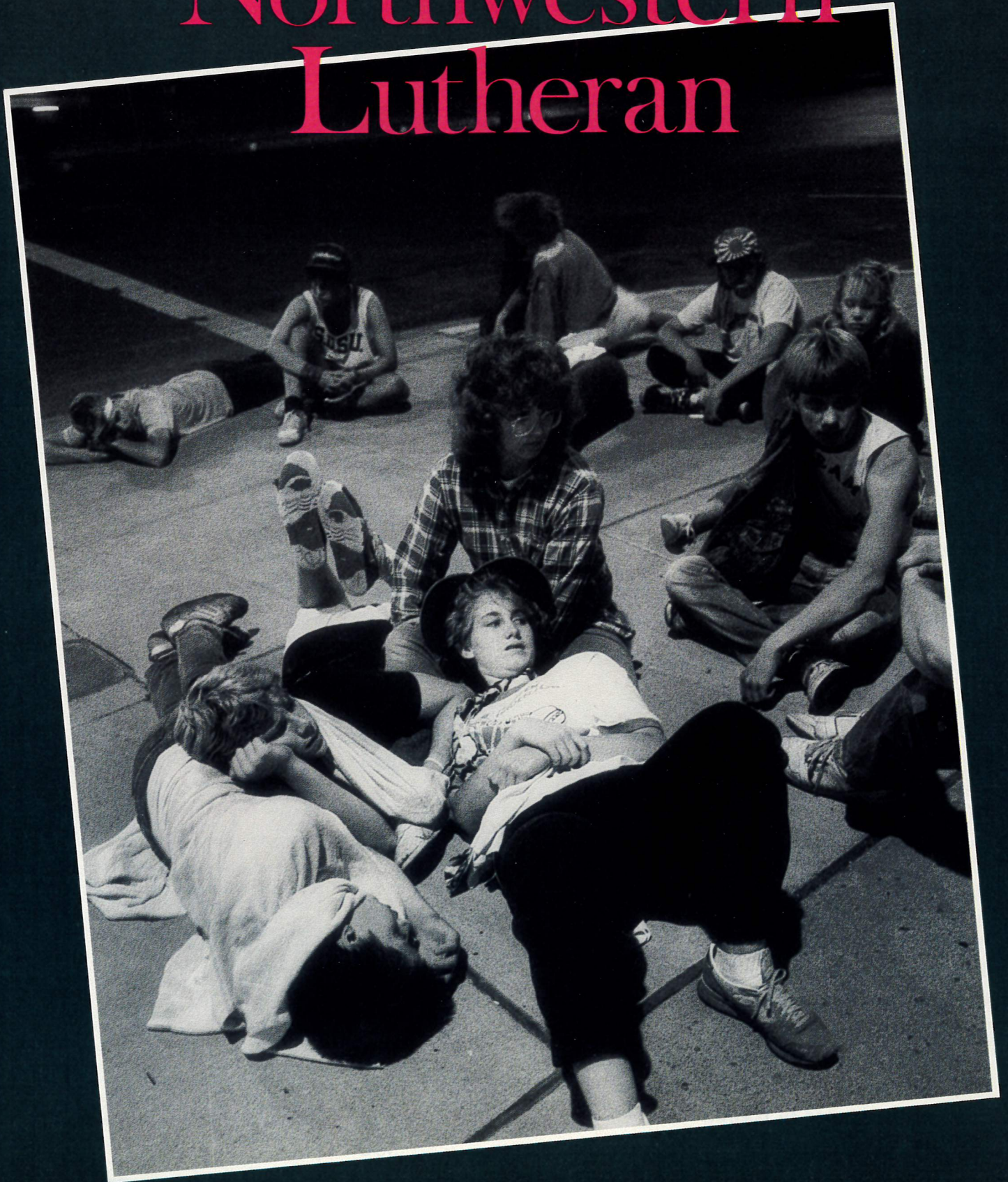
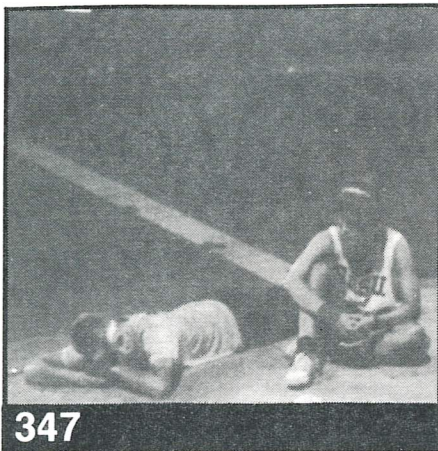


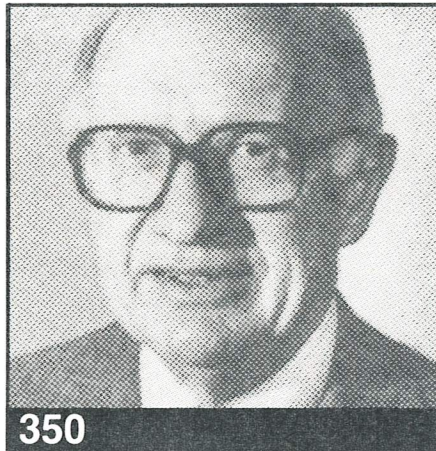
October 15, 1989

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 Northwestern Lutheran

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Not for naught

by Robert H. Hochmuth

What counts is a new creation (Galatians 6:15).

“**T**he play is being called back,” means disappointing futility for the player who has just made a sensational gain. Something was bad at the start. It doesn't count.

There's a parallel in religious life. Even outstanding achievements do not serve God if they do not arise from a God-pleasing motive in the heart. Regimen, rules, ritual will not substitute for an adoring gratitude toward our Redeemer.

That is the new creation. It's a penitent heart relying totally on Jesus' righteousness. Since it has no need to try to establish its own worthiness, that person's motive in active Christian living is purely thanks to God, testifying to how marvelous his unearned mercy really is.

Off-side

How easily, even in spiritual affairs, don't we tend to jump at getting results and neglect what really counts. Resorting to drastic discipline can put an end to undesirable behavior, but it doesn't improve the heart of the offender. As Luther observed, you can squeeze a sponge in a vise, but as soon as the pressure is off, it reverts to what it was.

It's possible to manipulate the sinful nature with rewards or penalties by appealing to self-interest, but this is counter-productive to nurturing the loving gratitude in which our Lord delights. There may be impressive results, but it's like putting the self-centered nature on spiritual steroids — effective, but detrimental to the new creation the Spirit cultivates.

Fiscal crises can evoke efficient methods for bringing money into the treasury without regard for nurturing the priceless attitude of heart that God desires. Then early forward motion turns into subsequent set-back.

Mom can force Chris to write Grandpa a thank-you note for a birthday check, but she can't force the little heart to be grateful.

God's game plan

God achieves his aim of changed hearts by means other than manipulation. If he were interested merely

in coercing people into acceptable conduct, he could station an angel with a flaming sword in every home and on every street corner. But an angel with a flaming sword does not create a new heart in people who have lost his image; to bring that about required his Son's sacrifice and his Spirit's presence to generate a new spirit.

Making something out of nothing, he brings into existence a new heart devoted to pleasing him without regard for carrots or rods. He changes our nature, not by force, but through grace; that is, through a simple but effective invitation pointing sinners to Jesus' ransom and renewal.

Players! Coaches!

He gives us a place on his roster with a purpose: To serve him with full-hearted commitment, not for the sake of recognition or reward, but simply because we revere him as our Savior-God. This prevents us from relegating him to the yellow pages in our lives like a mere plumber to be called when a leaky pipe needs fixing. He's the one and only who decontaminates the spring and provides the living water. Now our consecrated new hearts can overflow with pure adoration, spontaneously, free from shabby attempts at bargaining for some favor in exchange for some avowed good efforts of ours.

We are not only players in God's stadium; we also share the role of coaches to encourage others in glorifying him. When we perceive a neglect of the sacrament, for instance, what counts is not nagging people to show up at communion services to fulfill a duty; our real objective is to alert them to their need and kindle inner desire for Jesus' pledge of forgiveness. This calls for searching law and gospel.

Getting people to go through the right motions is no substitute for invoking the Spirit by his truth to vitalize their hearts for devout response. Then whatever advances are marked off need not be disqualified because of an inferior motive in the heart. □



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

A world of ministry

From the pen of Martin Luther: "The idea that service to God should have to do only with a church . . . is without doubt the worst trick of the devil." The author of the six part series of articles titled "Everyone a Minister" published earlier this year in the *Northwestern Lutheran* quoted this statement of Luther.

