and keep the 75-year-old flame blazing!

James P. Schaefer

T ♥ G ♥ I ♥ F

Do you know what that really means?

by Jan Mosher

It's Friday afternoon. I'm at work, nearly caught up with the typical Friday chores. I glance out a window and see the sunshine I've been too busy all day to notice. In an hour and a half I'll be done for the day, for the week. I love my job but I'm happy for the weekend.

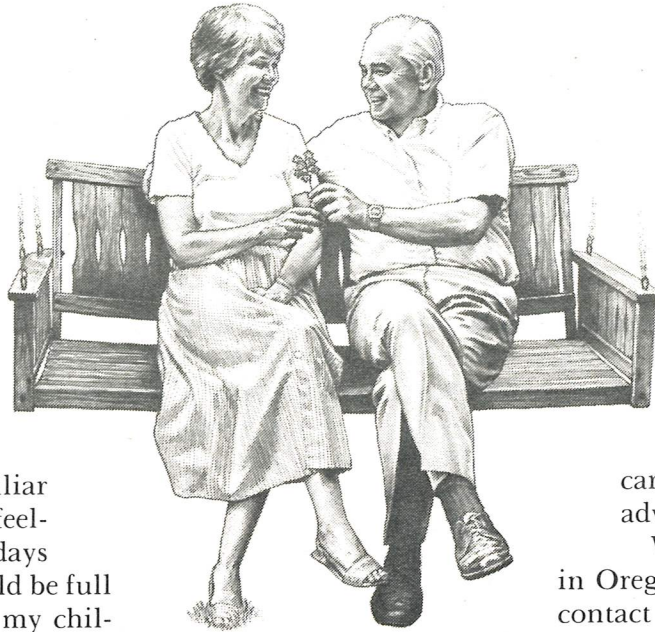
As I go through the familiar Friday duties, a melancholy feeling settles through me. Fridays used to mean the house would be full of the noise and activity of my children, home for the weekend. For nine years during the late 70s and 80s at least one and usually two of them attended high school at Michigan Lutheran Seminary, seventy miles from our home. My husband and I adjusted easily to the quietness of our house during the week but we always found ourselves looking forward to those weekends when we all could be together again.

As high school days turned into college days those weekends together became a thing of the past. We felt lucky to be able to share holidays but at least we still had the summer months.

By last summer they had all gone their separate ways: one to Hong Kong, one to Oregon, one to Arizona, and the youngest one to Wisconsin. We know we will seldom be together again. The melancholy sets in deeper. It's Friday and it will be as quiet when I get home as it is every other day.

But wait! This week a friend called. She had just returned from Hong Kong and had visited with my daughter. "She's well," my friend tells me, "and her new husband (whom we have not met) is a fine man and they seem very happy." She shares almost minute by minute the time she spent with my daughter.

My son and daughter-in-law called too. "Would you like to make the christening dress for your first grandchild?" they ask. They've heard the baby's heartbeat for the first time. They are sharing the



special moments of this wonderful event with us.

A phone call from my youngest daughter found me recalling the words of "You Are My Sunshine." Her first graders in Manitowoc, Wisconsin, will sing it in their school program. She's over her cold and things are going well. Vicariously I enjoy her classroom adventures.

Within the week, my daughter in Oregon also called. She's been in contact with some organizations and companies in Michigan and will be coming home for a week of interviews. A tiny spark of hope — will one of them be settling somewhere nearby?

The Friday jobs are nearly done. The house will be peaceful when I get home. My husband will arrive shortly after I do and we'll have another quiet supper together. In these last few years we've renewed a wonderful friendship that began when we were very young and was sometimes lost in the shuffle of raising four children. How dear we have become to each other!

There will be just the two of us at the supper table tonight but we are still sharing our lives with our children through wonderful memories, through the sounds of their voices, now by long-distance, and in the familiar handwriting on letters. Most importantly, at some time each day, from Hong Kong to Michigan, one God hears the prayers of each one of us and that is the strong thread that weaves us together even when we are far apart.

Thank God it's Friday! Thank God it's family! □



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