

October 15, 1990

# the Northwestern Lutheran





## FEATURES

THE WORD FOR TODAY  
**You CAN go home again** by Kurt F. Koeplin .....343

THE BEATITUDES  
**Blessed are the meek** by Fredric E. Piepenbrink .....345

SCIENCE AND THE BIBLE  
**The comfort of creation** by Bruce Holman III.....346

PROFILES OF GOD'S PEOPLE  
**A place where people live** by Dorothy J. Sonntag .....348

DECISIVE MOMENTS IN THE CHURCH  
**Are you alone right?** by James G. Kiecker .....350

WHEN BAD THINGS HAPPEN TO GOD'S PEOPLE  
**A last word from the Lord** by Mark E. Braun.....352

**"You will be my witnesses . . ." in Brooklyn**  
 by Daniel E. Krause.....353

**New kids on the block** by Gregory L. Bey.....360

## COLUMNS

EDITORIAL COMMENT  
**Dirty overalls** by Victor H. Prange.....344

LETTERS.....357

FROM THIS CORNER by the editor.....359

## NEWS

World mission statistics • Rallies bring youth together • Girl Pioneers meet  
 • OWLS convention • Lakeside LHS tours the West • People do notice  
 that WELS sticker • School of Outreach is international

• Court upholds landlord's right .....354

## PREFACE

- First of all, kind readers, we are sorry about our problems. We have been late in publication and typos have been plentiful. Starting with the September 1 issue the publishing house has been using its new computerized editing, composing, and layout system. It takes time to get it debugged. We solicit your patience.
- In the first of three articles Dr. Holman of Wisconsin Lutheran College addresses the creation/evolution controversy. The first article may appear "heavy going," but we think you will be enriched by taking a few extra minutes to read it.
- Our assistant editor, Dot Sonntag, takes us to a place that echoes with the vibrant personality of its activity director — Martin Luther Memorial Home in Holt, Mich. From there you may wish to jump to New York for an engaging account of a street adventure. Try "You will be my witnesses."
- Reformation day is approaching. Stop off at Dr. Kiecker's account of a medieval monk whom Luther admired. And don't forget the youth rallies. It's about kids doing things right.

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

# the Northwestern Lutheran

OFFICIAL MAGAZINE OF THE  
 WISCONSIN EVANGELICAL LUTHERAN SYNOD

OCTOBER 15, 1990/VOL.77, NO. 18

### Editorial office

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
 2929 N. Mayfair Road  
 Milwaukee, WI 53222-4398  
 Phone 414/771-9357 FAX 414/771-3708

Dorothy J. Sonntag, Assistant Editor

### Contributing editors

R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E. Piepenbrink, V. H. Prange, C. Toppe.

### District correspondents

K. H. Pasch (Arizona), H. K. John (California), R. L. Kruse (Dakota-Montana), J. L. Langebartels (Michigan), R. M. Edwards (Minnesota), T. W. Bauer (Nebraska), D. A. Kehl (North Atlantic), J. C. Eggert (Northern Wisconsin), J. S. Blum (Pacific Northwest), F. W. Hemmrich (South Atlantic), C. L. Learman (South Central), R. A. Sievert (Southeastern Wisconsin), E. C. Stroh (Western Wisconsin).

### Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Kurt Adams, Duane Weaver; Subscription manager, Suzanne Giese.

### Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

### Subscription rates (payable in advance)

*U.S.A. and Canada*—**One year, \$8.50; two years, \$17.00; three years, \$22.50.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 per subscription. All prices include postage.

*All other countries*—Please write for rates.

*The Northwestern Lutheran* is available on **cas-**  
**sette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, MN 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, 1250 N. 113th St., Milwaukee, WI 53226. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975 ©1990 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.



# You CAN go home again!

by Kurt F. Koeplin

... For this son of mine was dead and is alive again: he was lost and is found. So they began to celebrate (Luke 15:24).

**W**e were the second house from the corner; Loesels were north of us; the widow Ayotte diagonally across the street. Of the ten families who lived on the 800 block of Germania during the '30s and '40s, none is left. All of the adults have passed away and not one homestead stayed with the original family.

The Wenonah Hotel, the most prestigious hotel in town, is a parking lot. The scores of sawmills on the river have totally disappeared, replaced by marinas. Instead of parked logs, the river banks are dotted with hundreds of moored pleasure craft.

Thomas Wolfe once wrote, "You can't go home again." You can't pick up a memory after a lapse of thirty or forty years. You can't go home and expect everything to be the same as you left it; the same places; the same people. That's the way it is in everything in life with one notable exception.

The exception is repentance. Repentance says, you can go home again. Repentance sharpens our spiritual ears to hear our Father pleadingly saying to the wanderer, "Come. Come home again."

The Savior's parable of the prodigal son serves to underscore this marvelous truth. You recall that a father had two sons. The younger of them demanded that his father give him his share of the inheritance. In their society, the younger inherited nothing. By custom everything was given to the oldest son.