There is a growing emphasis these days on the priesthood of all believers, that every Christian is indeed a minister. The danger is, however, that this ministry be conceived as service mainly within the local congregation or the synod: Sunday school teacher, church council or Ladies Aid member, serving on the evangelism committee or synodical board and the like. Luther castigates such a "narrow conception" of ministry: "The whole world could abound with services to the Lord — not only in churches but also in the home, kitchen, workshop, field."

Not that serving in "churchly" callings is unimportant or unnecessary. Christian men and women willing to give time and energy to such kinds of ministries are vital to the local congregation and the synod. But there's much more to ministry than what happens in church.

Luther was fond of stressing that whatever our earthly vocation, that was our ministry from God, our call. Even if one's vocation was village hangman, that was a ministry to be carried out as a call from the Lord.

Fathers and mothers have an awesome ministry within their own families. That might include such a menial task as father washing diapers. In an essay on the "Estate of Marriage" Luther makes this very point: "When a father goes ahead and washes diapers . . . and someone ridicules him as an effeminate fool . . . God, with all his angels and creatures, is smiling — not because that father is washing diapers, but because he is doing so in Christian faith."

Sometimes one's ministry is to a person troubled, sick, or depressed. This may mean nothing more than being a good listener. It is not unusual for persons to find emotional healing through the ministry of a sympathetic Christian neighbor where professional counselors fail.

On occasion the church member who seems only to "pay, pray, and obey" is demeaned. Yet these works are a legitimate demonstration of Christian faith. Working at a job earning money to support family, church, and government is Christian ministry.

John Milton, the English poet, chafed under the burden of his deepening blindness. He bemoaned his inability to put his considerable talent to full use. In the end he learned that "they also serve who only stand and wait." There is a whole world of ministry out there. Let's seize our opportunities!

Victor H. Prange



*Victor Prange
is pastor of Peace,
Janesville, Wisconsin.*

Miscellaneous instructions

1 Peter 4:7 — 5:14

by Julian G. Anderson

This section of Peter's first letter is really a continuation of the part we looked at in the last issue, 3:13 — 4:6, and a quick look at that page would be helpful. Then we go on to 4:7-11.

Since the end is near, we must live holy lives

It may seem rather difficult for us, in 1989, to understand how Peter, writing by divine inspiration almost 2,000 years ago could say, "The end of everything is near." But what Peter had in mind was the fact that Jesus' return for judgment is the next event on God's timetable. And that event is much nearer now than it was when Peter wrote those words. Therefore we must be much more alert today than Peter's first readers were.

"Therefore," says Peter, "you must keep your minds alert and keep on praying. Above all, keep your Christian love reaching out eagerly, because love covers up a great many sins. And you must open your houses to fellow Christians who are travelling.

"Since each of you has received some special gift from God, you must use that gift for the good of all the others in your group. When you speak, it should sound like God is speaking. And when you are helping others, you must use the strength God gives you, so that what you say and do will bring God glory and honor. . . ."

Suffering is a part of a Christian's life

When Peter wrote this letter the Christians in Asia were suffering some sort of persecution. "My dear friends," he says, "right now you're being put through the fire. But you mustn't be surprised at this, as if some strange thing is happening to you. Instead, you must be happy that you're sharing Christ's sufferings, so that you can be happy and joyful when he comes back again so that everyone will see him in his shining heavenly beauty."

Then Peter continues, "Of course, none of you must be suffering as a murderer, a thief, a criminal, or a spy. Since you're suffering as Christians, you mustn't be ashamed of that, but you must use this name to bring glory and honor to God.

"You see, the time has come for the judgment to begin," meaning that the judgment is the next event on God's calendar. "And if it starts with us, what will

happen at the end to those who refuse to believe God's good news? And if it's barely possible for the person God accepts as perfectly holy to be saved, what will happen to the sinner who has no respect for God?" (compare Luke 23:31) "So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good."

Final remarks and greetings

To the pastors in the churches Peter wrote that "I'm also a pastor, like you, and I can tell you about Christ's sufferings, because I saw them with my own eyes. And I'm also going to be given a share of the glory and honor which God is going to show me. So take care of God's flock in your area and watch over your sheep willingly, and not because you're forced to do it or have any greedy desire to make money. You mustn't act like slavemasters, but be examples to your flock. And then when the head shepherd comes back again, you will be given a wonderful heavenly crown that will never wither and die.

"The younger men must obey the older ones who are the pastors. But you must all put on the slave's apron so that you think of yourself as of less importance than the others and serve each other." Wouldn't it be wonderful if all church members did this?

"Therefore you must let God's mighty hand bring you down to the lowest place, so that he will lift you up to a high place at the proper time. And you must throw your whole load of worries on him, because he cares about you.

"And keep your minds alert and clear, because your enemy the devil is walking around like a roaring lion looking for someone to swallow up. You must fight him with all the strength your faith gives you.

"But our all-loving God has called you through Christ to share his eternal glory and honor. After you have suffered a little while, he will make you perfect, firm, strong and immovable. And his power will never fail."

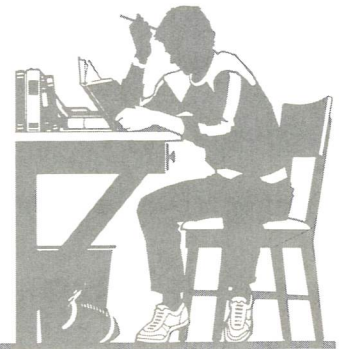
Then he closes the letter with the usual greetings. □

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



The ministry of prep school tutoring

by Leon Piepenbrink



It was about 2:00 a.m. The hallways were finally quiet. Only the sound of distant snoring. The "congregation" was at rest. It had been a long day for the young pastor. He was making the rounds one last time before going to bed. Suddenly, he noticed something down the hall. Movement. Something small. He walked slowly towards it. Something . . . furry. Yes, a furry little illegal alien. A hamster. This "congregation" would not offer sanctuary to hamsters. Those were the rules. The pastor began devising strategies for its capture. The little villain had fled through an open door into a room where "members" were sleeping. A trap was necessary. A mousetrap would do. So a trap was baited and set outside the room harboring the alien. The pastor went to bed.

At the crack of dawn he awoke. Running down the hallway he found success. The critter had been hungry. Now it was helpless. Triumphantly he carried the intruder outside and disposed of it. All in a day's work.

All in a day's work? For a pastor? I don't remember anything at the seminary about this. What kind of a "congregation" is this anyway?

Unique, to say the least. It calls only single pastors, directly out of the seminary. The call is seldom longer than two years (likely because the nerves are shot by that time). There are no baptisms, no funerals, no weddings to perform. There are no shut-ins to visit. Only a few hospital calls. No church council, elders, or trustees. No evangelism or stewardship committees. There is preaching to be done, but not usually on Sundays. Plenty of teaching and counseling. And a youth group. A very active youth group of more than 200 members. No, this is not really a congregation but a prep school. The pastor is serving a call as tutor.

All three of our synod's prep schools (Michigan Lutheran Seminary, Northwestern, Martin Luther) are served by tutors. The duties listed on a tutor's call are teaching and dormitory supervision. (Hamster control is covered under the second.)

The ministry of a tutor may be mysterious to many people. Unless you have had direct experience at a prep school, a "tutor" sounds like a private teacher. Some think of it as glorified babysitting. They are

sadly mistaken. It is ministry.

Preaching is a part of the tutor's call. Not many full-fledged sermons on Sunday mornings to a large congregation including every age group. But devotions directed towards the students in chapel services which are a regular part of their daily lives at prep school.

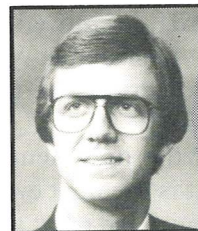
Teaching is a major part of the tutor's call. The subject varies from tutor to tutor. In some cases, religion. In other cases, English, or Latin, or history, or physical education. It depends on the needs of the school.

Counseling is a natural part of tutoring. Literally hours can be spent each day talking to students about family matters, Christian doctrine, schoolwork, dating, college and career plans, and even such sublime matters as the biological intricacies of chicken reproduction. To live with teenagers is to know teenagers. It also means, after a while, to earn their trust and to feel comfortable discussing almost anything.

Tutors do find out why they are called "tutors" in the strict sense of the word. "How do you form the perfect passive tense in Latin? What is proper word order in this German sentence? What is a dangling modifier? When did Magellan sail around the world? What happens when you mix sodium nitrate with ammonia? If $x=6$ and $y=2$, how much is z ?"

Then there are the extra roles. Police officer, judge and jury, banker, coach, crowd controller, doctor, bus driver, warden, fire chief, FBI agent, fashion expert. Any parent of teenagers can imagine what might happen when you put a couple hundred of them together in one place.

