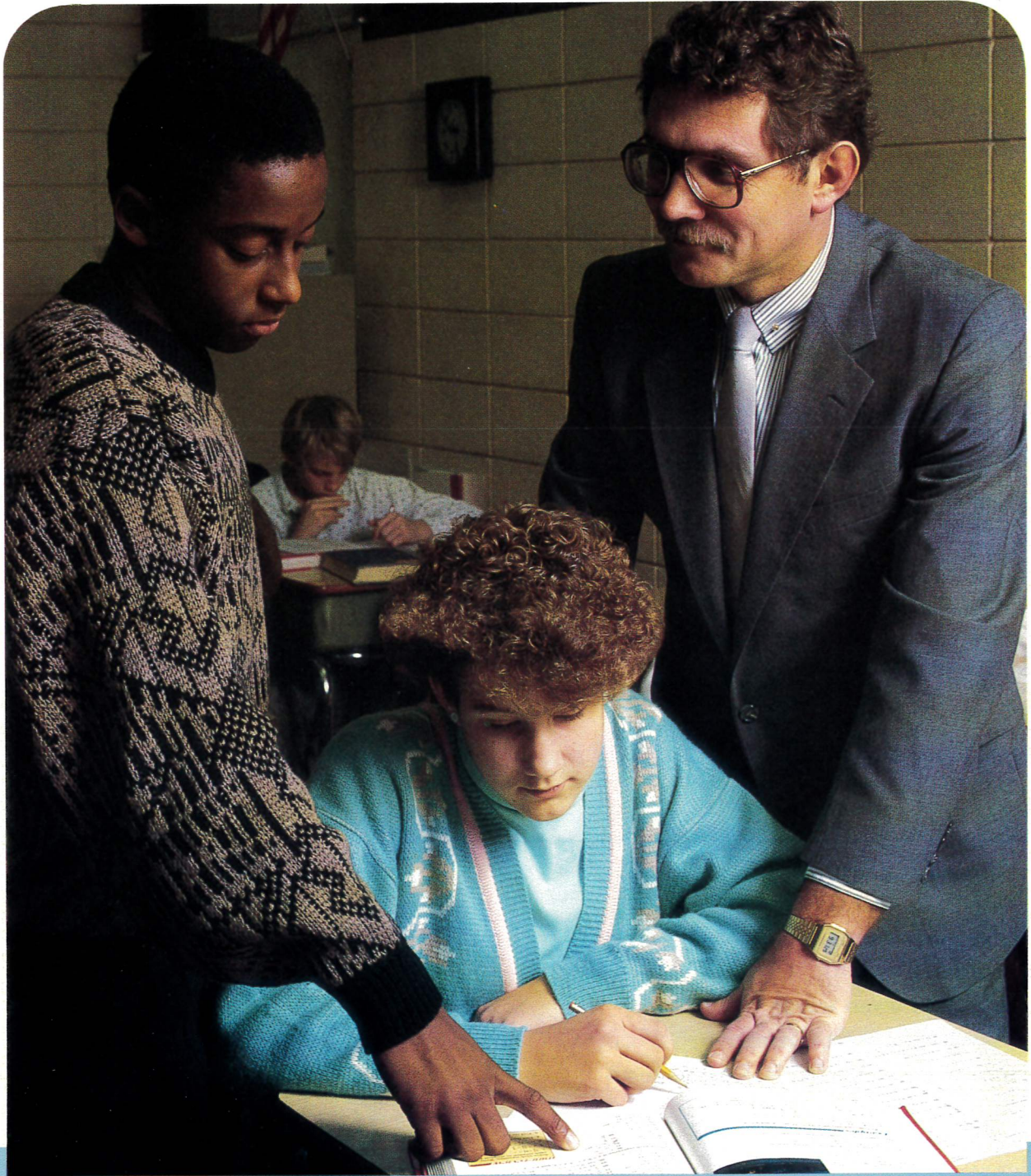


January 15, 1990

the Northwestern Lutheran



Who will pay for our elementary schools?



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

the Northwestern Lutheran

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The Edge

by Kurt F. Koeplin

Moses said to God, "Who am I, that I should go to Pharaoh and bring the Israelites out of Egypt?" And God said, "I will be with you" (Exodus 3:11-12).

“Whoa! Did you say a new sixteen million dollar offering? And this is to get us back to opening 20-25 new home missions plus add a full mission team into a ‘new’ country in God’s world as well as fuel the full work of the WELS? Great objectives, but. . . .”

“Sounds a lot like a ‘Mission Impossible’ script.” Each week in those scripts the good folk are given a task which by ordinary human standards is impossible to accomplish. The goals are too high; the odds are too great.

However, each week our “heroes,” by using startling imagination, unusual innovation, and some scientific gadgetry, triumph in the end.

Our mission’s not impossible

In real life, the facts are these: 1) There are certain well-defined limits of human achievements. 2) We seldom strain to reach those limits. 3) When, on rare occasion, we do make the total effort, using every ounce of our God-given talents, we are surprised and gratified at the astonishing results. 4) As Christians, we must never forget that we have The Edge.

With man alone, there are unreachable stars and impossible dreams. But in the Christian life — *with God* — we have an unbeatable combination.

This text is deliberately chosen in view of what lies ahead for us of the WELS in the ‘90s and beyond. We’ve got dreams and goals. There’s a ton of work to be done in God’s world and the more we do in his world, the more of the world we find to do it in.

To the casual bystander, it’s ludicrous; to think that the less than half a million of “us” are going to make a serious dent in the five billion of “them.” And yet his timeless mandate stands clear: “Go into all the world and make disciples. . . .” Every so often even the strongest will nervously ask, “Yes, Lord, but *how?*”

Some may opine: “ ‘Tis time to get lean and mean. Consolidate; merge; amalgamate.” Number crunchers might suggest that we check the ubiquitous “bottom line” while computer experts may wave spread sheets of projections. A Bible passage can quickly

become a favored quote: “Count the cost.”

God has plans for us

Like Moses — at first — we fall victim to a siege mentality and we get a serious case of “We can’t and Owehs; we’ve bitten off more that we can chew.”

When God came to Moses out of Midian’s burning bush and gave him his assignment, the deliverance of a million Israelites from Egyptian bondage, the first thing Moses said was: “Who am I?” Unspoken, but implied, was his age, the one-in-a-million odds, and the multiplicity of tasks at hand.

But then, who was Moses? He was the baby of the bulrushes; snatched out of the Nile; nursed by his mother; raised by a royal princess to be a ruler in Egypt; trained for 40 years as a nomadic tribal chief in the wilderness.

Conversely, who are we? We are sons and daughters of *the King*. We’re the ones washed in the “Nile” of Jesus’ blood. We are “royalty” freed from eternal chains of bondage. Our Savior-God has plans for us. We’ve been trained in his word and fitted for his service.

To the question asked by Moses, God answers, “I will be with you. Moses, you are right. It is an impossible task alone. But that’s just it; you aren’t alone on your mission. I am and will be with you.” The sacred record bears out God’s faithfulness.

So with us. When has God ever left us hanging in the lurch? Our 139-year history as a synod is a paean of praise to God’s absolute reliability.

What we need are people like Moses, who have heard his voice out of the burning bush of his word; have a clear idea of who we are — God’s people on a long march from here to eternity, and who know that we have The Edge doing his work of freeing slaves eternally.

We need people with “fire in the belly” who know that there is no such thing as “Mission Impossible,” not when it’s God’s mission. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

There are disabilities that are not innocent

America has done much for the infirm in the past forty years. Everywhere public accommodations provide ramps for the wheelchair disabled. Our churches and schools have followed suit. There are giant print publications for those with failing eyesight, and talking books for the blind. Television programs cue in sign language for the deaf. Special education is widely available for both the physically and the mentally handicapped.

There is strong support in Congress for more services to the disabled. To broaden these services, Washington is about to enact "one of the most far-reaching pieces of civil rights legislations ever." The Americans with Disabilities Act is constructed to guarantee the nation's 43 million disabled against job discrimination, to provide for better access to transportation and public accommodations, and to protect them from any kind of discrimination because of their handicaps.