All humans are as "younger sons" in that none of us deserve heaven. We, by nature, have no right to God's heaven. It is an act of pure grace that he has chosen to share it with us because of the redemptive act of his Son.

The son in the parable took the inheritance which his father generously gave him and went through it like locusts in a wheat field. He walked away from his father's house and values and spent his inheritance all in one glorious time. It was fun.

The one thing about sin that we must remember

is that it rarely is unattractive. Sin never approaches us in the hideous shape that it actually is. "Sin comes alluring," the hymnwriter noted. The heartache, the broken families and lives, the consequences of sin are never first spelled out.

A homeless, friendless nobody now faced the additional trauma of famine. In total desperation he attached himself to a pig farmer. The Savior includes this to dramatically illustrate the young man's wretchedness; a Jew who sank so low as to associate with the "unclean" beast.

Drunken bashes look good until "the pig comes home": cirrhosis of the liver. Free sex, adultery, fornication look good until herpes hits or venereal disease or AIDS or divorce or broken families and crying children. God gave us his rules not because he's mean or restrictive, but for our good and welfare.

Thank him if you have an operative conscience. The young man woke up, thought of his father's house of good and plenty. "I'll go back home, confess, and beg for a hired position."

Our heavenly Father's yearning, searching love is touchingly illustrated by the picture of the waiting, watching father, anxiously peering down the road. One of the greatest joys in heaven, Jesus tells us, is the repentance of one sinner. Why? Because we're back home again, back in the fold, back to peace, joy, and forgiveness.

Two final thoughts. If you've been spared the life of living in a sewer, rejoice. But the frank appraisal of one's life should be present in all of us because we can appreciate that from which we've come and to which we've been lifted.

Our lives should be spent in reflective joy and grateful living as people who know that you can go home—if the home is God's and you're one of the family.



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.



# Dirty overalls

A boyhood chum said of my father, who was a pastor: "He only works one hour a week, and it takes four men to carry up his pay." I knew that wasn't true. I knew there was more to being a pastor than what people saw on Sunday mornings. The pastor's work goes on all through the week in many different settings.

God doesn't spend the majority of his time in church either. God has more to do than just listening to the praises of his people. Carl Sandburg, the American author and poet, lived the last twenty-two years of his life on a goat farm in western North Carolina. A poem of his uses this earthy comparison to say that one should not think of God as a person always dressed in his Sunday best: "God is no gentleman for God / puts on overalls and gets / dirty running the universe." Sandburg viewed God as busy and active in the daily affairs of our world.

God's people are like their Father in this respect. We don't spend the major part of our time in church. We're not usually dressed in our Sunday best. Martin Luther reminded Christians that it was not necessary to run to the monastery to serve God. We have work to do in the world.

At a recent meeting of our congregation's HELP Committee a variety of requests came to us. Habitat for Humanity is building a house in our town. The appeal: "There are plenty of large and small jobs to be done on the house. We need skilled carpenters for trim work inside and soon will need drywallers."

A request came for volunteers to answer the 24-hour Helpline provided by the Alternatives to Domestic Violence. Since 1980 more than 34,000 calls have been received. Someone has to be on hand to answer when the phone rings.

Then there was the Parents with Parents Project looking for experienced parents to help first-time parents cope with the stress of raising children. Volunteers would be trained to give encouragement, reinforce parenting skills, and offer sound advice.

Sitting before the TV in an easy chair or escaping to a weekend retreat won't get these jobs done. In every community people are needed who will give of themselves to serve others.

Jesus says to his disciples: "You are the light of the world. . . . Let your light shine before men, that they may see your good deeds and praise your Father in heaven." He observes that people don't light a lamp and then place a bowl over it. The Holy Spirit did not light the lamp of faith in the disciples only to have it hidden away out of sight.

There must be quiet time in our lives. There must be time for worship, prayer, and Bible study. But we should also find time to go out into the world and serve. We need to put on our overalls and get dirty.



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

Victor H. Prange



After having studied only two of Jesus' eight beatitudes thus far, one truth has already been made abundantly clear: our Lord's "secret formula" for true blessedness and Christian piety is really not a secret at all but is found in the simplest of life's practices.

There is, for example, nothing complicated about repentance.

1. To recognize our sin ("Blessed are the poor in spirit") and to grieve over it ("Blessed are those who mourn") are

2. states of mind that Christians find so elementary, especially since their built-in conscience cries out their guilt.

3. But the fact that many do not repent or repent without mourning shows the power of deception the devil has even over some Christians. These deceptive powers are working overtime when it comes to the third of Jesus' simple life practices that bring blessedness: "Blessed are the meek."

We do not live in a world of meekness. Heavy-handed? Hard-fisted? Self-assertive? Yes. But meek? Hardly! Children learn quickly that meekness is out and aggressiveness in when they play GI Joe and Robo Cop. Instead of inheriting the earth we are afraid that meekness will harm us and put us at an unfair disadvantage.