Some might respond, "Sounds like a lot of headaches to me." It is. But, as is true for every type of ministry, together with the headaches come indescribable joys and rewards. For tutors one of the best is to see graduates enroll at DMLC or Northwestern to pursue the ministry. What a privilege! □



Leon Piepenbrink, who served as a tutor at Martin Luther Preparatory School, Prairie du Chien, Wis., is pastor of Redeemer, Maple Grove, Minn.

Living on the streets

by Molly Miron



Monday night and into early Tuesday morning 15 young people from Our Savior Lutheran Church of Brookings, South Dakota, tried out the life of homeless people in the streets.

Pastor John M. Parlow, who organized the event and wandered around town all night with the youngsters, said the purpose of the exercise is to make young people aware of their own blessings and to heighten awareness and concern for homeless people.

Parlow said he has seen homeless people and knows that Christians, in order to live their faith, must reach out to people in need.

"I grew up in Los Angeles. I've lived in New York," he said. Although those cities may seem far away from South Dakota, a sizeable population of homeless people live in Sioux Falls and Rapid City, he said.

"These young people have to realize when they move away they're going to be living in cities where they're going to have to put their Christianity in practice," Parlow said.

So, dressed in raggedy clothing, the group wandered the streets of Brookings, trying to experience some of the difficulties with which homeless people must cope.

They watched a softball game, then took in the Monday evening on Main Avenue. After an amble downtown, they hung out at Rich's Freshmart for a while until they could grab a meal at a soup kitchen set up in the Wisconsin Evangelical Lutheran Synod house on the South Dakota State University campus.

The young people continued to wander around the city the rest of the night, becoming colder, more tired, and closer to the edge of the homeless experience.

"At about 2 a.m. they hit the wall," Parlow said.

By that time, the night had become less of a party and more of a serious encounter with reality. The young people could compare their comfortable lives with those of people who must indefinitely continue wandering, watching softball games as outsiders, fending off curious stares and hostile looks and searching for food.

Several in the group said they have seen street people in big cities and can now sympathize with their homeless situations.

Mona Boone recognized the group had an easy night compared to people who really have nowhere to go. She knew the WELS house would have soup ready, she said, "but they (the homeless) have to hunt for it."

Jennifer Landsman said that even though the group numbered 15 friends, "You just feel so lonely out there. There's no action. By one o'clock it was just dead."

"You know what it feels like to lie on the sidewalk," said Tom Brooks, a visitor from Wisconsin. "I felt depressed because I knew it really could happen. Anybody could be homeless."

Other members of the group agreed they felt sadder and more depressed as the night wore on and they became aware of the chill, the purposeless miles they were walking, and how much they missed their cars.

"Everyone should experience this," said Deanne Ganter. Everyone takes physical comforts for granted, she explained, but giving them up for a time gives people a chance to appreciate their good fortune.

Parlow said the night helps people focus less on themselves so that they could understand the difficulties of others and reach out to them.

As a first step, the young people composed a prayer and hymn for the homeless and shared them with the congregation.

"Give them food and shelter. Let them never bleed. Tell them the Spirit is all they ever need." □

Molly Miron is a reporter for the Daily Register, Brookings, South Dakota. This article is reprinted with permission.

Mission stories

by James G. Kiecker

Readers of Edgar H. Hoenecke's memoir of his journey with Arthur G. Wacker to Africa in 1949 to find a suitable mission field will recall the incident: haltingly, a small band of Bushmen surrounds the two pastors — and begin to sing Lutheran chorales in their native tongue! As Wacker put it, they'd come halfway around the world to bring the gospel, only to find the gospel already there. It made for a great mission story.

But the history of God's people contains lots of great mission stories. Like the adventures of Patrick, missionary to Ireland. Born in Britain in the late 300s, raised a Christian but sort of lukewarm, his life changed suddenly at age sixteen when he was kidnapped by Irish pirates.

For six years he labored as a slave, tending pigs and sheep. But they were good years too, for they drove him to God. He began to pray, a hundred times a day as he tells it, for comfort and for help. Escape would be risky. Chains or death were the prospect if recaptured. But he made his break. In the dead of night he reached the coast.

A ship lay at anchor, ready to sail at dawn. Could he sign on? The captain suspected a runaway slave stood before him. But he could use just such a person to handle his cargo, fierce Irish hounds — the pit bulls of the ancient world — bound for cruel displays in the arenas of southern France and Italy. Three days at sea, a month's journey on land, but at last the cargo was delivered, and Patrick was free to return to England.

Now he was back in the family circle, the whole nightmarish experience behind him, welcomed and treated as though he'd returned from the dead. He would never have to think of Ireland again. But he did. Nights he was restless. Something was compelling him to share with his former captors the religion which had come to mean so much while he lived among them.

But it would be another twenty years before he could return, years of education in France and disappointment as others were chosen for the work he cherished for himself. He was well into his forties before his chance came, and once in Ireland he never left.

Not that all went well. His *Confessions* speak of

opposition of chieftains and pagan priests. Legends tell of his miracles, the exorcism of demons, and yes, the expulsion of the snakes, symbolic of sin since the Garden of Eden. By his death, around 461, most of Ireland was Christian.

A great mission story, but there are others. About 500 the first stirrings of new nationhood began in Europe. A warrior chieftain named Clovis pulled together the Franks, ancestors of the French. Himself a pagan, he had married a Christian princess more for her beauty than her religion. Clotilda often challenged her husband to give up his gods of stone or wood and worship the God "by whose hand mankind was created" and who "helps man whom he created as his own." (She knew her Bible pretty well.)

But Clovis was unmoved. In fact, he became hardened. When Clotilda brought their firstborn to be baptized, the sickly infant died in her arms. "See what happens," said Clovis, bitterly. "If the boy had been dedicated to the gods he would now be alive." Clotilda's response was to thank God for giving her a child, and then immediately taking him to heaven.

Another son was born, also sickly. "If you baptize him, he'll die like his brother," warned Clovis. But Clotilda went ahead, and by her prayers the child got better. Still Clovis stubbornly resisted Christ.

It took a war to change him. In the heat of battle with another barbarian tribe Clovis prayed, "Jesus, I beseech your aid, and vow that if you grant me victory I will believe in you." Almost immediately the enemy fell back. Learning of his vow, Clotilda quickly sent for a nearby bishop, Remigius. But Clovis got cold feet. "I am willing to be baptized," he told the bishop, "but I'm afraid my people won't let me abandon our gods. Let me ask them first." Their response was to reject their pagan gods.

The baptismal font was prepared, the church decked with tapestries, the sweet fragrance of incense made onlookers think they were in paradise. Clovis advanced to the font where Remigius stood waiting. "Gently bend your neck, proud pagan," said the man of God. "Worship what you once burned, and burn what you once worshiped." Three thousand of Clovis' soldiers then followed suit.

A great mission story? Yes, but one of many. The



St. Patrick journeying to Tara

scene is a slave market in Rome about the year 600. Gregory, later to be pope, makes his way through the bustle. Merchants call out to shoppers and display their finest goods. Gregory is stopped short by the appearance of several frightened young boys on the auction block. It's the whiteness of their skin, the fairness of their hair.

"Are they Christians?" he asks the seller.

"No, they're pagans," is the reply.

"Alas," sighs Gregory, "that such lightness should be captive to the author of darkness, and not know God's grace. What nation are they from?"

"From Anglia," responds the slave owner, using the ancient name for England.

"Quite fitting," says Gregory, "for they have 'angelic' faces, and they should be made fellow-heirs with the 'angels' of heaven. What part of Anglia?"

"Deira."

Playing on the Latin *de ira* ("from wrath") Gregory says, "Good, they shall indeed be saved from wrath, and called to the mercy of God. And what is the name of their king?"

"Aella," he is told.

"Then *Alleluia* must be sung to the praise of God our Creator in their land," says Gregory.

Going to the pope, Gregory asked to be sent as missionary to England. The pope was willing, but the Roman citizens, who had been helped through several crises by Gregory, were not. Yet as soon as he became pope himself, Gregory dispatched missionaries to England, to turn Angles into angels.

"I have thought it fitting to include this traditional story in the history of our church," says the chronicler, the Venerable Bede. And right he is. We'd be the poorer without it.

Then there was Boniface, called the apostle to Germany. The work of Patrick, Gregory, and their successors had been blessed. By the early 700s Christianity could turn to the Germans, still worshipping their tribal gods.