Unless such legislation places ruinous demands on tens of thousands of small businesses, for example, or unless, for example, it causes health problems for the general citizenry, we can support our government when it continues to seek the welfare of its handicapped citizens.

But experience should also have taught us to be wary of "civil rights" legislation. There are many "civil rights" advocates who do not confine their activities to economic or legal or health issues. They trespass against morality.

The Americans with Disabilities Act declares that alcoholism and drug addiction are medical problems rather than evidences of immoral conduct and that the 1.5 million Americans infected with the AIDS virus "can be treated no differently from anyone with any other illness or disability, such as multiple sclerosis or cancer."

We agree that AIDS patients who are innocent victims of AIDS carriers and transmitters should receive such sympathetic classification, but what about the homosexuals whose immoral life style contracted the AIDS curse and infects innocent victims?

Homosexuality is not an innocent or a neutral life style; it is sinful perversion, condemned by God and has throughout history been condemned by man's innate moral code. AIDS is not simply a health problem; it is also a moral problem. And the steps the victims of addiction took to their bondage were sinful steps. They were disobedient steps, steps that indulged their evil desires again and again. Alcoholics and drug addicts did not say "No."

It is not only irrational, it is outrageous, if we do not distinguish between a helpless multiple sclerosis victim and the individual who became a victim of alcoholism and drug addiction because that individual indulged his or her own sins and lusts.

We can and should sympathize with homosexuals, alcoholics, and drug addicts in their plight and seek to help them, but to require Americans to consider them as sinless and blameless as the victim who has cancer through no evident fault of his own is a perversion. The "disabilities" of the homosexual, the alcoholic and the drug addict were almost without exception consequences of their sinful conduct. These sins call for repentance, not for approval and sanction. They need forgiveness more than legislated respect that confirms them in their sins. They need the love of God in Christ.

One day, perhaps sooner than later, this "civil rights" mischief may confront Christian churches head-on and compel Christians to take public stands many of them are not taking.



*Carleton Toppe,
the retired president
of Northwestern College,
lives in
Watertown, Wisconsin.*

Carleton Toppe

Humming the old hymns

by James A. Aderman

God's people have been assembling hymns into hymnals for several thousand years. Psalms is a collection of some of those hymns. The major difference between this songbook and others, of course, is that every word of Psalms has been inspired by God (2 Timothy 3:16).

Psalm groupings

Page through the Psalms. Like our hymnal, Psalms is divided into sections. This grouping may have been done during the time of Ezra and Nehemiah when the city of Jerusalem and the temple were being rebuilt after the exile. The five divisions begin at Psalms 1, 42, 73, 90, and 107. Be sure to notice the hymn of praise that concludes each of those sections and how the last psalm (150) is one extended doxology.

Did you notice that many of the psalms list an author? Most of the psalms were penned during David's lifetime (1000 B.C.), but some of the hymns date from Moses (1500 B.C.) through the Babylonian exile (586 B.C.) and somewhat beyond. King David wrote 73 of the psalms. Asaph and his family authored twelve (learn more about Asaph in 1 Chronicles 6:39f, Nehemiah 7:44, Ezra 3:10). The sons of Korah (read about them in Numbers 16 and 26:10,11) penned eleven. Solomon was responsible for two. One psalm each is attributed to Moses, Heman (see 1 Chronicles 6:33,38), and Ethan, also called Jeduthun (see 1 Chronicles 6:44). Fifty of the Psalms do not list an author.

Hebrew poetry

Unlike most English verse, the beauty of Hebrew poetry is not found in its rhyme or rhythm. Rather Hebrew poetry is dependent on parallelism. Parallels are found in the first and second half of each psalm verse and in groupings of verses. Some of the parallels are synonymous, that is, the second section repeats and enhances the same thought as the first ("Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous," Psalm 1:5).

Other times the parallels are antithetical, opposites ("For the Lord watches over the way of the righteous, but the way of the wicked will perish," Psalm 1:6). And still another form of parallelism, called synthetic, uses the second section to further the thought of the first section ("Not so the wicked! They are like chaff that the wind blows away," Psalm 1:4).

How wonderful it is that God designed Hebrew poetry so it would lose little of its beauty when translated into other languages. Choose two or more psalms and try to determine the types of parallelism used in them.

Musical settings

It's apparent from some of the instructions which have come down to us along with the psalms that the psalms were designed to be sung. Unfortunately, none of the original melodies have survived the centuries. Fifty-five psalms are addressed "to the choir director." Twenty-nine psalms designate a tone or melody with which to sing the psalm. For example, Psalm 56 evidently was to be sung to the tune of "A Dove on Distant Oaks" and Psalm 60 to the tune of "The Lily of the Covenant."

Still other psalms include what may be musical terms (*maskil*, *selah*, and *miktam*). Two psalms (6 and 46) suggest the type of voices to best sing them. A number of the psalms suggest instruments to accompany them. Those instruments include stringed, wood, and percussion instruments.

What is more, on occasion dance was also used in worship along with the singing of some of these psalms (Exodus 15:20, also 2 Samuel 6:16). The range of musical freedom God's Old Testament people enjoyed as they expressed their worship has much to say to late 20th century Christians about our liberty in worship styles.

Some of the psalms were used on special occasions. Psalm 30 was part of the temple dedication; Psalms 92-100 were used as part of the Sabbath celebration; Psalm 130 was used when going to Jerusalem for worship. Psalms 104-118 were sung as part of the Passover observance (Mark 14:26 refers to this).

Psalm 136 was certainly used antiphonally. Part of the choir would sing the first part of each verse; the rest of the choir would respond with the remainder. Perhaps your congregation regularly reads psalms antiphonally or has sung hymns in this way.

Luther once said of the Psalms, "[It] is the book for all the saints; each one will find psalms and words in it as though they were written to supply his own particular needs." Ask God to give a rich portion of that blessing to his people through this study.

Next time: Psalm 1. □

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



by LeDell D. Plath

Some WELS congregations which operate elementary schools are struggling with the issue of charging tuition for parents who are members of the congregation. Most of these congregations are located in the midwest where charging tuition had received little consideration until recently.

Generally these midwest congregations support their schools through the freewill offerings of the entire membership. They have steadfastly maintained that all members should support the school. Hence the school has always been part of the congregation's budget.

But conditions both inside and outside the church have changed and are continuing to change. These conditions have forced congregations to reevaluate their policies about funding their elementary schools.

Internal factors

WELS congregations today are not the same as they were 30 years ago. The members have different habits and attitudes toward Christian living, and these attitudes and habits affect children. Families have changed dramatically. Single parent homes resulting from divorce are all too common. When mom and dad divorce, children suffer. Blended families and latch-key children exist in our congregations too. All of these changes affect children spiritually, emotionally, and academically.

The attitudes of parents and children have changed. We have become more materialistic, "needing" more of the comforts of life. Growing materialism has affected our church going, our church giving, our attitude toward Christian education, the attitudes of our children, yes, our entire Christian lives.

We sacrifice family meal times and family devotions to our hectic pace.

Television has changed families' attitudes toward Christian living.

Because of these internal factors, teaching children today is harder. Thirty years ago classes of 35 and 40

were common. In 1989-90 the pupil/teacher ratio in WELS elementary schools is 20 to 1. In most situations a teacher cannot teach 35 children effectively because many of the children have special spiritual and emotional needs.

The needs of troubled children cannot always be met in a regular classroom. A part-time or full-time teacher might be called to help children who have special education needs. This adds to the congregation's budget.

The family breakdown in many WELS homes has had another impact: church and communion attendance decreases and offerings decline. Some of these families end up on the delinquent list — using the school without assuming their financial and parental responsibilities. Some members may then say, "Charge them tuition and thus reduce the congregation's financial burden." That may help the budget for a short time, but the real difficulty, the family's spiritual problem, still exists.