Oh, we wish the meek would inherit the earth — after all, we like to root for the underdog — but the underdog rarely wins in the real world.

This is what the devil would have us believe. He would have us associate meekness with being spineless, indecisive, timid, unable to stand up for ourselves, never taking a stand on any issue. By doing so he hopes to dismiss Jesus' third beatitude to the realm of the idealistic.

But we will not fall for the devil's lies. We remember Numbers 12: 3 which reads, "Moses was a very humble [the Hebrew word could be translated 'meek'] man, more humble than anyone else on the face of the earth." We remind the devil that Moses doesn't fit any of the scenarios mentioned above.

## Blessed are the meek

cf Ps. 37:11 "I number" by C.M. Piepenbrink p. 434

by Fredric E. Piepenbrink

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

**Blessed are the meek, for they will inherit the earth.** Mt. 5:5

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

Yes, Jesus' words are true — the meek are blessed and they will inherit the earth. But how?

Our understanding of the third beatitude depends on the meaning of two key words, "meek" and "earth."

\* The Greek word for "meek" is translated elsewhere as "gentle." Jesus is described by Paul as "meek" and "gentle."

This gentleness is based on strength founded on faith and not any kind of weakness. Toward others the

meek Christian is humble, yielding particularly in defense of himself and his own rights. He can afford to be meek because he has everything in Christ. He lets God fight his battles. While the insecure must give the impression of being strong, the meek have a real inner strength that may at times appear weak.

Toward God the meek Christian is open to the teachings of God's word, yielding to God, submissive to his will, never growing resentful or bitter about anything which life may bring to him.

\* But meekness is not without its reward, for the meek "will inherit the earth" — almost a direct quote from Psalm 37:11. Two possible understandings for "earth" could be brought forth here. The first is to understand it in the eschatological sense of inheriting the new heaven and the new earth after the destruction of the present ones. The second is that the meek will inherit the spiritual earth, or "kingdom of God," which Jesus described so eloquently in many of his parables.

In other words, those who practice meekness will experience the full blessedness of what it means to be a Christian, especially the joy, peace, and contentment with God and man even in times of troubles.

π With this understanding Jesus' third beatitude becomes not only clear but its promise observable in Christians all around us. Isn't it true that those who are in possession of the highest Christian virtues are the same ones who demonstrate the greatest gentleness? How simple. Yet how profound.

Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.



# The comfort of creation

*The evidence in the world provides nothing to make it necessary to doubt the Bible's account and much to recommend it.*

by Bruce Holman III

**B**ible-believing Christians can find great comfort and meaning for life in the creation account. It tells us we are not an afterthought in the mind of God, but that everything we see was brought into existence, set in motion, and continues today by the care of a God who is always acting for our good. Creation shows that we were created in a unique way among all the living things, fashioned by God's own hand as the crown of his creation, designed to be the object of his special love and concern, to live in intimate communion with him forever as masters of his universe. What a position! What value, purpose, and blessings we have! What a challenge for our life! You would think we would want to guard the words of our origin from every hint of doubt.

But sin infecting our nature makes us fear that all these blessings are not there. And they would not be, if it were not for Jesus Christ having taken the judgment of our sin upon himself. Our sin and Satan's lying makes us unable to see how observations of the world are consistent with the Bible's description of an earth not very many thousand years old and a worldwide flood. The evidence in the world provides nothing to make it necessary to doubt the Bible's account and much to recommend it.

The skill to properly gather and evaluate the evidence, to understand how it is consistent with God's revealed word is a gift from God through the gospel. That gift was given for reasons that go far beyond ourselves. At least partly, it was intended to aid us in being salt and light.

To help decide how to counter Satan's extremely effective deceptions in today's world, it is useful to note the methods he uses and the reason he is so effective. His primary weapon is the lie. Lies about origins are boldly taught to the children of our culture, detailed in countless magnificent museum displays and television specials, reinforced by the academic structures and exercises of higher education, and modeled in soap opera, cinema, and popular music.

The talons of the whole idea that God is not watching, including even the one that we could do anything at all without his gracious underwriting, have sunk deep into our world. Indeed, can we be so sure that we ourselves have totally escaped its grip? First of all, Satan is so effective because his lies are repeated in so many ways, so very often, in such convincing form, with so little opposition.

But Satan is also effective because he meets with such a willing reception in the human heart. It must seem incredible to the angels that anyone would want to discard the comfort of the Genesis account, but Aldous Huxley, a famous evolutionary philosopher, pointed out that people also find comfort in evolution. "I had motives," he said, "for not wanting the world to have a meaning, consequently assumed it had none, and was able without any difficulty to find satisfying reasons for this assumption. . . . The



---

*We have an obligation not only to sow  
seeds but also to scare away the crows  
that eat them up.*

---

philosopher who finds no meaning in the world is not concerned exclusively with a problem of pure metaphysics [philosophy]. He is also concerned to prove that there is no valid reason why he personally should not do as he wants to do, or why his friends should not seize political power and govern in the way that they find most advantageous to themselves. . . . For myself . . . the philosophy of meaninglessness was essentially an instrument of [sexual and political] liberation."