So we stand, now, in a grove of trees, sacred to Thor, the god of thunder. The object of worship is a giant oak. Carrying an ax, Boniface approaches the tree. The onlookers are transfixed. Surely Thor will allow no desecration. With a determined swing Boniface plants the blade into the tree. The crowd gasps. But it is not a lightning bolt that flashes. It is a wind from God that sends the tree crashing. The pagans are converted and with the wood Boniface builds a chapel.

Fact or fiction in these mission stories? Probably more of the latter. And probably not much "justification by faith" in these missionaries' theologies either. But to say this is to overlook what is more important here, the sweep of faith across the world, the work of God's harvesters.

And it will continue, as surely as another seminary class receives its calls, another mission is opened in the United States, another foreign country is entered (the mission stories of Ernst H. Wendland come to mind), another person does a little friendship evangelism across the back fence. There will be more great mission stories, each a decisive moment in God's grand vision for fallen man. □

(*Edgar H. Hoenecke's memoir, The WELS Fortyniners, is available for \$2.50 from the WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222. E. H. Wendland's books are available from Northwestern Publishing House.*)



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

The magazine holds steady

Part two

by Morton A. Schroeder

Werner H. Franzmann's resignation as literary editor of Northwestern Publishing House and managing editor of the Northwestern Lutheran, although not unexpected, caught synodical officials off balance. But the magazine's song was not muted, and the trumpet continued to sound with a clear voice.

Professor Wilbert R. Gawrisch, a member of the Northwestern Lutheran editorial board, was pressed into service as "acting managing editor." Gawrisch was known to the magazine's readers, having recently become writer of a doctrinal column: "What do you mean — Sanctification?"

Gawrisch said he had two objectives as *acting* editor: "I wanted to carry out the directive of the commission on periodicals: 'to provide information, instruction, and inspiration to the members of the synod.' I also wanted to carry on the pattern established by Pastor Franzmann."

Gawrisch, then and now a member of the faculty of Wisconsin Lutheran Seminary, Mequon, Wisconsin, said the added responsibilities gave him a "very busy schedule." He said, "I was prepared for the normal duties of an editor: soliciting materials and editing copy." Three years as staff member and one year as editor of *The Black and Red* at Northwestern College, Watertown, Wisconsin, had given him insight into the process of producing a periodical. Or so he thought.

Gawrisch was not prepared for what he calls "behind-the-scenes" duties. According to Gawrisch, they are activities that do not spring to mind when people think about editorial work. Chief among them is correspondence. The magazine, Gawrisch said, elicited many reactions: some were laudatory, others crit-

ical. As acting editor, Gawrisch felt compelled to react to the reactions. And because he had no secretary, the task almost overwhelmed him.

Gawrisch was lavish in his praise of people who made his burden bearable. Although he gave no specifics, he said that Oscar J. Naumann, then president of the Wisconsin Synod, was a strong tower. I suspect this was in the realm of morale and spirit-boosting. Naumann also helped in practical ways. He wrote lead essays on key issues. Professor Armin Schuetze, a seminary colleague and fellow member of the editorial board, also came in for praise. Of him and Walter W. Kleinke, who was for many years the



Prof. Wilbert Gawrisch



Pastor Walter Kleinke

assistant editor, Gawrisch said, "They did yeoman work." He added, "Kleinke was in complete charge of the physical layout. Although he checked with me for general directions, he did the actual work."

New columns were introduced by Gawrisch. "What's Going on in Protestantism?" "The Christian and the World" and "We Turn to the Psalter . . ." were well written mini-essays which applied the

psalms to everyday life. Near the end of his editorship a column called "Treasure in Earthen Vessels" was added. Devoted to striking or difficult words and expressions used in the Bible, the column tried to increase the readers' understanding of passages in which they appeared. A lengthy series on "Pastor Carl Frederick Goldammer — A Pioneer Pastor Called to Serve" was also featured. Written by Armin Engel, a pastor by vocation and a historian by avocation, the series appealed to people who were interested in Wisconsin Synod origins.

Although beset by duties as seminary teacher and magazine editor, Gawrisch said, "I regard that as one of the most enjoyable times in my life." He considered what he was doing a labor of love, freely given without expectation of commendation or remuneration. However, in response to a direct question, he said without hesitation, "I was surprised that it [acting editorship] lasted as long as it did."

"As long as it did" covered a period of almost twenty months. "Wilbert J. Gawrisch, Acting Editor" appeared for the first time on the masthead of the *Northwestern Lutheran* in the August 18, 1968 issue. It appeared for the last time on March 15, 1970.

The commendation which Gawrisch had not expected came in the form of a terse sentence from the synodical president: "We are deeply grateful to Professor W. R. Gawrisch, a member of the editorial board, who has been serving as acting editor since August 1968."

Meanwhile, the board of directors of Northwestern Publishing House and the Conference of Presidents were seeking someone to fill the dual office on a full-time basis. The first notice asking for nominations for the position of literary editor appeared in the *Northwestern Lutheran* in mid 1968. Six weeks later a list of 13 names was published. A year later, during the 1969 convention of the Wisconsin Synod, the publications committee reported that "Pastor Harold Wicke of Watertown, Wisconsin, has recently assumed the duties of editor-in-chief" [of Northwestern Publishing House].

The Rev. Harold E. Wicke, a 1937 graduate of Wisconsin Lutheran Seminary, had served congregations in Hortonville and Weyauwega, Wisconsin. In



Pastor Harold Wicke

1958 he was called to St. Mark, Watertown, the congregation he was serving when he was called to serve the synod in a wider field.

Wicke enjoys writing. He was then a contributing editor to the *Northwestern Lutheran*, and he authored the widely-used *Catechism of Differences*. But he thinks of himself first as a parish pastor. "My chief love," he said, "was being in the pastoral ministry." When he received the call as literary editor at the publishing house the first time, this during the Christmas season of 1968, he, in his own words, "... promptly returned it, without giving it too much thought."

The board of directors would not take "no" for an answer, and Wicke was sent the call a second time. This time it arrived during the Easter season and, Wicke said, "... because they were down to their last issue of *Meditations*, I felt almost duty-bound to accept the call." He did, and he was installed on Sunday, September 28, 1969. Wicke never looked back, once his decision had been made. He said, "I was not short-changed. I never regretted it." Part of the Franzmann vacancy was filled.

At the time Wicke accepted the publishing house call, it was, he said, "... more or less understood that I would also be called as editor of the *Northwestern*

*Wicke, like his predecessors, made changes,
always trying to make the magazine more appealing
and readable to the people in the pews.*

Lutheran. I was to be given time to get the publishing house assignments taken care of; then the magazine duties would be added.”

The magazine duties were added in early 1970. An announcement by Naumann appeared in the February 15 issue, confirming the arrangement: “Pastor Harold E. Wicke . . . has been appointed managing editor of the NORTHWESTERN LUTHERAN by the Conference of Presidents.” The same issue also carried a brief announcement by the acting editor. It said: “He [Wicke] will assume his new responsibilities with the next issue of *The Northwestern Lutheran*.” And so it was. The new name appeared in the March 29, 1970 issue: “Rev. Harold E. Wicke, Editor.” The other part of the Franzmann vacancy was filled.

Three criteria guided Wicke during the time he served the church in this broader capacity. His editorship came during time of stress between the Wisconsin Synod and the Lutheran Church—Missouri Synod. He said, “I felt duty-bound to represent our synod in its stand, and I wrote articles defending the Wisconsin position.” He also had strong feelings about missions: “I believed the Northwestern Lutheran should bring as much information as possible about mission programs and individual missions.” Wicke also felt compelled to work closely with the men who made up the Conference of Presidents. Whenever a new idea surfaced, he floated it by them. If they found it wholesome, worthwhile, and in keeping with the objectives of the magazine, he used it. If not, he did not. Wicke mentioned the “Letters to the Editor” idea as one that went by the wayside because it failed to win the approval of the Conference of Presidents.

Wicke, like Franzmann, soon found that the dual assignment was, in his own words, “. . . way too much.” He encouraged the Conference of Presidents to try to divide the work. His efforts and the efforts of others met with success. The 1973 convention of the Wisconsin Synod authorized calling a full-time editor for the Northwestern Lutheran “as soon as the position can be funded by the coordinating council.”

When the position was funded, no less than 32 men were nominated to fill it. One of the nominees was Wicke. Wicke said, “I encouraged the Conference of Presidents to call someone else to be editor of the Northwestern Lutheran. I would remain at the publishing house. However, they turned the tables and called me.” Wicke accepted the call and began his duties as the *first full-time editor* of the magazine on July 14, 1974.