An internal factor not yet mentioned is the spiritual condition of members who do not have children in the school. Some of the internal factors cited earlier affect the attitude and behavior of many members of the congregation. This in turn impacts many aspects of congregational life, including the budget. Declining offerings affect the school because school expenses are a major portion of the congregation's expenditures.

External factors

The congregation with a school faces major costs for health care, and the end is not in sight. Health insurance for its teachers is a significant item in the church's budget. The cost has risen dramatically over the past 10 years.

Changes in the responsibilities of the school's principal may also affect the congregation's finances. In U.S. education it has been demonstrated that strong leadership is a key to quality instruction. This is also true in WELS elementary schools. The WELS elementary principal is no longer perceived as the head teacher taking care of a few administrative details on the side.

Today's principal does more. He is a spiritual leader in the school; he leads the faculty in curriculum development; he helps teachers improve instruction; he prepares faculty inservice programs; and he teaches.

Many congregations have recognized the principal's expanded role and have hired a secretary to help him with some tasks. Some congregations have called a part-time teacher for the principal's classroom, giving him more time to do his administrative

work. Both of these congregational actions expand the budget.

Although we have looked at a number of factors, we have not asked the most important question: Does God's word address any of the issues related to tuition?

Scripture and tuition

God's word is not a recipe book for solving a congregation's problems. But the word can reveal principles which can guide a congregation as it goes about its purpose of making disciples for Christ.

It must be emphasized that Scripture does not speak directly to the tuition question. The Bible neither forbids nor commands it. Such a decision the Lord leaves to each congregation. But that does not mean there are no applicable truths. The Lord has spoken about issues related to tuition: the purpose of his church, the role of parents and the church in Christian education, Christians helping one another mature and grow as Christ's disciples, and Christian living and giving.

In Matthew 28:19-20 the Lord states the purpose of both the church and its school: to make disciples for Christ. Congregations which lose sight of the church's purpose as they decide the tuition question could make a decision which negatively affects the Lord's work.

Congregations will want to consider several other scriptural principles. In Deuteronomy 6 and Ephesians 6 the Lord gives parents the primary responsibility for the spiritual training of their children. Christian parents will want to take an active role — financially and with their time and efforts — in their children's spiritual, physical, and academic training. The church will expect and encourage that type of involvement.

Even though parents have the primary responsibility for training their children, the Lord gave the church some responsibility to help parents with the nurturing, the spiritual training, of the children in the congregation (Matthew 28:19,20). Every member of the congregation helps fellow Christians grow spiritually.

We do not live only for ourselves. One of our primary goals in life is to "spur one another on toward love and good deeds" (Hebrews 10:24). A congregation would be making a grave mistake if it adopted a tuition policy and by so doing discouraged the financial participation of those members who have no children in the school in nurturing the church's children.

The apostle Paul tells of giving the Corinthian

Christians the milk of God's word. That is all they could handle. But the Lord wants spiritual growth. The Lord wants congregations to use the word diligently with those members whose Christian growth is at the milk stage. The goal is healthy, mature Christians who are ready to serve the Lord by reaching out to the lost and by helping their fellow Christians (including children) mature.

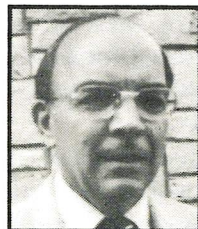
Spiritual growth is the key to those families who are hurting. Somehow congregations need to develop processes for helping those parents who are immature Christians, struggling with training their children to be faithful disciples of Christ. The congregation needs to support, admonish, and encourage parents. We need to train our mature Christian families to help troubled families grow in reverence toward and trust in the Savior, and demonstrate that trust by their living and giving habits.

The tuition question is not simply a question of money. If a congregation reduces the issue only to the question of balancing the budget, it is making a serious mistake. The main issue is the spiritual life of the children, the parents, and all other members of the church.

Six questions may help congregations address the question of charging tuition for parents who are members of the congregation:

- 1) How will charging tuition help the congregation achieve its purpose of making disciples for Christ?
- 2) How will charging tuition help the congregation carry out its responsibility for the Christian training of the children?
- 3) How will charging tuition help *all* of the adult members of the congregation mature as Christians?
- 4) How will charging tuition help meet the needs of those families who have children in the school and who are struggling spiritually?
- 5) How will charging tuition help the congregation reach out to the unchurched of the community and world?
- 6) Will the charging of tuition promote unity in the congregation or will it be a divisive factor?

Congregations will want to consider those six questions as well as the internal and external factors in the process of deciding the tuition question. □



Dr. Plath
is administrative assistant of schools
of the WELS Board for Parish Education.

What does John do?

by Duane K. Tomhave

This question is often asked about my co-worker, Pastor John Kurth. He has been our world mission counselor since the position was established in 1985 by the Board for World Missions. He works outside of our office more often than in it. Traveling for four to six months out of each year, he develops and carries out his duties which include:

- 1) Orientation counseling for cross-cultural ministry of all newly called WELS world missionaries and repatriation counseling for missionaries returning to the USA. (The WELS has 45 mission families overseas.)
- 2) Coordination of all existing WELS world mission seminary and Bible institute programs.
- 3) Administration of worker training programs in countries where the WELS supports mission work but has no expatriate mission staff. (Cameroon, Nigeria, and India are current examples.) Usually this is done by three-week seminars conducted in the host country twice each year.

It is the last category that demands real pioneer activity. During October I visited Cameroon in West Central Africa for the first time, joining John Kurth for a two-week teaching set. He had arrived three days earlier to prepare the myriad of details such as unpacking the paper materials and the dried foodstuffs he carried. The Bibles, books, and portable typewriters weighted our luggage to the limits.

Several cases of bottled water were in the back of the jeep with which he met me upon arrival at the Douala airport. The little Suzuki was purchased with WELS

special gifts for use by the Lutheran Church of Cameroon president, Pastor Bruno Njume.

Not everyone would relish driving in Cameroon's largest city or to the village of Kumba where the seminars are held. Africa's roads are rutted and pocked. John maneuvers with ease the paths of least resistance. We had to purchase a heavy-duty tire to replace the overworked spare with the exposed and chewed-up cords.

My arrival at Kumba brought many thoughts to mind. So this is where veteran missionary Ernst H. Wendland spent New Year's Eve, 1971, all alone after the two week exploration visit minus his straying luggage. Here is located the tiny Authentique Hotel with its hourly customers, occasional electricity, cold water, and tough chicken.

Looking up the soggy road, I wondered how my predecessors had even reached their journey's resting place. A visiting team of Edgar Hoenecke, Theodore Sauer, and Ernst H. Wendland recommended in 1975 that missionaries be sent to Cameroon, and the WELS convention approved. For various reasons, governmental and financial, this was not to happen.

Teaching seminars began in May of 1979. The first team included Ernst H. Wendland, then a seminary professor in Wisconsin, and Missionary Raymond Cox of Malawi. Other regular teaching members are pastors Mark Krueger and Paul Wendland. Our 1989 October trek was the fifteenth conducted in the past ten years. Special gifts to our Cameroon/Nigeria Fund have assisted this effort. Since 1985 John Kurth has arranged and conducted these sessions as one part of his responsibility.

A curriculum for worker training has been established. Courses we introduced this time were Prophecy, the Holy Spirit, Justification, Formula of Con-



(Above) World Mission Counselor Kurth, right, confers with Dr. Nzume, and (below) conducts a class.



cord, Preaching and Teaching Methods, and the Life of Luther. Five senior workers (pastors) and eight of about twenty junior workers (congregational assistants) attended. The Lutheran Church of Cameroon numbers 900 communicants and 1,300 baptized souls.

While much of Cameroon is French-speaking, the area in which we work is English-speaking. The five pastors will now conduct three local seminars each year transmitting the "things you have heard me say . . . to reliable men who will also be qualified to teach others" in their native tribal languages (2 Timothy 2:2).