The differences between Christians and unbelievers today are fundamental: differences over the nature of man, life, death, sex, and the universe, and over the purpose and meaning of everything. How else could it be that we are treated as if we were from another world by those who stoutly defend their "rights" to do as they want to do regardless of God's standard of right and wrong.

Even if surprisingly few Americans believe the world came from nothing, many who believe God somehow did some kind of creating think that he has lost interest over these billions of years, or that he is some vague spiritual force incapable of care or concern. The influence of man-made theories of origins is so pervasive that it is hard to find someone who will stand up for the biblical view in a public forum. We must respond on the issue that divides our culture because it is so fundamental it cannot be considered extraneous.

Our objective in this spiritual battle is obviously to take back souls from the enemy, and for this there is no substitute for law and gospel. The unbeliever must face up to the consequences for the sin in his life, and hear the offer of salvation. Only the law will

shake someone loose from the comfort of evolution, and only the gospel will make him raise his head to hear the truth.

Still there is a time and place for confronting the lies of Satan. Though someone may be moved to consider God's promise, the devil can still remove the seeds of the gospel before they can grow. We have an obligation not only to sow seeds but also to scare away the crows that eat them up.

We should have something to say to the person who honestly asks, "But hasn't science shown the Bible wrong?" If the question doesn't come up in the evangelism visit, it will surely come up in the instruction class. The person wants to know: Is the Bible consistent with the rest of what we can find out? The questioner recognizes a basic characteristic of truth, and the request should be honored with a truthful, direct answer. To dodge the question with a response like "we must take what the Bible says on faith" is to act as if Bible truth is disconnected from, or irreconcilably contradictory to, the rest of the real world.

Lack of a good strategy for dealing with contradictions between the Genesis account of creation and the most popular scientific models of origins has caused us more trouble than we sometimes admit. This series of articles is designed to encourage and contribute to the development of such a strategy.



*Dr. Holman teaches chemistry at Wisconsin Lutheran College, Milwaukee.*



# A place where people live

by Dorothy J. Sonntag

**N**ursing home: To many people, the term brings to mind a gloomy place where people die. Visit Martin Luther Memorial Home in Holt, Michigan, and you'll be met by smiles and laughter. This is a place where people live.

The cheerful atmosphere is due in no small part to the home's activity director, Jan Mosher. As she goes about her work she shares a joke, a hug, a pat on the shoulder, leaving a trail of smiling faces in her wake.

Mosher has a variety of responsibilities at the home, one of three owned by a corporation of WELS congregations in Michigan. As department head, she is responsible for meeting state and federal government requirements for activities which provide for the physical and emotional needs of the home's residents.

"We have exercise classes, sing-alongs, Bible study, coffee hour," she says. "It's the blind leading the blind when we do crafts—I've never been very good at that—but we laugh a lot at the results."

Attendance at activities is carefully documented for each resident every day and is discussed at staff care-planning sessions. Since meetings are held almost daily, changes in behavior or physical condition can be brought to the staff's attention immediately. To meet government regulations, everything about the residents is documented on computers.

Jan often shares her personal life with the residents. She tells them about her husband, Ron, and their four children. And her grandson. "I'm an obnoxious grandmother. I share every action, every tooth, every word."

The residents tell her about themselves, too. "We have a lot of give and take. I learn about their lives.

Many of them have wonderful stories to tell."

Her conversations with residents and their families often center around her faith in Christ. "One of the best things about working here is that I can share my faith," she says. "I can say to somebody, 'Maybe you would feel better if you take your problem to the Lord.' We had a lady recently here who was dying, and I was able to be frank with her: 'How do you feel about this? Are you ready?'"

She also sees many opportunities for evangelism at the home. About twelve to fifteen of the home's 84 residents are Lutherans; some are from other Christian denominations; and some are unchurched. "There's really a lot of mission work to do," she says, "and there's not a lot of time. I try to use every opportunity."

It's not always easy to know what to say, she says, but what helps is "twelve years of Lutheran schools and endless years of sitting in front of a preacher Sunday mornings, going to Bible class, reading devotions." When she knows that she's going to need to help a grieving family or resident, "I pray like crazy, and God gives me the right words to say."

In addition to coordinating volunteer activities, Mosher recruits and trains volunteers. "Some of the people will not remember you," is one thing she tells new volunteers, "even if you come in every week. But on the other hand, if you've made a mistake the week before, they won't remember that, either."

A point she makes during training is that "people here don't need to be pitied. They need to be looked on with compassion. Compassion leads you to do something — reach out and hug, or sit down and visit, or bring cookies. There's a difference between pity and compassion."





Jan Mosher (left) enjoys a moment with Martin Luther Home resident Hilda Stumpf.

A volunteer has to be satisfied with small rewards, Mosher says, but "I don't think one of them leaves here without a whole lot of satisfaction."