Wicke, like his predecessors, made changes, always trying to make the magazine more appealing and readable to the people in the pews. He introduced new columns or gave traditional columns a slightly different slant: “New-Age Religious Cults,” “The Christian Family in Today’s World,” “Studies in God’s Word” and “Mining the Treasures of God’s Word.” He wanted to do more, but he was hampered by budget stringencies. He said, “It was almost impossible to have as many colors and as many pictures as we wanted.”

Adding more subscribers was also difficult. Subscriptions numbered 35,052 on April 27, 1969. By January 14, 1973, they numbered 40,909. But included in this figure are about 4,000 captive subscriptions, those mailed to service people and students by the Military Services Committee and the Student Services Committee.

“Rev. Harold E. Wicke, Editor” appeared for the last time in the January 15, 1982 issue of the magazine. When Wicke became editor, he assured the members of the Wisconsin Synod that *nothing essential would change*. He kept his promise. In spite of many changes, *nothing essential changed*. 1 Kings 8:57 remained atop the masthead.

The magazine held steady. □



Morton Schroeder teaches English at Dr. Martin Luther College, New Ulm, Minnesota.

Premier pulpits

What's a "premier" pulpit? What's a "distinguished" pulpit? What's a "prestigious" congregation? The editor uses those adjectives in a biographical sketch (May 15) of Hans Koller Moussa, an early 20th century WELS *wunderkind* who had a brilliant, but relatively brief, ministerial career in our synod from 1908-1928.

Those adjectives trouble me when they're used with reference to congregations and pulpits in the context of size, numbers, income level, social status or charismatic personalities.

God's word is our great heritage and that word makes every WELS pulpit distinguished and premier and every WELS congregation prestigious.

*Reuel J. Schulz
West Allis, Wisconsin*

Problem or opportunity?

We have a problem that needs attention: the large group that attends church only once or twice each year. I propose we re-label this problem an opportunity for evangelism.

Just about every church will be packed at Christmas and Easter. We need only present the right message so that the Holy Spirit can do the rest. To reach out to these Christmas/Easter worshippers, we need just a little more than the basic Christmas or Easter message. We need all the basics of a saving faith.

Let's begin to gear up now for these two biggest evangelism services of the year.

*Ken Knapp
Vesper, Wisconsin*

Politics from the pulpit

Hooray for the letter on churches speaking out on political candidates (June 1). The presidential election was an example of how sick our society has become regarding platform morality. I agree that some politics need to be addressed from the pulpit.

*Glenn Otto Mittelstadt
Tryan, North Carolina*

Practice hospitality

I was saddened by the editorial entitled "Sincerity and truth" (July). The author seemed to be saying that there is no place in the worship service for any acknowledgement of our fellow worshippers.

Sincerity and truth are certainly important, but God also instructs us to practice hospitality (Romans 12:13) and brotherly kindness (2 Peter 1:7). Perhaps lifelong WELS members are quite comfortable in our services, but a simple handshake might make new members and visitors feel more welcome in our pews.

*Jeff Clarey
Milwaukee, Wisconsin*

Church fellowship

I read Pastor Paul Kelm's lawyer-like interpretation of Scripture as it relates to the doctrine of church fellowship (April 15). I wonder if Pastor Kelm, as a human, can err. The Bible cannot, but commentaries can.

*Philip Luetke
Toledo, Ohio*

Remember our minorities

"If God is a white man, it's no wonder that blacks are treated so poorly." That is the unintended message implied by the cover of the August issue of the Northwestern Lutheran.

I appreciate the effort and imagination that went into this reproduction of Michelangelo's masterpiece. But Michelangelo was Italian and he properly depicted God as European for the Italian people. Would we have been so quick to copy his art if he had been an Ethiopian drawing pictures of God for African people?

I do not wish to find fault with the good people responsible for this art and its appearance in our synodical publication. But by the grace of God our WELS enjoys more than nominal integration. I only want to remind people that we need to remember our minorities when drawing pictures of our members and our God.

*Rolfe Westendorf
Milwaukee, Wisconsin*

"Worship that matters"

In response to the letter on "Worship that matters" (June 15), I joined a WELS church because the liturgical services have focused me on a worship of God to a depth I have never known before.

If we let God straighten out priorities, we would find that the gospel itself is the motivation for excitement, not other means by which we generate excitement in the gospel. The challenge for a pastor and congregation is to find ways to vary the liturgy just enough so that people cannot just participate by rote.

Without a knowledge of and firm belief in the Scriptures, worship is spiritually meaningless and fruitless.

*Gloria Jean Hubble
Madison, Wisconsin*

Liturgy is meaningful

Any hymn or liturgy will be meaningful to the worshipper who brings to the service a heart that is repentant and thankful. People who are attracted to a church because of charismatic preachers, bouncy music, and social programs have failed to realize that the most important thing a church can offer is the preaching of the gospel in truth and purity.

Instead of seeking to be served by the church, strive to serve. Express your concerns and make positive suggestions. Play the organ, piano, or any instrument for worship. Join the choir. Direct the choir. Conduct a survey of the members' favorite hymns and present it to the pastor.

And the next time you sing "glory be to God on high," think about God's power, grace, and love, and look forward to perfect, exciting worship in heaven.

*Ruth Breiling
Mankato, Minnesota*

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.

WELS archives dedicated

On May 7 the WELS Historical Institute held its spring meeting at Wisconsin Lutheran Seminary in Mequon. It marked a special occasion not only for the institute but for the entire synod. The meeting included the dedication of the new synod archives located at the seminary.

These archives are part of an extensive remodeling of the area beneath the seminary chapel. For years the space served as a gymnasium. It has been remodeled into two classrooms, an audio-visual room, and the archives. The archives span two floors and take up approximately 2000 square feet, allowing plenty of room as more materials are collected in the future.

Cost of the archives portion of the remodeling project came to \$107,000. Special grants covered \$96,000 of that amount; the remainder came from individual gifts. The archives will serve as the official repository for the Wisconsin Synod's historical records. Histories of all WELS congregations



and church workers will also find their home in the archives, which should prove a priceless source of research and information.

Following the dedication Dr. August Suelflow, director of the Concordia Historical Institute in St. Louis, spoke on "The Church and Its Ministry of History." One of the nation's leading Lutheran historians, Suelflow emphasized the necessity of historical preservation in order not to lose sight of our heritage.

Prof. Martin Westerhaus, WELS archivist, points out that the archives could use more shelving as well as microfilming of synodical records for long-term preservation. In addition to the archives, the WELS Historical In-

stitute supports the synod museum located at Salem Lutheran Landmark Church in Milwaukee. The building dates back to 1863; plans are underway for extensive restoration of the church's interior. The institute also publishes a semi-annual historical journal under the editorship of Pastor James P. Schaefer.

This work is not a part of the synod budget but depends on membership dues, grants, and individual gifts. If you wish to support these important endeavors or want to become a member of the institute, please write to: WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, WI 53222-4398.

— Roland Cap Ehlke

Tragedy strikes Wisconsin Synod farm family

On Wednesday, July 26, Carl L. Theuerkauf, Sr., 65, his two sons, Carl Theuerkauf, Jr., 37, and Thomas Theuerkauf, Sr., 28; his grandson, Daniel Theuerkauf, 15, and his cousin, William Hofer, 63, all of rural Menomonee, Mich., were overcome by methane gas accumulated in a manure pit on the farm, and shortly thereafter were pronounced dead at the local hospital.

One of the men had slipped into the pit and the other four were overcome, one by one, as they entered the pit to rescue the victims.

"It was love of God, love of Christ, and love for their fellow-

man," said Pastor LeRoy Ade of Christ, Menomonee, where three of the victims were members, "that caused each one to climb into that pit that was loaded with deadly gas."

Ade, who officiated at the quadruple funeral along with Pastor Emil Stubenvoll of First Trinity, Marinette, said that the Theuerkaufs were a "well-liked family in the community and were known throughout the state."

"Last year," Ade said, "they celebrated their 100th year on the same farm that has been handed down from father to son." The Theuerkaufs, he said, were a close-

ly-knit family and all lived together on the same 1000-acre farm. "Their tragic loss was a blow to this community."

DISTRICT NEWS SCHEDULE

October 15: Minnesota, Nebraska, North Atlantic

November 1: Northern Wisconsin, Pacific Northwest, South Atlantic

November 15: South Central, Southeastern Wisconsin, Western Wisconsin

December 15: Arizona-California, Dakota-Montana, Michigan

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



Baumler installed at NPH

On August 27 in a special service at Nain, West Allis, Wisconsin, Pastor Gary P. Baumler was installed as vice-president of editorial services at Northwestern Publishing House. He was installed by Pastor Gordon Snyder, chairman of the Board of Directors.