Our part of Cameroon is a hilly highland in a tropical rain forest. Other denominations have worked among these tribes for years and have left national institutions behind. Our lodging and classrooms are currently rented in a pleasant Presbyterian Study Centre. The Cameroon attendees stay in a basic

dormitory shelter. John and I lived in a sparsely furnished cement block rest house. The only screened bedroom with a dim bulb became our evening study haven from malaria-carrying mosquitoes. Medication and shots help prevent illness. An all-night fan comforted our lightly clad and soggy bodies.

The Voice of America on shortwave squawked the news of an earthquake and the World Series in the U.S. The early morning breadman gave us daily door delivery. Sanalac, Tang, and Kool-Aid mixed well in the bottled water. Cereal from home and peanut butter made a fair breakfast. Lunch was instant soup and supper was usually Ramen noodles. The hot pot boiled water quickly to rehydrate our dried food packs. Cold showers were a couple of degrees warmer at midday. Crows landing on the tin roof to divide their carrion made quite a ruckus. The several-times-a-day torrential rains loudly competed with classroom lectures under the tin roof.

So this is what John does in Nigeria and India and wherever the Board for World Missions attempts to carry on mission work without resident workers. It takes a special blend of gifts and experience to carry on this kind of ministry. It is not the typical pastoral ministry to which we are accustomed in the States. It also takes a toll on normal family life.

At a special service commemorating John's twenty-fifth anniversary in the ministry, held the week before we left for Cameroon, the chairman of the Board for World Missions summed it up in a few sentences. "Most of us," said Pastor William Meier, "can't comprehend your work. It is so different and unique that we can only thank God for people like you who are willing to go in our name. I would like to stand near you on Judgment Day and see your face when the people are revealed whom your ministry has touched."

What does John do? He serves his Lord who has called him through you in the church. He and other world missionaries are your front-line ambassadors who count it an honor to proclaim Jesus to those from every nation, tribe, people, and language.

After 27 hours of taxi, flight, terminal sitting, bus, and car we arrived home. I won't be going back to Cameroon for a while. John will. Now that I have a better understanding of one part of his work, I'll be adding to my prayers. You'll surely want to join me, won't you? □



Pastor Duane Tomhave is administrator of the WELS Board for World Missions.

The

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Rs

by Joel C. Gerlach

Religion will soon be removed from the blacklist of subjects studied in public school classrooms, according to a recent Religious News Service bulletin. The RNS reported that "after years of acrimonious debate, Americans are beginning to arrive at a consensus on the role of religion in public schools." That conclusion was reached by 5000 theologians and academics who attended an American Academy of Religion conference at Anaheim, California, last November. The conference was co-sponsored by the Society of Biblical Literature.

According to Charles Haynes, president of the National Council on Religion and Public Education, "a minor miracle has occurred." Instead of "shouting past each other," the secular left and the religious right are finding common ground.

Haynes noted that religious indoctrination is a task best left to church and family. But teachers and textbooks shouldn't ignore the central role that religious values and beliefs have played in the nation's history, he pointed out. The conferees at Anaheim agreed.

The NCR, over which Haynes presides, recently published a set of guidelines entitled "Religion in the Public School Curriculum." Surprisingly the guidelines were endorsed by both the National Education Association, a liberal group of educators at polar opposites to the religious right, and the National Association of Evangelicals which represents the largest group of conservative Christians in the U.S.

The guidelines insist that the public schools cannot promote any particular doctrinal standards, yet "omission of facts about religion [from public school courses] can give students the false impression that the religious life of humankind is insignificant and unimportant. Failure to understand even the basic symbols, practices, and concepts of the various religions makes much of history, literature, art, and contemporary life unintelligible."

That's exactly what has happened, according to Dr. Charlotte Crabtree who teaches in the Graduate School of Education at UCLA. She noted that "many public school students have grown up in the past three decades not only without a proper understanding of religion in U.S. history, but without any larger sense of their own moral values." Not many people will disagree with that.

So what's to be done about the problem? The proposed answer is to teach about religion in the public schools rather than to teach religion itself. Thus religious studies are to become part of the social science curriculum. Five states are currently drafting new curricula to teach students about America's rich heritage of religious traditions. California has already adopted guidelines for restructuring its history curriculum. (In doing so it attempted to resolve the long-standing creationism controversy by transferring the teaching of creationism from science courses to social studies courses.)

To study about religion as a part of our cultural heritage is not what we understand as the appropriate way to study religion. But at least that will separate us from the way secularists have traditionally dealt with the subject of religion, and it gets us headed in the direction of academic integrity.

From our perspective as WELS members, we see good in the fact that educators and textbook publishers finally recognize that it is folly to try to teach social

studies in a comprehensive manner while ignoring our religious history as a nation. Blacklisting religion in public schools has produced a warped view of America's greatness, its values, and its dynamic vitality. It has also contributed to the blight of moral illiteracy that has descended on our land.

But we need to be alert to a subtle danger posed by the proposal to teach about religion in public schools. The Christian faith will not be singled out for special treatment. It will inevitably be treated on a par with all other religions as just one of a number of equals. That reduces it to a generic brand. Biblical Christianity is not generic. It refuses to recognize the validity of opposing religious views. Jesus insists that the only way to know the truth is to seek it in his word.

Let no one suppose, therefore, that teaching religion as a part of the social studies curriculum in public schools will provide us with an ally in furthering Christ's mission to the world. It won't.

What it will do is foster a greater religious consciousness and promote the cause of civic righteousness. That in turn may help students to espouse higher moral values. It may even foster more tolerance for Christians and so help to diminish the anti-Christian bias that frequently surfaces in the media. And in a pluralistic society like ours, those are certainly pluses.

In some cases it may also arouse curiosity about the Christian faith and prompt students to investigate Christianity's truth claims by going to the source. That gives the Holy Spirit a chance to do what only he can do.

But teaching about religion in public schools will certainly not diminish the need for maintaining our own Christian schools. If we want our children to learn the truth of God's word, we'll have to teach that to them ourselves.

Meanwhile, if left and right can learn to lower the volume with which they shout at each other in their ongoing opposition to each other, perhaps key issues will be understood more clearly and debated with less acrimony. It's not a sin to disagree agreeably. And maybe teaching about religion in public schools will help more people to realize that.

In short, 3½ Rs may be better than just 3. □



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

by Paul E. Kelm

I've been told that Lot's wife was damned for disobeying the command, "Do not look back." Wasn't she one of the righteous led out of Sodom? Does the immediate consequence of disobeying the angel's command imply also an eternal consequence? If so, what hope is there for me if I should die in an accident before repenting of a disobedience?

The Bible does not explicitly place Lot's wife in hell, though Jesus' reference to her fate was a warning in Luke 17 implies as much. Neither does the Bible explicitly name Lot's wife among the righteous. Even Lot's unrighteous sons-in-law-to-be were invited to accompany him in the escape from Sodom. The eternal destiny of Lot's wife was decided, not by a death's door disobedience, but by the conviction in her heart . . . or lack thereof.

Four chapters earlier in Genesis God established that righteousness is a quality "credited" by God (not achieved) to those who believe his promise (Genesis 15:6)

Your salvation is an accomplished reality, for Jesus' sake, assured to you personally when God convinced you that Jesus is your Savior. It is not conditional upon *quid pro quo* acts of repentance. Your salvation is a reconciled relationship with God that *he* established. It is not broken by the disobedient treachery of your old human nature. Read St. Paul's description of the struggle between his sinful old nature and his new life of faith, then rejoice in the conclusion: "There is now no condemnation for those who are in Christ Jesus" (Romans 7:14-8:1). Your salvation is your status as a forgiven sinner, for Paul calls it "this grace in which we now stand" (Romans 5:2). We do not fall out of that status with each sin . . . or climb back into "saved" status by virtue of our repentance.

Theologians distinguish between "sins of weakness," as the apostle described in Romans 7, and "willful disobedience"—the knowing rejection of God's will and God's grace (cf. Hebrews 10:26,27). To die without consciously repenting of sins of weakness is only to fall into the arms of a gracious Savior, who paid for those sins and gave us his Spirit to intercede for us (Romans 8:27). To die consciously rejecting God's will and mercy is to fall into the hands of a holy judge.