Mosher herself began as a volunteer. Members of her congregation (Memorial in Williamston) who were volunteers urged her to come with them.

She wasn't eager to come. "I thought it would bother me to come into a nursing home. I was very nervous about coming. I thought, 'Well, I'll come, but I won't touch anybody.'" Instead, she found, "I just loved it, right from the first. I found I was a hugger."



Dorothy Sonntag is assistant editor of the Northwestern Lutheran.

DOROTHY SONNTAG

She served as a volunteer for a few years and then, ten years ago, was offered the position of activity director. The volunteers who worked with her recommended her for the job. She has since taken courses in gerontology and related subjects.

One of the things she most enjoys, she says, "is going to congregations and talking about the home. Another thing I really like is to talk to young people about life in a nursing home." When youth groups visit, she gives them a tour of the home. "Then I sit down with them and say, 'What do you think about this? Do you think you're going to get old? What is going to happen to you when you get old?'"

Young people need to think about what it will be like to grow old, she believes. "I had never been around old people; that's why I dreaded coming here." Now, she says, "I've come to grips with dying. I used to put it out of my mind and say, 'It's not going to happen to me for a long time.' I didn't even want to go into a funeral home. Now I've learned what a joy it is for Christians to know that they are going home."

"I've been blessed with a job I love," says Jan. "I plan to do this until I retire. I'll be the oldest activity coordinator in the world."

I'm very grateful  
God called  
me to this  
work."



# Are you alone right?

by James G. Kiecker

**“A**re you the only wise man?” he wondered. “Can it be that all the others are in error and have erred for so long a time? What if you are mistaken and lead so many people into error who might all be eternally damned?”

Plain words they are, the dialogue of a plain man with himself. But even after almost five centuries the agony is still unmistakable. Four years after the hubbub caused by the Ninety-five Theses, seven months after the defiant “Here I stand” speech at Worms, and now in the relative peace and safety of the Wartburg castle, the thought gnawed at Martin Luther’s heart as it often did: Are you alone right? What if you’re wrong, and leading yourself and countless souls to hell?

Well, was Luther the only wise man? The only one to see that God himself was graciously taking care of man’s salvation, an outright gift to man received by simply believing this was so? Or, down through the ages, did others glimpse that same glory?

Bernard was his name, born into a noble family in eastern France in 1090, nine hundred years ago this year. It was a time of reform in the church. Kings were demanding the right to rule without interference from the pope. Decent churchmen were condemning their immoral and money-grubbing brethren. Shy, religious and a loner by nature, distressed by corruption in the church, Bernard at age twenty-three joined a rigorous and reform-minded order of monks. Two years later, having impressed his superiors with his praying and fasting, he was sent out to form a new monastery at Clairvaux (pronounced Clair-VO). And so the church would forever know him as Bernard of Clairvaux.

**T**here are really two sides to Bernard. One is the private man, who with a dozen fellow monks built a simple wooden chapel and dormitory, slept on straw, worked in the fields, and came together with his spiritual brothers at the canonical hours to sing psalms and hymns. Though educated and able to quote classical authors, he found his joy in reading Scripture and the church fathers.

The other side is the public man, taking part in the affairs and controversies of his day. Shortly after founding Clairvaux, rival popes arose in Rome.

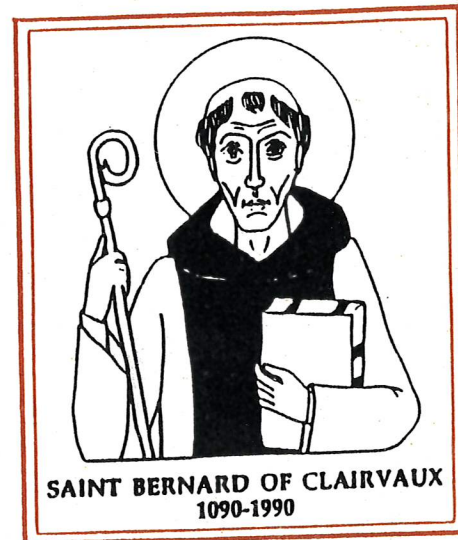
Believing one to be duly elected and the other an interloper, Bernard persuaded the kings of France, England, and Germany to support his man and thus heal the split.

These were also the days of the crusades to return the Holy Land to Christian control. When Muslims successfully counterattacked, Bernard preached sermons calling for another crusade which, however, failed. Reproached for misleading people to their deaths, Bernard sternly replied that the crusaders had brought defeat on themselves by their lack of purity. He probably had their conduct right.

Then there was the matter of Peter Abelard. Around the year 1100, universities began to spring up all over Europe. Study revolved around applying Aristotle’s rules of reasoning to all areas of interest. This was fairly safe if your interest was law or medicine, but before long reason was turned loose on Scripture. Abelard created quite a disturbance with his book *Yes and No*, one hundred and fifty statements from the Bible and church fathers which seemed contradictory. On top of this (between lectures, no doubt), he carried on a hot love affair with a girl named Heloise and fathered a child.