Baumler succeeds Pastor Mentor Kujath who retired from the position on July 1.

As vice-president of editorial services Baumler will be responsible for the entire editorial process in both the print and electronic media at the publishing house.

Foundation awards 78 seminary grants

The Siebert Lutheran Foundation of Wauwatosa, Wisconsin, the largest Lutheran private foundation in the United States, has awarded 78 grants to students enrolled at Wisconsin Lutheran Seminary. The applications are made by the home churches on behalf of the students, all of whom must be from the state of Wisconsin.

The grants, based on need, are for the 1989-90 school year and amounted to \$52,000. Since the program began in 1977, 524 grants have been made to WELS congregations totalling \$366,830, according to Jack Harris, president of the foundation.

Harris noted that eight applications were not approved. "There was not sufficient need," Harris said, "to qualify the applicant for aid."

Baumler, 51, is a native of Iron River, Michigan, and a graduate of Northwestern College, Watertown, Wisconsin. He has earned a master's degree from Indiana University and also from the University of Wisconsin-Madison. In 1965 he graduated from Wisconsin Lutheran Seminary, Mequon, Wisconsin.

His first assignment was to Our Savior, East Brunswick, New Jersey where he served for 11 years. While in New Jersey, he also served as chairman of the Colonial Conference mission board.

In 1976 he accepted a call to Northwestern College. At the time he left the college he was professor of speech and director of admissions.

Pastor Baumler is married to Kathleen Stechauner of Milwaukee. There are two sons: Daniel is a middler at Wisconsin Lutheran Seminary and Brent, a sophomore at the University of Wisconsin-La Crosse.

Grace, Prairie du Chien, and St. Mark, Watertown, were tied for first place in grantees, numbering four each. Tied for second place with three each were St. John, Burlington; St. Mark, Green Bay; Trinity, Waukesha; and Trinity, Watertown.

Principal/Board of Education seminars

For the first time, the WELS Lutheran high schools and the synod's Board of Parish Education jointly sponsored 24 principal/board of education seminars. These two-day meetings focused upon the roles and responsibilities of the principals and the boards of education.

Led by three trained leaders — a layman, a high school principal, and an elementary school princi-

Seminary contracts for organ

A contract for a new pipe organ in the Wisconsin Lutheran Seminary chapel has been signed with the Martin Ott Pipe Organ Company of St. Louis. The organ will have 19 stops and 23 ranks, costing \$168,000.

The organ, scheduled to be installed in the fall of 1990, will employ mechanical (tracker) action and be encased against the back wall of the seminary's chapel.

According to Prof. James Tiefel, head of the seminary's music department, Martin Ott, founder of the organ company, builds an organ "which compares very well with those presently being built in accordance with the best Lutheran traditions and the most contemporary American concepts."

The instrument, said Tiefel, "will not only serve the worship needs of the seminary family well, but will also serve as a model of excellence for our future pastors and for the congregations of the synod."

The cost of the organ will be covered by the 125th anniversary thankoffering of the seminary and special gifts. The seminary celebrated its 125th anniversary in 1988.

pal — the participants also explored ways to strengthen the vital bond between high schools and elementary schools.

According to LeDell D. Plath, administrative assistant for the Board of Parish Education, the seminars were well attended, drawing 321 of the 390 high school and elementary school principals, and 353 board of education members.

—Erik J. Pless

Land swap planned in Hawaii

St. Paul of Honolulu, Hawaii, presently served by Pastor Jerome D. McWaters, is planning a land swap. The congregation has not been able to obtain permission from the government to build on its present property because of an access road cutting through the property. The congregation's offer to move the road was also not accepted. A meeting was held the first week in August between representatives of the California Mission Board and the state of Hawaii Housing Authorities. Pastor Donald A. Seifert, chairman of the California Mission Board, reported that the state officials recognize the problem. They are proceeding with a proposal to swap an acre of usable land for the congregation's acre of restricted land, subject to the final approval of the federal government's General Services Administration.

— Hermann K. John

Arizona-California District

California Lutheran High School at Garden Grove began its thirteenth academic year with an opening service on August 26. Pastor Luther Weindorf of Messiah, North Hollywood, was the speaker. Total enrollment is now 63. Classes are being held in a leased public school where rent has increased to \$90,000 annually. Search for a permanent site continues. The California Lutheran High School Association owns a 54 acre parcel of land in Rancho,

about 40 miles north of San Diego. In the past five years, this parcel of land has increased in value from \$175,000 to over \$500,000. Rancho is presently one of the fastest growing areas of California. A call is out for a pastor to begin a WELS mission in this area. . . . **Alpine Lutheran**, Alpine, dedicated a parsonage on June 25. The four bedroom house had been located in Pacific Beach, but was condemned because it was in the way of a proposed new road. The Alpine congregation moved the house 20 miles to the church site, reconstructed it on the church property, and sold the previous parsonage and land. With the profits, the congregation was able to pay off its CEF indebtedness and go self supporting. Alpine is presently vacant and calling for a pastor. . . . **Land costs in California** for church development are going out of sight at \$300,000 to \$400,000 an acre. Risen Savior of Chula Vista is being asked to pay \$750,000 for a 2½ acre site, but is permitted to build on only 40 percent of the land. The remainder must be reserved for green belt and roads.

— Hermann K. John

Minnesota District

Paul Willems celebrated his 25th anniversary in the teaching ministry on May 7. Mr. Willems teaches at Minnesota Valley Lutheran High School. . . . **St. John of Hastings** celebrated its 35th anniversary on June 11. Former pastors Paul Borchardt, who preached, and LeRoy Ristow were present. St. John is served by Pastor Percy Darrow. . . . June 11 was also the day that St. Peter, Darwin, celebrated its centennial. Dennis Klatt is pastor. . . . **Zion of Brighton Township** (rural New Ulm) celebrated its 90th anniversary July 9. Pastor Melvin Schwark, a former pastor of the congregation, preached.

Special guests were Lester and Jerry Kirschke and their wives. Their grandfather, Edward Kirschke, taught at Zion from 1902-1927. Zion is served by Pastor LeRoy Lothert. . . . **Zion of Morton** observed the centennial of the congregation and 50th anniversary of its church building on August 20. Gale Maas is Zion's pastor. . . . **Immanuel of Willmar** observed its 25th anniversary on August 20. Pastor Martin Scheele, the congregation's first resident pastor, was the guest preacher. . . . **Immanuel of Acoma Township** (rural Hutchinson) celebrated the 125th anniversary of the congregation on Sept. 3. Former pastors Richard Winters and Reuben Reimers and a son of the congregation, Pastor Gaylin Schmeling, preached in special services, and Pastor Otto Engel was guest liturgist. Former teachers Vernon Roemhildt and Carol Wendorff served as organists. Immanuel is served by Pastor Steven Olson. . . . **Pastor Richard Kuckhahn** observed his 25th anniversary in the ministry on Sept. 10. He presently serves at Immanuel of Gibbon.

— Robert M. Edwards

Nebraska District

St. John Lutheran School, Stanton, celebrated its centennial this past summer, noting the privilege of "Feeding Jesus' Lambs for 100 Years." A total of 570 members, friends, alumni, and former teachers came to the May 28 school reunion and June 11 mission festival centennial services. The school is served by three teachers: Mark Hirsch, Nancy Aaberg, and Yvonda Hirsch. P. William Bader is the pastor. . . . Members of the River City OWLS Chapter, **Gethsemane and Garden of Gethsemane, Omaha**, assisted **Christ Our Savior, Fremont**, in a telephone survey to locate the unchurched. The volun-

teers made 1,500 calls, and 75 families asked for more information. Pastor Raymond Kimbrough, Vicar Doug Westenberg, and members of the OWLS and of the congregation made followup visits. . . .

Lord of Life in Thornton, Colorado, held groundbreaking on September 10 for a multi-purpose addition. The addition will serve as a chapel and as an area for weekly activities. The 3600 square feet addition should be completed in January. Mark Birkholz is pastor of the congregation.