Jesus used Lot's wife as an example to warn against a divided heart, wavering between trust in

him and affection for what the world has to offer. "No servant can serve two masters," he said. "You cannot serve God and money" (Luke 16:13). Like Lot's wife we may face the life-or-death question of ultimate loyalty. In preparation for that day Peter urges us to "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

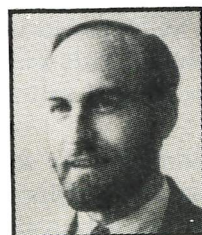
The Animal Rights Movement has condemned wearing natural furs. How should a Christian respond?

God himself clothed Adam and Eve with animal skins (Genesis 3:21) and prescribed pelts for the construction of his tabernacle (Exodus 26:14). God gave animals, no less than plants, for human food and clothing (Genesis 9:2,3). An ethical system based on evolution won't recognize the Creator's distinction between human and animal life or the divine order in which nature is subjected to human authority (Genesis 1:26-28).

With that authority came also accountability. Our environmental ethic should be to manage God's world for his glory, according to this purpose and with all the ecological wisdom he's allowed us to acquire.

There is no biblical basis for condemning mink ranchers, trappers, and women who wear fur, or—for that matter—medical researchers experimenting with furry creatures. However, the wanton slaughter of an endangered species, like the greedy destruction of essential forests, violates the biblical ethic of environmental stewardship.

The real moral issue, which some Animal Rights supporters have identified, is materialistic self-aggrandizement. If the underprivileged go naked so that the privileged can flaunt fur, if nature and succeeding generations are the price of material self-gratification, *God* will call us to account. Idolatry will be the first charge. □



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.

“Man and woman roles”

The article “Man and woman roles” (Oct. 1) uses the word “role” no less than 27 times. In not one of the passages cited does this word appear. Is this not adding a concept to God’s Word? God does not use the word. The words “place” and “role” are not the same.

Why do we insist on using the word “role”? What would we say if we did not allow ourselves to use this word when talking about this subject? Could it be we have a preconceived teaching in mind before we study this subject and then add it to Holy Scripture? I hope not!

David Luetke
Onalaska, Wisconsin

Prof. Mueller responds:

Webster’s definition of role is “expected behavior pattern usually determined by an individual’s status in a particular society.” This is a precise modern synonym for “place” in 1 Corinthians 7:17 and in Luther’s “Third” under Confession in the catechism. Christians may use terms not found in Scriptures, such as “Bible” and “Trinity,” as long as they reflect biblical teaching. The synod’s man and woman study committee avoided using the word “place” because it may often carry a pejorative meaning today which the Bible does not teach.

Operation Rescue

In response to the comments in “An abortion dilemma” (Sept. 15) about Operation Rescue, we need to remember that most of these people are Christians, of whom a large majority do volunteer work at local pregnancy counseling agencies like Lutherans for Life.

Too many of us have bought the lie that Christians shouldn’t get involved, and look where that has gotten us: 1,500,000 babies murdered each year in our country.

The organization does not condone confrontation or violence in any way. Its members are exercising their right to peaceably picket, pray, sing, hand out pro-life literature, and offer free

pregnancy tests and counseling to those who want it. A few people are so emotional over this issue that they react foolishly during these demonstrations. Should we condemn the whole group?

In defense of breaking the law: If you saw children trapped in a burning building, would you hesitate to violate a no trespassing sign to rescue them? These are not lukewarm Christians!

Matthew 25:45 says, “I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.”

Cindy Thiel
Glendale, Arizona

“Living on the streets”

Thanks are due Pastor John Parlow for his efforts to introduce young people to the plight of the homeless (Living on the streets, Oct. 15). The WELS needs more pastors willing to lead the synod’s generally comfortable, suburban-based, white middle-class membership into not only an awareness of but a relationship with the lives of the homeless and other souls suffering on the fringes of our society.

As Christians living in this land of plenty, we fear poverty and the poor. We erect barriers to keep the poor at bay. We blame them for their plight and consider our brief expressions of concern to be the measure of love Jesus would have us show to these people.

Mark A. Scharfenaker
Denver, Colorado

Customer driven religion

James Schaefer addresses the success of customer driven churches (Oct. 15). Certainly, if doctrinal content is not sacrificed, churches should be evaluating and addressing the needs and wants of their members.

In order to be effectively customer driven for a diverse group, churches need flexibility. Offering more than one style of Bible study, music, and even worship may be appropriate. Hymn and liturgy supplements could be fashioned for different seasons and

styles. Congregations could then select those they prefer.

Ken Fischer
Stanford, California

One little word

The mystery of the “one little word” (Nov. 1) is perhaps not so puzzling. Luther in 1528 did not pen “A might fortress is our God,” but rather *Ein feste Burg is unser Gott*. Our English translation is misleading. The original German points not so much to a specific word, but to the idea that any word of Christ or Scripture is able to combat the forces of the devil.

I hope this letter will allow some puzzled Lutherans to sleep better at night or sing this great Reformation battle hymn with more gusto. We don’t need the discovery of a letter that Luther wrote. The words of Scripture, in which the myriads of little words that can and will and do fell the devil’s power are found, are open to all.

Richard Krause
Marietta, Ohio

Athletes and the NL

In regard to the letter (Nov. 15) suggesting that a recent article featuring a Northwestern College athlete had no place in the NL, every member of this synod should take an interest in Northwestern and Dr. Martin Luther College, particularly with the upcoming shortage of pastoral and teacher candidates.

An occasional article featuring our synodical schools is welcome. Let’s hear about the academic standouts, those involved in a play, the expert piano player. How about the students who are simply working hard to be fully prepared to someday fill our pulpits and classrooms? They deserve our support and prayers.

Mark Westendorf
Watertown, Wisconsin

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.

Higher divorce rate . . . Couples who have lived together before marrying have an 80 percent higher divorce rate than those who did not, and seem to have less regard for the institution of marriage, according to a study of Swedish women by the National Bureau of Economic Research. "What we are saying is that it appears that people who cohabit premaritally are less committed to the institution and are more inclined to divorce than people who don't live together," said Yale professor Neil Bennett, one of the three authors of the study.

West Germans lose confidence in church . . . A recent survey shows that West Germans are losing trust in their churches as compared to a similar survey conducted five years ago. The survey asked respondents to rate various social institutions on a scale of minus five (no trust at all) to plus five (complete trust). The rating of the churches fell from 1.9 in 1984 to 1.1 in 1989. The court system and the police scored highest on the scale, while trade unions and the press scored lowest on the scale. In another recent survey, only five percent of Protestants and 25 percent of Catholics said they attend church regularly, whereas 84 percent of Catholics and 72 percent of Protestants claimed to believe in God.

Prosecution for refusing to ordain women . . . Olavi Rimpilainen, a bishop in the Evangelical Lutheran Church of Finland, has refused to ordain women and may face prosecution for his refusal. The state-run church has made the ordination of women possible since legislation was passed in 1988. During this time, more than 300 women have been ordained. Because a bishop is not only a church official, but also a civil servant, Rimpilainen may face prosecution for his refusal to ordain women into the ministry.

Fewer Protestants in Siberia as Soviet Germans leave . . . The number of Protestants in the Soviet republics of Central Asia is decreasing as a result of the increasing emigration of Soviet Germans. The German Catholic Press Agency reports that the massive emigration of Soviet Germans is threatening Protestant church life, especially in the predominantly Muslim republics of Central Asia. In 1988, 52,000 Soviet Germans emigrated to Germany where they are entitled to automatic citizenship. The number who left the Soviet Union in 1987 was 14,488, and in 1986 only 783.

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

Amputations in Sudan . . . The Sudan Supreme Court has confirmed the sentence of five people who were earlier sentenced by the lower court to amputation after being found guilty of being pickpockets in Khartoum. The victims, charged under the 1983 Islamic laws, will be the first group to undergo such punishment since the new military rulers took power on June 30, 1989.