Bernard’s idea of Scripture study was quiet contemplation of its message and mysteries, not an attempt to square it with reason or find faults. And Abelard’s immorality seemed to put the lie to his method. Therefore Bernard, the most famous spokesman for religion of his day, attacked Abelard, the foremost exponent of reason, and influenced the pope to condemn him. Chalk one up for the guys in the white hats. But the battle between rationalists and those guided by revelation was only beginning.

Toward the end of Bernard’s life, a younger fellow monk was elected Pope Eugenius III, and turned to his old teacher for advice. Bernard did not miss the opportunity to set out his views on church leadership. While granting that a well-run papacy needed cen-



**SAINT BERNARD OF CLAIRVAUX**  
1090-1190



tralized administration and, yes, even a reasonable-sized bureaucracy, he stressed that only men who sought neither gain nor power be chosen, lest corruption follow. "Always bear this in mind," he wrote, "that a duty of service has been imposed on you, not a dominion conferred." Not bogging down in administrative duties, but praying, meditating on God's word, and shepherding God's flock built up the church. Bernard's advice is timeless.

**B**ernard once remarked that he would rather move hearts than convince minds. It was in his sermons that he most moves hearts and allows us to see the outline of his faith. In a sermon on Jesus' birth he says that:

We all offend in many things, and we all have need of the fountain of mercy, to wash away the filth of our sins. For all have sinned and need the glory of God. . . . Since no one is free from sin, the fountain of mercy is necessary for everyone.

Such words caused people to refer to Bernard as the "honey-flowing" doctor of the church.

Even more striking is this statement in another sermon:

It is necessary first of all to believe that you cannot have the remission of sins except through the kindness of God. Second, that you could not possess any good work unless God himself gave it to you. And last, that you cannot earn eternal life by any of your works, unless it is given to you by grace.

Nor could you believe all this by yourself. Rather, the Spirit must cause you to believe this. . . . For in this way the apostle believes that a man is justified freely by faith.

Not surprisingly, Luther quotes this statement of Bernard with approval in his lectures on Romans. According to Luther's coworker, Philip Melancthon, Luther first heard these words in his monastic days. Convinced of his sin, struggling to believe that God might somehow forgive him, an old monk took him aside and pointed to this passage in Bernard. Were the seeds of Luther's mature theology already planted here? Many have thought so.

Today we still encounter Bernard's faith and piety in the hymns he wrote. Lenten season would be incomplete without "O Sacred Head, Now Wounded," in which we join our medieval brother in pondering how "it was my transgression which brought this woe on thee."

**I**nevitably, people attributed miracles to so saintly a man. By his prayer, or with his touch, the lame walked, the blind saw, evil spirits fled. Some reports strain the imagination. When a church dedication was being spoiled by swarms of flies, Bernard excommunicated them. The next morning the relieved worshipers shoveled the dead trouble-makers out. Or the time the devil broke one of Bernard's wagon wheels. Unphased, Bernard commanded the devil to take the place of the broken wheel, and off they rolled.

In spite of Bernard's fine statements on justification by faith, he sometimes wavered. He couldn't quite believe that the human will contributed nothing toward salvation, that is, that salvation was completely an act of God's grace. He tried to compromise: "Remove free will, and there is nothing to be saved; remove grace, and there is left no means of saving. The work of salvation cannot be accomplished without the cooperation of the two." Similarly, Bernard inflated the person of Mary, giving her an intercessor's role with her Son before God's throne. Luther criticized him for such remarks, and in reading them we still cringe.

Yet the friar of Wittenberg sensed a kindred spirit in the abbot of Clairvaux, and so tended to play down Bernard's weaknesses. In a memorable passage Luther envisions Bernard at death's door. "Oh, I have lived damnably and passed my life shamefully," he cries.

"How so, dear St. Bernard?" asks a self-righteous voice. "Have you not been a pious monk all your life? Are not your chastity, obedience, preaching, fasting, and praying something valuable?" "No," he replies, "it is all lost and belongs to the devil. I am not worthy of eternal life, and I cannot obtain it by my own merit. Yet my Lord Christ has a double right to it, a right as the heir to it from eternity, and a right which he has won through his sufferings and death. The first he keeps for himself, the second he grants to me." Rest easy, Martin. As you yourself saw in your finer moments, you were not alone.



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



# A last word from the Lord

by Mark E. Braun



Throughout Job's distress he longed to have his day in court with God: "If only I knew where to find him; if only I could go to his dwelling! I would state my case before him and fill my mouth with arguments. I would find out what he would answer me, and consider what he would say."

And so, when Elihu announced, "Out of the north he comes in golden splendor; God comes in awesome majesty," we might think: Now, finally, Job will get to ask God the big question: "Why is this happening to me?" Now we'll find out why God lets bad things happen to his people.