— Timothy W. Bauer

North Atlantic District

Bethlehem of Manassas, Virginia, begun as a daughter congregation of Grace in Falls Church, has now proposed to the district mission board a plan to begin its own daughter congregation in the Dale City area of Virginia. Around 40 people from Bethlehem are already committed to form the nucleus of the new congregation. Bethlehem, led by Pastor Paul Ziemer, numbers 130 communicants. . . . Also in the Washington D.C. area **Our Savior** exploratory congregation, although challenged by the high prices of the area, has signed a contract to purchase a two and one-half acre parcel of land for \$350,000 on Potomac View Road in Eastern Loudoun County, Virginia. The property is about one mile from the recently purchased parsonage. Pastor Thomas Zarlring and the congregation of 26 communicants are again involved in a telemarketing outreach effort to the area. . . . After a lengthy land search **Immanuel of Succasunna, New Jersey**, has purchased five and one-half acres of land on Coleman Road in Long Valley. The property includes a three bedroom home and was obtained for \$305,000. The congregation of 69 confirmed

members served by Pastor Don Tollefson is working toward breaking ground for its first permanent facility next year. . . . **Good Shepherd of Rumford, Rhode Island**, bought a four and one-half acre parcel of land for \$179,000. The purchase brings to reality its longtime plan of relocation. The property, about five miles north of the present church location, is in S. Attleboro, Massachusetts. Pastor David Kehl shepherds the 80 member congregation. . . . The **district mission board** added two men to fill its membership: Norbert Rhinerson from Vermont and Mel Schuller from Virginia. . . . On July 15 the **North Atlantic District Kingdom Workers** held an organizational meeting at Our Savior in East Brunswick, New Jersey. Items discussed included building a network of volunteers, organizing weekend work parties to bring construction skills to building ventures, funding a correspondence Bible study course designed for prisoners, and purchasing a FAX machine for the district mission board. Coordinators were chosen to head the various aspects of the work. . . . Faith Lutheran in Pittsfield, Massachusetts, sponsored its 18th annual **WELS Labor Day Weekend Retreat** in the Birkshires. A record 326 people enjoyed the beautiful weather and attended the seven topical workshops under the theme "Called." Special this year was a worship workshop with Professor Dennis Marzolf of Bethany Lutheran College as presenter. . . . A special service was held in honor of **Pastor Thomas C. Pfothenhauer** at St. Paul in Ottawa, Ontario, Canada on September 10 to celebrate his 25 years as pastor of the congregation. Pastor Walter Beckmann, president of the North Atlantic District, was the guest speaker. . . . **Our Savior of East Brunswick, New Jersey**, celebrates its 25th anniversary in October.

— David A. Kehl

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.

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.

SUPERVISORY POSITION

Wisconsin Lutheran Child and Family Service has an immediate opening for an area administrator in its Appleton counseling office. Qualifications: WELS or ELS member; master's degree in counseling or related field; experience in administration and as a family therapist. Contact Joanne Halter, Director of Social Services, WLCS, 6800 N. 76th St., PO Box 23980, Milwaukee, WI 53223; 414/353-5000.

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.

WLMS 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.

REFORMATION SERVICE

The central conference of the Western Wisconsin District will hold its joint Reformation service at Lakeside Lutheran High School on Oct. 29 at 2:30 p.m. Pastor Robert Zink will be the speaker.

CHORAL FESTIVAL

The National Lutheran Choral Festival, with nearly 400 singers from 19 Lutheran high schools and academies, will be held at Winnebago Lutheran Academy, Fond du Lac, Wis. Pops concert will be Nov. 3 at 7:30 p.m.; sacred concert on Nov. 5 at 2 p.m. A free-will offering will be taken. For more information call 414/921-4930.

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.

HYMNALS NEEDED

New mission needs hymnals. Please call or write Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

VACATIONERS

If you are vacationing in the Lake of the Ozark region of Missouri or just passing through, you are invited to Peace Lutheran (ELS), 8½ miles south of Jefferson City on Hwy. 54.

Services are 8:30 a.m. with Sunday school and Bible class at 9:45 a.m. Midweek Bible class is on Wednesdays at 7:30 p.m. Please join us. Pastor Micah Ernst, 314/634-3607.

CHANGES IN MINISTRY

PASTORS:

Froelich, Richard A., from Shining Mountains, Boseman, Mont., to Manitowoc Lutheran High School, Manitowoc, Wis.

TEACHERS:

Albright, Nancy, from inactive to Immanuel, Hutchinson, Minn.
Dasl, Shirley, from inactive to St. John, Pigeon, Mich.
Dryssen, Becky, to Beautiful Savior, Carlsbad, Cal.
Jahnke, Charles, to Fox Valley Lutheran High School, Appleton, Wis.
Kratz, Diane, from inactive to St. Paul, Cudahy, Wis.
McLees, Cheryl, from inactive to St. Andrew, St. Paul Park, Minn.
Morack, Susan, from inactive to St. Peter, Weyauwega, Wis.
Mueller, Kurt D., from St. Matthew, Benton Harbor, Mich. to Good Shepherd, Burton, Mich.
Ruege, Naomi R., from Bethany, Saginaw, Mich., to Apostles, San Jose, Cal.
Schacht, Karen, to Evergreen Lutheran High School, Kent, Wash.
Sickingler, Earline, from inactive to Grace, Oshkosh, Wis.
Slattery, Virginia, from inactive to Grace, Oshkosh, Wis.
Truder, Alan, from inactive to St. Paul, Stevensville, Wis.
Wade, James A., from Apostles, San Jose, Cal., to Lakeside Lutheran High School, Lake Mills, Wis.
Weihing, Paul R., from Immanuel, Waupaca, Wis., to St. Paul, Cannon Falls, Minn.
Wittig, Debbie, to St. John, Caledonia, Minn..

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Sloan, Roger D., 6151 23rd St., Zephyrhills, FL 33540.
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Faust, Robert A., 13391 Blackbird, Garden Grove, CA 92643; 714/636-4442.
Jammer, Clair L., 533 S. Webster, Green Bay, WI 54301; 414/432-2535.
Maas, Michael N., 3534 S. 24th St., Milwaukee, WI 53221; 414/282-7168.
McCargar, Troy L., 23102 100th Ave. W., Edmonds, WA 98020; 206/775-5368.
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Mueller, Kurt D., 2104 S. Belsay Rd., Burton, MI 48519; 313/743-2351.
Rauh, Matthew C., 1859 Smyers, Benton Harbor, MI 49022; 616/925-2724.
Ristow, Wendy L., 133 E. 59th St. #104, Minneapolis, MN 55419.
Starke, Cathleen M., 814 12th Ave., S., Onalaska, WI 54650; 608/781-5091.
Stroschine, Lee R., 531 Ryan St., Owosso, MI 48867; 517/723-3301.
Wordell, Keith, 862 12th Ave. S., Onalaska, WI 54650; 608/781-4405.

CONFERENCE PAPERS

The following new conference papers are available: No. 80: A Biblical and Contemporary Philosophy of Ministry (Kelm), \$1.40; No. 81: God's Mandate to His Church to Communicate the Gospel (Johnne), \$.90; No. 82: Teach me to Love Thy Sacred Word (Lauersdorf), \$.40; No. 83: Sermon Study of Proverbs 3:9-10 with Special Reference to Christian Stewardship (Jeske), \$.60; No. 84: Spiritual Renewal — Back to the Basics and Forward to Maturity (Valleskey), \$1.10; No. 85: Making the Most of Your Small Church (Balza), \$.90.

The following previously listed conference papers are still available in limited quantities: No. 43: Redeeming the Time — An Essay on the Pastor's Stewardship of Time (Glaeske), 30¢; No. 52: Proselytizing (Fischer), 36¢; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), 72¢; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), 90¢; No. 55: What About Fasting (Schroeder), 48¢; No. 56: Textual Criticism: An Introductory Survey (Naumann), 30¢; No. 57: The Menace of Islam: Its Theology and Practice (Schmeling), 72¢; No. 58: Integrating the New Member (Huebner), 60¢; No. 59: The Preacher and Personal Finances (Braun), 48¢; No. 60: The Reformed View of the Gospel (Huebner), 78¢; No. 61: The Use and Non-Use of Life Support Systems and/or Treatment Termination (Bushaw), 36¢; No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place to Blow (Schleicher), 66¢; No. 69: Focus on James Dobson (Hilliard), 48¢; No. 70: Christian Stewardship, Our Part in God's Plan and No. 70A: Addendum (Maulkey), \$1.56; No. 71: Devils and Demons: Their Powers and Limitations (Smith), 60¢; No. 72: Contemporary Humanism and the Moral Life (Borgwardt), 90¢; No. 73: How to Make Sound Doctrine Sound Good to Mission Prospects (Kelm), 54¢; No. 74: An Isagogical Survey of Micah 1 and 2 (Lang), 84¢; No. 75: Our Lutheran Heritage in Worship (Gerlach), 85¢; No. 76: One Body, One Spirit — The Gifts of the Holy Spirit (Franzmann), \$1.05; No. 77: Educating the Congregation for Friendship Evangelism (Festerling), 85¢; No. 78: Alive in Christ, Col. 2:13 (Panning), \$1.80; No. 79: Our World Mission at Home (Steele), \$1.00.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis, MO 63128

NAMES WANTED

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

MOUNTAIN HOME, ARKANSAS (Twin Lakes area) — Pastor David A. Kapler, Rt. 9 Box 370, Mountain Home, AR 72653.