Barth retires from Concordia, St. Louis . . . Dr. Karl L. Barth, president of Concordia Seminary, St. Louis, since 1982, has announced his retirement at the end of the current school year. Barth stated in a letter to the seminary's Board of Regents that the timing seemed appropriate in conjunction with the school's 150th anniversary celebration this spring. Before becoming president of the seminary, Barth had been president of the Lutheran Church — Missouri Synod's South Wisconsin District for 12 years.

Withdrawal from the United Way . . . The Catholic diocese of Spokane, Washington, has formally withdrawn support for the United Way of Spokane County because of its inclusion of Planned Parenthood of Spokane as a member agency. The diocese objected to Planned Parenthood's announcement last August that it would provide full-range abortion services. Three diocesan agencies of Catholic Charities will not accept the organization's support this year.

Textbooks to remove evolution as a fact . . . The California Board of Education adopted a new set of guidelines that calls for the removal of a reference to evolution as a "scientific fact." The removal of the language led some observers to charge that the board had given in to fundamentalist pressure. Rev. Louis Sheldon, the Presbyterian minister who leads the Traditional Values Coalition, called the new guidelines "a very significant victory" for the proponents of the creation theory. But he said it was only a start, because removing the reference to evolution as a fact "does not change the many, many dogmatic statements throughout the document."

Religious TV survey . . . Washington D.C. leads the nation in religious viewership according to Stephen Winzenburg, journalism teacher at Grand View College in Des Moines, Iowa. Surprisingly, staunchly Mormon Salt Lake City, Utah, is at the bottom of the list for religious viewership. Winzenburg concludes that "the more 'religious' the town, the less people watch religious TV, and the less 'religious' the town, the more religion they'll watch." □

A step of faith in East Germany By Wilbert R. Gawrisch

Historic old Trinity church in Karl Marx Stadt was the site of the October 7-9 convention of the Evangelical Lutheran Free Church (ELFK) in communist East Germany. Set high on a hill above the city square, the church was beautifully restored ten years ago after suffering considerable bomb damage in World War II. Signs posted on the street warned against taking any pictures outside the church. A prison was down the block.

Inside the church 18 pastors and 16 lay delegates representing the 25 congregations and 2800 members of the ELFK were meeting to debate a critical issue. Should they suspend fellowship with the Independent Evangelical Lutheran Church (SELK) in West Germany? A common history and many family ties bound the two church bodies together. Founded in 1876, after World War II the Free Church was forced by the wall between East and West Germany to divide into two separate churches, one in the East and one in the West.

In 1972 the church in the West merged with two other church bodies to form SELK. From that time on, relations between the ELFK and SELK have been strained because the merger took place without a settlement of the doctrinal differences between the merging churches. Those unsettled differences were the reason too why our Wisconsin Synod, which has been in fellowship with the Free Church since 1876, found it impossible to enter into fellowship with SELK. Through the years the doctrinal position of SELK has continued to deteriorate.

Admonitions given by the ELFK went unheeded, and so in May 1988 it declared itself to be in a state of protesting fellowship with SELK. An appeal to the General Pastoral Conference of SELK to

correct the situation was rebuffed. Such things as the historical-critical interpretation of Scripture, which denies the historicity of the creation and Jonah accounts, and services conducted jointly by pastors of SELK and clergy of other denominations were approved. SELK's pastors refused to reconsider their fellowship with the Lutheran Church in Baden, a member of the unionistic Lutheran World Federation.

When SELK officials made a last minute offer to carry on further discussions, the ELFK recog-

Scripture passages like Romans 16:17 to suspend church fellowship between our churches." This resolution was adopted by a vote of 21 to 11.

Pastor Gerhard Wilde, president of the ELFK, and his wife were guests of the Wisconsin Synod at its Prairie du Chien convention this past summer. By resolution the synod recognized "that the Evangelical Lutheran Free Church has taken a strong stand for the inerrant word of God and against all error." It resolved "that we thank God for the courageous



Students in the Leipzig ELFK seminary classroom

nized that further discussions were useless since SELK declared in advance that any decisions that might be reached would not be binding. Pastors whose doctrine and practice were different would not be disciplined.

With a heavy heart the ELFK felt conscience-bound therefore to suspend its long-standing fellowship with SELK. It stated, "Because a God-pleasing basis for church fellowship no longer exists, we see ourselves obligated by

stand of these fellow Christians" and asked "for his continuing help as the ELFK works to resolve remaining problems." The synod also resolved to "encourage frequent and regular exchange visits to support and encourage this church's strong confessional stand."

Living in a communist country, the members of the ELFK are faithfully doing the Lord's work in spite of many obstacles and hardships. At their seminary in Leipzig

they are training eleven future pastors.

In addition to our prayers, the ELFK needs our financial support. A major need is the replacement of cars. Supplies of all kinds, from paint to office equipment, are also needed. Most of these things must be purchased in West Germany and shipped to the East.

A special fund has been established to which gifts for the support of the ELFK may be sent. We are confident that there are many in our synod whose hearts will be touched by the needs of our fellow Christians in East Germany. They will want to do all they can to let the gospel continue to be heard in the land where Luther once lived. Please send your gifts to: Germany Fund, WELS Fiscal Office, 2929 N. Mayfair Rd., Milwaukee, WI 53222

(Prof. Wilbert Gawrisch is the chairman of the synod's Commission on Inter-Church Relations.)

\$60,000 in grants from Lutheran Brotherhood

The synod has received a \$50,000 grant from Lutheran Brotherhood to be used for the synod's spiritual renewal effort. This includes funding for a congregational consultation project, development of a parish planning manual, and workshops for pastors. Some funding will also be available for an evangelism convocation in 1990 for the three Wisconsin districts of the synod.

A \$10,000 grant was received from the Lutheran Brotherhood Foundation to produce a series of manuals for the synod's Board for Home Missions. The manuals will break down the policies and guidelines into manageable pieces for missions as they move from the exploratory stage.



Residents of Wisconsin Lutheran Child & Family Service, Milwaukee, Maria Scho-knecht (center) and Jean Neville, serve as assistants at the chapel services conducted by Chaplain Herbert Buch. Recently the offerings were designated for victims of Hurricane Hugo as \$600 was sent to the Hurricane Hugo Relief Fund.

Also in the news

New music editor for the new hymnal is **Kermit Moldenhauer**. . . . The first **WELS national Sunday School convention** has been scheduled for July 20-22 at the Concourse Hotel in Madison, Wisconsin. Thirty-two workshops will be offered. . . . Latest figures from the Board for Parish Education show that there are **366 elementary schools** maintained by our congregations with **1,710 teachers** of whom 1,054 are women. There are also **109 schools with a prekindergarten**. . . . **William F. Mundt**, a Madison attorney, was recently re-elected to the Bethesda Lutheran Home board. He is also president of the Lakeside Lutheran Foundation. Also elected was **Stanley E. Reinholtz** of Madison, representing the Evangelical Lutheran Synod. Reinholtz is a partner with Ernst and Young. . . . **Prof. Martin Westerhaus** of Wisconsin Lutheran Seminary and the synod's archivist received an Award of Commendation at the Concordia Historical Institute biennial dinner meeting, November 9. He was cited for "his leadership role in developing the archives of the Wisconsin Evangelical Lutheran Synod." . . . **Wisconsin Lutheran College**, Milwaukee, received a \$15,000 grant from AAL to develop an admissions media marketing plan. . . . **Northwestern College** received grants totaling \$12,322 from AAL to be used for an "understanding minority cultures" program, and to purchase a desktop publishing system for the college. . . . Planning is under way at **Wisconsin Lutheran Seminary** for the erection of a Luther statue. Funding for the project will be through a "silent offering" which will not interfere with other giving. Heading the planning committee is Martin Metzger of Mequon, a member of the board. . . . **Bill Bonow**, project coordinator for the Wisconsin Lutheran Institutional Ministry's lay ministry to the mentally retarded, delivered a paper at the Seventh Annual Religious Special Education Workshop at Bethesda Lutheran Home. Title of the paper was: Institutional Ministry—A Model for Volunteers.