But as one begins to read the Lord's speeches, it soon becomes apparent that he had no intention of granting Job's request. "Who is this that darkens my counsel with words without knowledge?" the Lord asked. "Brace yourself like a man; I will question you, and you shall answer me." The Lord of the universe is not in the habit of submitting to cross-examination from his creatures. Job had no right, as C. S. Lewis once phrased it, to put "God in the dock." God wasn't on trial here. Job was.

Instead, the Lord came to reprimand Job for his arrogance, and to teach him that the only appropriate response to a sovereign God is submission to his will. He challenged Job with a barrage of unanswerable questions: "Where were you when I laid the earth's foundation? . . . Have you ever given orders to the morning, or shown the dawn its place? . . . Have you entered the storehouses of the snow or seen the storehouses of the hail? . . . Can you bring forth the constellations in their seasons? . . . Do you send the lightning bolts on their way?"

If Job was unable to answer the deep questions of the universe, how could he demand that God explain why he permits some of his children to suffer?

After two chapters of it, Job had enough: "I am unworthy — how can I reply to you? I put my hand over my mouth." But the Lord wasn't done with him. "Would you discredit my justice? Would you con-

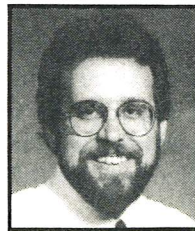
demn me to justify yourself?" Then the Lord burst into a vivid and sometimes humorous description of the behemoth and the leviathan: "Look at the behemoth, which I made along with you. . . . What strength he has in his loins, what power in the muscles of his belly! . . . Can you pull in the leviathan with a fishhook or tie down his tongue with a rope? . . . Can you make a pet of him like a bird or put him on a leash for your girls?"

If those mighty beasts, which terrified human beings, were God's creatures, how could a man question God's wisdom, or his judgment? "Surely I spoke of things I did not understand," Job concluded, "things too wonderful for me to know."

One might suppose that Job didn't get the answer he wanted. Yet he learned that a part of the reason why bad things happen to God's people must remain hidden. The Lord is not obligated to reveal to us why he does what he does. When Job accepted that, he no longer agonized over his suffering: "My ears had heard of you but now my eyes have seen you," he said. "Therefore I despise myself and repent in dust and ashes." He didn't get the explanation he'd hoped for, but he got the assurance he needed.

The Lord's speeches provide the third piece of the puzzle. The three friends emphasized God's justice. Elihu highlighted his chastening love. The Lord displayed his sovereignty.

God asks us to trust him even when we can't understand him. Philip Yancey wrote, "Job convinces me that God is more interested in our faith than in our pleasure." We may never be able to say, "Lord, now I know why you let this hurt come into my life," but we will be able to say, "Lord, now I know you better, and I know I can count on you more." And that will be enough.



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



# "You will be my witnesses. . ." in Brooklyn

by Daniel E. Krause



The sun slips through the bars securing the apartment of the urban mission explorer. On this particular morning the coffee brewing and fresh bagels are not for the Sunday worship service, not for a morning counseling session, Bible classes, or any of the other regular functions which take place in the pastor's three-room residence. Instead pastors from several states are trekking into the city for Brooklyn's first sermon study.

In preparation for the Easter season we would be studying lessons from the book of Acts as sermon texts. Don Tollefson completes the reading of his text from Acts 1:1-11 and begins his discussion of Jesus' command, "and you will be my witnesses in Jerusalem, and in all Judea and in Samaria, and. . ." Meanwhile another pastor, whose ears are tuned to the sounds of the street, detects the crunch of pulverized auto glass.

Before the auto alarm sounds, this missionary springs to action. A glance through the window confirms his suspicion. Within seconds the pastor is outside. Within the same period of time the thief abandons an auto with the stereo in hand.

If this missionary had not swept so much auto glass from his sidewalk already, he might have shrugged his shoulders and let it be. If he had not personally been a victim of assault and robbery, he may have chuckled once again and said, "Only in New York!" But the blatancy of crime and incessant disregard for God's law anger him to pursue.

"Stop where you are! "Put down that radio!" Such commands serve only to catch the perpetrator's attention as he crosses the street and begins to stroll down the sidewalk. Such arrogance only intensifies the missionary's zeal for justice and spurs him on to jump a fence in pursuit. John Berg, who had just presented a study on how Paul adapted his preaching style for his Athenian audience, quickly shifts from his familiar suburban minister mode to an urban crime-buster. As the two pastors commit themselves to the chase, the pace escalates. Soon the cul-

prit is sprinting down the sidewalk flanked by clergy in the street.

"What if I were to catch him?" "Does he have a piece?" "We're almost at a commercial street, surely he will lose us there!" "Oh to run into a cop, or a concerned citizen!" "Stick with him!"

Within moments the prayers are answered. Rounding the corner of Fifth Avenue appears a former Northwestern College track star, Glen Thompson. (As fast as Glen once may have been, he is still three hours tardy for our meeting.) "Glen, stop him!" Barely recognizing what is taking place, Glen instinctively raises his briefcase to block the oncoming thief. With a few feet to spare, the culprit cuts between parked cars and into the street.