ATLANTA, GEORGIA — Pastor Eric Steinbrenner, 230 Whitney Way, Fayetteville, GA 30214; 404/460-6450.

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.

MOUNTAIN HOME, ARKANSAS — Trinity, 711 Hwy. 5 North, Worship, 9 a.m. Bible study/Sunday school, 10:15 a.m. Pastor David A. Kapler, Rt. 9 Box 370, Mountain Home, AR 72653; 501/492-4013 or 501/424-2888.

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

CONFERENCES

Michigan District, Ohio Conference, Oct. 16-17 at Bethany, Gibsonia, Penn. Agenda: Haggai (Warning); Exegesis of Acts 19 (Wiederich); The Holy Spirit and the Doctrine of Conversion (Jackson); Focus Your Worship (Bickel).

ADDRESS CHANGE

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

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.

Palatine, Illinois — Christ the King (20th), Nov. 12, 8 and 10:30 a.m. Dinner at noon. Contact Pastor James Naumann at 312/358-0230.

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.

WELS VIDEO/FILM RENTAL

WHERE JESUS WALKED

1988 26 min. ea. ½" VHS color JSCA
Four new titles have been added to this series: The Transfiguration; Jesus in Galilee; Jesus and the Samaritans; Jesus in Jericho. **Rental: \$5.00 ea.**

NO ALIBIS

1989 38 min. ½" VHS color JSCA
In this drama a high school teacher risks his job to teach his class the truth about abortion. **Rental: \$5.00.**

FALSE GODS OF OUR TIMES

1989 20-25 min. ea. ½" VHS color SCA
In this series Dr. Norman Geisler attacks some of the current philosophies that are threatening Christianity, such as atheism, the New Age, humanism, the occult, evolution, and false signs and wonders. For the most part his arguments are based on logic, not Scripture. The presenter will need to supply appropriate Scripture for these presentations. The videos in the series are: In the Beginning; Counterfeit Gods; Miracles — Science or Superstition?; Jesus Christ: God or Guru? **Rental: \$5.00 ea.**

A WINNABLE WAR

1989 58 min. ½" VHS color SCA
Dr. James Dobson, who has produced many good books and videos on family living, was asked to serve on the President's Commission on Pornography. This video is his report on that commission's activities. He is convinced that pornography is a curse upon our society and urges Christians to demand enforcement of existing laws against pornography. **Rental: \$5.00.**

NANNY AND ISAIAH GROW IN GOD'S FAMILY

1989 50 min. ½" VHS color PIJ
The adventures of these familiar puppets will help children understand just what being a member of God's family means in a complex world, especially that our Father in heaven is there to help in our daily troubles until we join him in heaven. **Rental: \$7.50/wk. — \$10.00/2 wks.**

YOUR CRISIS PREGNANCY

1989 25 min. ½" VHS color SCA
In this video a series of medical and educational authorities present evidence on the evils of abortion. **Rental: \$5.00.**

THE EVOLUTION CONSPIRACY

1989 48 min. ½" VHS color JSCA
This video presents convincing evidence against the theory of evolution and challenges the tactics that are used to support this scientifically untenable theory. Highly recommended for young people attending secular high schools and universities. **Rental: \$5.00.**

Send your order for renting the videos to WELS VIDEO/FILM RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.



A recent issue of FORTUNE (9/25), the nation's leading business magazine, turns to what it calls "the Lord's business." In his opening paragraph author Thomas A. Stewart justifies the presence of a subject somewhat remote from Wall Street, executive suites, and (regrettably) ethics. "Whatever else it is," writes Stewart, "religion is big business." It would show up as No. 5 on the FORTUNE 500 list, its \$50 billion in total income putting it behind IBM and just ahead of GE.

It's a friendly article, more like a pep talk to the churches, sounding a note of hope in a whelming sea of deficits and loss of members. Stewart rallies the troupes. "Mainline church are losing members," he writes, "but smart pastors know how to call home the wandering lambs." Smart pastors, in today's marketing jargon, are "customer driven."

The model of this customer orientation, cited in the article, is Willow Creek Community Church, a non-denominational church in Barrington, Illinois, headed by Bill Hybels. Fourteen years ago he was going house to house, ringing doorbells eight hours a day, six days a week. Of the unchurched he asked, "Why unchurched?" and charted the responses. (The two favorites: Services are boring and the church is always asking for money.)

He collected hundreds of names of people who expressed some kind of interest "in a different kind of church," and 125 showed up the first Sunday. Fifteen years later three services draw around 13,500 people. (As you might guess, Bill Hybels is *very* charismatic: "a Billy Graham on the loose in suburbia," as someone described him to me.)

Philip Kotler of Northwestern University's Kellogg School of Business, writes Stewart, "says churches are moving away bit by bit from product driven marketing ('This is what we have to sell. Take it or leave it.') toward a balanced approach that listens to the customers."

Growing churches are customer driven — but with some qualifications: "Churches aren't business, of course; the goal is to change people's lives, not to sell something. . . . A church's real books are not kept in this life." Just so.

There are not many of these mega-churches, no more than 200 of them in all. That's not many in a land of 240 million or so people. So there is lots and lots of room for churches of 200 to 300 members, the average US size. In 99.9 percent of the US landmass God's people are served in such churches. There is no call for these "wee" churches to feel out of date or pastors to feel despondent.

Those churches where people are loved and the grace and mercy of the Father in Jesus Christ is preached have made it. Perhaps not into FORTUNE, but certainly in the Book of Life. And that's the book that counts.

James P. Schaefer



Endangered species

by Jan Mosher

In this age of growing concern over the imminent disappearance of many species of animals and plants from our planet, one of the most endangered species is the *humanus voluntarius*, known in lay terms as "the volunteer." The repercussions of this depleting supply of helping hands are being felt in all aspects of life where volunteers are essential, in both religious and secular endeavors.

There are two principal reasons for the diminishing volunteer force. The first is that women with school-age or grown children are seeking employment outside their homes at an ever increasing rate. The second reason is the mobility of retirees. Since these two groups of people have historically provided the bulk of the volunteer force, these social changes are having far reaching impact.

One of the areas in which this loss is being most acutely felt is the long term nursing care business, a field that has traditionally had limited appeal to those having the time and inclination to do volunteer work. Though nursing home volunteers are some of the most loving and dedicated people in the world, the qualifications for the job limit the number of people who can serve in this capacity.

Nursing home volunteers have a number of distinguishing marks. To begin with, they are compassionate. They are able to see a need and feel moved to do something about it. They do not seek self-gratification.

Their compassion is the result of love, another great characteristic of a volunteer. To do volunteer work because one feels conscience-bound is not an acceptable act of stewardship. On the other hand, anyone investing love gets a very high rate of return.

A very necessary characteristic of a nursing home volunteer is the ability to recognize one's own mortality and to be at peace with God. Nursing homes tend to remind people of the fragility of the human body and mind. Fear of one day having to live in a nursing home and fear of death are the main reasons nursing homes are not a popular place to volunteer or even visit.

Volunteers also need to accept others as they are, recognizing their own flaws. Babies are acceptable as they are because of the promise of what they will become. They are a reminder of life and a promise of the future. Frail elderly, often as helpless as babies, need to be accepted as they are because of what they once were. They should be viewed as a thanksgiving for life and a reminder of the blessings of the life to come.

Finally, in Jesus Christ, we have a wonderful example of the perfect volunteer. He is the author of compassion. His life was a perfect example of recognizing the misery and pain of sinful mankind and then, out of love, setting out to do something about it. With no thought of self-gratification, in deep humility, he was totally committed to lifting the spiritual burdens of mankind.

Though he knew the tomb lay ahead, he also knew he would live again. This knowledge allowed him to walk confidently on this earth among the ill, the blind, the deaf, the confused, the unloved, and the unloving. Though he was perfect, he was able to love the most imperfect among us, and his voluntary work made us acceptable in his Father's eyes.

Since we are aware of the growing scarcity of the *humanus voluntarius*, and since we also know the characteristics of the species, and indeed have a perfect example of it, perhaps the way to stave off its continuing loss is to examine the use of our time and abilities, to see if we, without realizing it, belong to the species. Perhaps we have it in our power under God to turn the tide, not only in institutional ministries but also in our congregational life. □



Jan Mosher, a member of Memorial Lutheran, Williamston, Michigan, is director of diversional activities at Martin Luther Memorial Home, Holt, Michigan.