It all began with seven words

"*Bom dia! Meu nome é Kris Cherney.*" ("Good day! My name is Kris Cherney.") These seven Portuguese words began an exciting and powerful process which recently ended with these seventeen Portuguese words: "*Lia Rosa Tobler, eu a batizo em nome do Pai e do Filho e do Espírito Santo.*" ("Lia Rosa Tobler, I baptize you in the name of the Father and of the Son and of the Holy Spirit.")

In January 1989, Kris Cherney, wife of Brazilian Missioner Kenneth Cherney, Jr., introduced herself to the owner of a small confectioner's shop in Gravataí, Rio Grande do Sul, Brazil. Through that brief encounter, the Holy Spirit began to work in the heart of the store owner.

Kris explained why she was living in Brazil. The storeowner, Lia, was interested in our church. She came to worship services and eventually requested a course in the basic doctrines of the Bible. Missioner Richard Starr instructed her and baptized Lia into the Christian faith on July 30, 1989. Lia is the first adult to be baptized by our WELS in Brazil missionaries.

The process is not really ending with Lia's baptism. She continues to grow in her faith and is inviting others to share in the good news of salvation. Please keep Lia, our Brazilian missionaries, and all the people they serve in your prayers.

—Richard D. Starr



The 1989 WELS Europe Reformation retreat, held in West Germany October 27-29, included on its agenda an organizational meeting for a WELS European congregation. Participants said farewell to departing Chaplain Lee Neujahr and welcome to new Chaplain Daniel Balge.

Regular services in West Germany

Civilian Chaplains Joel Jaeger and Daniel Balge have been conducting regular English services in the Frankfurt/Mainz/Wiesbaden metroplex since October on all but the first Sunday of the month.

The services which are scheduled for 10:30 a.m. are held in Weilbach where the German Evangelical church has given permission to use its church building. Sunday school for all ages is held after the service.

Our chaplains have been urged for some time by servicemen to organize a WELS congregation in the area. "In connection with the restructuring of the service schedule," the chaplains report, "efforts are also being made toward the formation of a regular WELS congregation here in the metroplex."

WLC athlete makes Academic All-American

Caryn Stege, a junior at Wisconsin Lutheran College in Milwaukee, has been named to the National Association of Intercollegiate Athletics Academic All-American volleyball team. Stege, from Franksville, Wis., is a member of Trinity in Caledonia, Wis.

In order to be on the Academic All-American team, a player must be chosen on the NAIA All-District team and have a cumulative grade point average of at least 3.5.

— Erik J. Pless

A planning meeting was held on October 28, bringing one step nearer the day when a WELS congregation will be organized. "We look forward to these changes," said the chaplains, "with great anticipation."

Northern Wisconsin District

St. Mark of Green Bay dedicated a new organ on October 15. Guest organist was Professor James Tiefel of Wisconsin Lutheran Seminary. Current pastors are Carl Voss and Joel Thomford. . . .

Good Shepherd of Plymouth dedicated a pipe organ on October 15 with Jeffrey D. Wegner, a tutor at Northwestern Preparatory School, as guest organist. The organ, built in 1902, was purchased from St. Paul of rural Van Dyne which disbanded in 1987. Pastor of Good Shepherd is Randal Schoemann. . . .

Redeemer of Fond du Lac celebrated its 50th anniversary October 8 with guest speaker Carl Voss. A dinner was held following the service. Marvin Putz is pastor. . . . Immanuel of Oshkosh honored **Marjorie Schroeder** on October 29 for 40 years of service as church organist. Together with her husband Gene, who has been serving on the district board for home missions, they have given over 66 years of service to the church. Immanuel's pastor is Jan Eggert.

— Jan C. Eggert

Soviet team hosted by MLS

Through Sports for Understanding International Exchange and the Moscow City (USSR) Sport Association, a girls' volleyball team will be hosted by the Saginaw Area Volleyball Club in Michigan, January 15-February 5.

Coach Steve Dallman of Michigan Lutheran Seminary, host coordinator, said, "Our community is excited about the visit and we'll learn to understand the Soviet people better."

The visiting team will play at MLS on January 22 against the MLS girls' team.

In July 1989 Coach Dallman accompanied an SFU girls volleyball team to Germany.

WITH THE LORD

Martin H. Timmermann 1907-1989

Martin H. Timmermann was born in Chicago, Illinois, in 1907. He died in Wauwatosa, Wisconsin, on Nov. 15, 1989.

He was a 1929 graduate of Concordia Teachers College, River Forest, Illinois, and taught at St. Matthew, Milwaukee, for 45 years, retiring in 1974. He also served as organist and choir director and was principal from 1933 to 1966. He was on the committee which planned Camp Phillip, operated by the Milwaukee Federation of Lutheran Churches.

He is survived by his wife, Lillian; children, Don (Helen) and Marlene (Michael) Cox; nine grandsons; nine great-grandchildren; and a sister, Esther.

Funeral services were held at St. Matthew.

NOTICES

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

PLANNED GIVING COUNSELORS Invitation for Submitting of Names

The 1989 convention of the Wisconsin Evangelical Lutheran Synod authorized the expansion of the synod's planned giving ministry, subject to funding. As the Commission for Communication and Financial Support considers this expansion possibility, it is inviting the WELS membership to supply the names of people who possess the qualifications for and interest in such a position. Interested individuals may supply their own names. From the list of names will also come replacements for Wayne Baxmann and Donald Meier, who have accepted calls to other fields.

The work of a planning giving counselor focuses on deferred gifts. Candidates will be expected to become knowledgeable and acquire expertise in all forms of estate planning (gift annuities, annuity trusts, charitable remainder trusts, pooled income fund, etc.) and to help promote estate planning among the synod's constituency. Training for acquiring such knowledge and expertise will be provided.

Most important, applicants should be mature Christians, having a good understanding of the scriptural principles of stewardship, able to meet the WELS constituency easily, and blessed with warm, outgoing personalities. They should be highly motivated and have the ability to function without day-to-day supervision. They must be members in good standing of the Wisconsin Evangelical Lutheran Synod or a church body in fellowship with the WELS. Names may include pastors, teachers, or laymen.

Please include as much information as possible, e.g. educational background, business experience, positions held and responsibilities exercised. Information should also include date and place of birth, marital status, church membership, and state of health.

Names with all pertinent data should be sent on or before February 10 to Rev. Daniel W. Malchow, Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee WI 53222.

A more detailed position description may be obtained by writing to the above or phoning (414) 771-6119.

THE WELS IS IN NEW YORK CITY

Peace Lutheran worships at Trinity Church, 168 W. 100th St., (just east of Amsterdam Ave.); Sunday School/Bible class at 3 p.m.; worship service at 4 p.m. Pastor Glen Thompson, 212/316-2009; Pastor David Rosenbaum, 212/864-3248.

ANNIVERSARIES

Willoughby, Ohio — King of Kings (25th); June 23, 1990 picnic; June 24, service. Please send addresses of former members to Harvey Rogge, 2815 Lost Nation Road, Willoughby, OH 44094.

CONFERENCES

Michigan District, Ohio pastor-teacher-delegate conference, Jan. 15-16 at Prince of Peace, Columbus. Agenda: Discussion of papers on spiritual renewal (Westra and Zahn); The Person of our Redeemer (Bartz); Humiliation and Exaltation of Christ (Bauer); The Office and Work of Christ (Mattek).

Michigan District, Southeastern pastor-teacher conference, Jan. 22-23 at Trinity, Saline. Partial agenda: Christian Geological Timetable and Science Education for Christians (Mallmann); Large Catechism: Fourth Commandment (Frey).

Minnesota District, St. Croix pastoral conference, Feb. 13 at Pilgrim, Minneapolis, 9 a.m. Agenda: Study of Spiritual Renewal (Schaefer); Making Sense of the Numbers in the Old Testament (Hatzung).

Southeastern Wisconsin District, Metropolitan Milwaukee teachers conference, March 1-2 at Trinity, Waukesha, 9 a.m. Agenda: Spiritually Renewed Teachers Teaching for Spiritual Renewal (Kelm); sectional workshops.

MISSION SEMINAR 1990 WISCONSIN LUTHERAN SEMINARY

Dates: January 31, 7:30 a.m. & 12:30 p.m. Sessions I and II
January 31, 7:30 p.m. Session III
February 1, 7:30 a.m. & 12:30 p.m. Sessions IV and V

Theme: "Enlarge the Tent!"
I. Canada
II. Mexico
III. Peru
IV. Brazil
V. Apacheland

The student body invites everyone to attend any or all sessions. To reserve a seat, please inform the undersigned which sessions you will attend.

Seminar booklets may be ordered for \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before January 15 to Ken Fischer, Mission Seminar secretary, 6717 W. Wartburg Circle 117N, Mequon, WI 53092.

RESOURCE CENTER FOR THE DEVELOPMENTALLY DISABLED

A WELS resource center, serving the Committee on Hearing Impaired, Jesus Cares, Special Education Services Committee, and Lay Ministry to the Mentally Retarded has been opened at 8420 W. Beloit Rd., West Allis, WI 53227; 414/541-6066.

HOT SPRINGS, ARKANSAS

Visiting or moving to Hot Springs? A WELS congregation is being organized. Contact Mr. Joel Nitz, 711 San Juan Va., Hot Springs, AR 71913; 501/525-3559.

NAMES OF RELATIVES REQUESTED

Dr. Friedrich Wilhelm Notz taught at Northwestern College from 1872 to 1911. A relative in Germany is seeking any relatives of Dr. Notz living in this country. If you know of any, please contact Prof. David Gosdeck, Northwestern College, 1300 Western Ave., Watertown, WI 53094.

CHANGES IN MINISTRY

PASTORS:

Stuebs, Paul A., from Prince of Peace, Yankton, S. Dak., to Faith, Lancaster/St. Paul, Platteville, Wis.
Weimer, Robert L., from Christ, Morristown, S. Dak., to Christ Our Redeemer, Gillette, Wyo.
Wendland, Paul O., from St. Paul, Hopkins, Mich., to Prince of Peace, Salt Lake City, Utah.

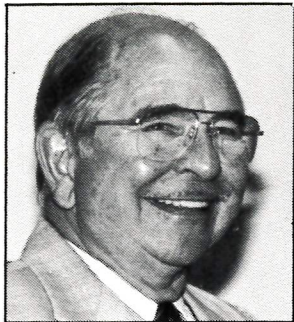
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Stoltz, Todd R., 434 Walker Ave., Green Lake, WI 54941; 414/294-3402



As some of you know who have read my 176 columns in this space, I have more than a passing interest in things historical. This interest has led me to serve as editor of the WELS Historical Institute *Journal* since its first appearance in spring 1983 and to write, too often perhaps in this corner, of persons and things historical.

These are bad days for historians. In a world filled with laser printers spewing forth words and numbers like confetti, data has usurped history. I have a friend (yes, I have mentioned him here before) who has no interest, none, in history. To him ancient history is what happened yesterday between the time Bryant Gumbel announced the day's crisis according to NBC and eventide when Tom Brokaw laid it to rest. My friend has lots of company.

With that somber introduction I pass to the historical moment at hand: the 125th anniversary of Northwestern College, Watertown, Wisconsin, from which I had the honor of graduating. The present academic year is the college's 125th. In 1864 the insolvent, fourteen-year-old Wisconsin Synod resolved to open its own college the following year. The same insolvent synod had opened a seminary the previous year in Watertown with an enrollment of two.

The college—in its first year pretentiously called Wisconsin University—has designated calendar year 1990 to observe “this milestone in her long history of distinguished service to the church,” according to the school's catalog. The celebration will climax with a Founders' Weekend September 13-15.

Now arrives a letter from Prof. David Gosdeck, Northwestern's librarian and archivist. “Three years ago,” he reports, “we began the reorganization of the college's archives. The reorganization is now almost complete. Archival material has been identified as much as possible, protected in acid-free containers, and all the information put on a computer database to make it accessible to researchers.”

The college's archives, he writes, “are now ready for more materials. I believe now is the time to encourage alumni and others to give the college materials important to its history.” He points out that the “more precisely a donor can identify the material, the better and more valuable it is for us.” The archivist solicits our cooperation for this new direction.

I urge our readers to search the family cupboard and attic for such material. With the tangled maze of bloodlines meandering through the Wisconsin Synod, many a home will have Northwestern College material from grandfather or grand uncle, from father or brother, from cousins, once, twice, or thrice removed: letters, documents, photographs, announcements, etc. Send them to Prof. David Gosdeck, Northwestern College, 1300 Western Ave., Watertown, WI 53094. Letters to Prof. Gosdeck will also reach him at this address.

While I'm at it, I also encourage donations of such materials pertaining to the history of the Wisconsin Synod. Officers and friends of the WELS Historical Institute calculate there is a bunch of WELS material locked up with the family jewels. The Wisconsin Synod archives are located at Wisconsin Lutheran Seminary, 11831 N. Seminary Dr., Mequon, WI 53092. Prof. Martin Westerhaus, the synod's archivist, can be reached at that address.

James P. Schuyfer



I'm not going to our son's basketball game!

by Richard H. Stadler

“That’s it! I’m not going to any more of my son’s basketball games!” fumed Jerry Sarks. “I’ve had it!”

“What are you talking about?” quizzed his friend Adam Newman. “You owe it to your son to be there and support him.”

“Listen, I’m tired of all the hypocrites in the crowd. They come there to show off their clothes, just to be seen by other people. They talk about everything except basketball during the game.

“Besides that, the last time I went nobody said ‘Hi’ to me and made me feel welcome. The coach didn’t greet me at the door either before or after the game. All they’re interested in is my money. That’s the only reason they want me there.”

“What about your son, Jerry? Doesn’t he want you there? Wouldn’t he appreciate having your support, even if some of the people who are there are phony fans or insensitive?”

“Well, the last time I went, the cheerleaders used a whole bunch of new cheers I didn’t know. Why can’t they just stick to the same old cheers we’ve always used? On top of that, they’re planning to put padding on the bleachers ’cuz they think they’ll get more people to come if the seats are comfortable. I don’t need any padding. I got plenty of it, so why does anybody else need it? Oh! And the way some people dress is downright disgusting.”

“But Jerry, don’t they cheer for your son and his

team? Does it matter how they dress as long as they are there to support your son and his team?”

“Well, if they dress like that, it’s pretty obvious that they’re not there to cheer but just to show how radical they can be. Besides, some of them are bringing their little kids to the games now, and they make so much noise, I can’t hear the announcer when he gives the score. That’s why I’m not going to any more of my son’s games.”

“Jerry, do you hear what you’re saying? You are going to withhold support and encouragement from your son because of some imperfections you detect in some of the other fans?”

“Look, there are a lot better things I can do with my time. Besides, I can always watch the video tapes they make of his games and then compliment him afterward. Then I can sit around the house in my casual clothes, get a snack from the refrigerator, and sit in my favorite chair while I watch the game.”

“But Jerry, you won’t be there to support it while it’s happening.”

“Look, one person isn’t going to make that much of a difference. Besides, lately the games have been lasting a lot longer than the hour that they used to last. I can get in nine holes and my son will know that I’m supporting him in spirit, even if I’m not there in person. You know, those games get kind of boring, Adam. Especially when they’re losing. You have to admit that, Adam.”

“Boring or not; too long or too short; we owe it to our sons to be there, Jerry. I think you have your priorities all screwed up! And I think you are selfish, self-centered, and need to grow up. When you have a family, man, you can’t always expect your needs and your every pleasure to be met without some sacrifices along the way. Those are the flimsiest excuses I have ever heard in my life for refusing to go to your son’s basketball games. People wouldn’t use such flimsy excuses for staying away from church, would they?” □



Richard Stadler is pastor of St. James, West St. Paul, Minnesota.