We reach Fifth Avenue. Traffic. Pedestrians. Chaos. A thief bearing the evidence. Three Lutheran pastors. The chase turns up the avenue. Amid double-parked cars and oncoming traffic Glen hurls his briefcase. The projectile hits the mark, knocking the stereo free, leaving the thief open for a routine tackle. Glen brings him down to the street. More than Glen's headlock would be necessary to retain him in custody. John provides an arm bar and the local pastor a figure-four toehold. The assembled crowd apparently approves of the citizens' arrest as they cheer, congratulate, and encourage the pastors to carry out various forms of immediate justice, as expressed in a Brooklynese vernacular.

The police are notified. When relief finally comes, the three clergymen are relieved of their posts and the thief is taken into custody. No charges of clergy brutality are considered. Matter of fact, it was fortunate for the thief to be in the firm but protective care of these Christian citizens.

As the sermon study resumes, Glen traces the hardships that Paul encountered as he planted the seeds of the gospel in the cities of Thessalonica and Berea. A prayer of thanksgiving concludes the first sermon study in Brooklyn.

*Daniel Krause is pastor of Peace, Brooklyn, New York.*



## World mission statistics

Recently the Board for World Missions released some current statistics from our world mission fields, of which there are 14.

In our world fields there are 225 congregations, served by 23 national pastors and 96 other national lay workers. In the 14 fields there are 31,279 baptized members, more than in the combined baptized membership of the South Central, South Atlantic, Pacific Northwest and North Atlantic Districts.

There are 52 expatriate missionaries with the largest number deployed, 15, in the Lutheran Church of Central Africa.

Enrolled in five seminaries are 30 pastoral students. Seven Bible institutes have an attendance of 62.

## Rallies bring youth together

From the mountains of Colorado to the mountains of Georgia WELS youth were climbing for Christ and demonstrating the theme of five rallies: Real Faith Works!

On the cover of this Northwestern Lutheran are the participants in the rally held at Hope College in Holland, Mich. All the regional rallies were held in July with total attendance reaching around 850.

Bible studies and activities developed the theme of the rallies. Keynote speakers focused attention on the object of "real faith," Jesus Christ. There was plenty of laughing and cheering, listening and talking, thinking and sharing, and even a little crying as Christian teenagers spent precious time together and marveled at what this "Awesome God" has done for each of them.

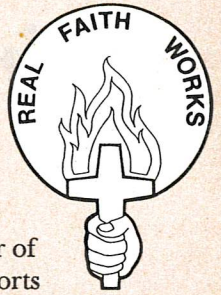
Music played a major role for worship and entertainment. The young people enjoyed singing contemporary songs of praise, and the theme song of the rallies. The words and music

were composed by Kevin Ballard.

Outdoor concerts were held, and Pastor Hans Zietlow, director of the Holland rally, reports that even though the WELS has no church in Holland "we have left an impact."

In addition to the regional rallies, a Lutheran Teen Retreat brought together 115 participants from the WELS in Arkansas, Oklahoma, and Texas. The week-long retreat was held on the grounds of Camp Tyler, southeast of Tyler, Texas. Nestled among the pines and fronting the shores of Lake Tyler, it presented a picturesque place for teenagers to grow in faith and love.

The Commission on Youth Ministry is busy planning for the WELS International Youth Rally for the summer of 1991, which will be held in Los Angeles, Calif., on July 12-15.



—Jerome Kieselhorst

## Girl Pioneers meet

The 1990 international convention of the Lutheran Girl Pioneers was held on April 28 at Eastside, Madison, Wisconsin. Present were 232 representing 83 caravans from congregations in the United States and Canada.

Elected to the LGP National Council were Jan Nuessmeier of Plover, Wisconsin; Sherry Malszycki of La Crosse; Jane Krahn of Antioch, Illinois; Gayle Damerow of Markesan, Wisconsin; and Kathy Kuper of Bangor, Wisconsin. A budget of \$82,169 was adopted.

An Enrichment Fund has been established to help support the LGP programs. Proceeds from



**Dr. Martin Luther College teachers** who recently observed anniversaries are (left to right) Roger Klockziem, Judith Kresnicka, Arthur Schulz, Lloyd Huebner, Fred Barthel, Thomas Kuster, and John Micheel. Professors Bartel, Huebner, and Schulz have completed 40 years of service. Professors Klockziem, Kresnicka, Kuster, and Micheel have served 25 years.

cookbook sales will be placed in the fund. The LGP cookbook is available from the local caravans.

Lutheran Girl Pioneers serves over 7000 girls in 340 active caravans. The LGP headquarters are located at 1611 Caledonia St., La Crosse, Wisconsin 54603. Motto of Lutheran Girl Pioneers is "Loyal to

Christ."

Shirley Hess of Hartford, Wisconsin, is the chair of the LGP National Council. Barbara Wolff serves as national counselor and Judy Hansen as vice-national counselor, both full-time positions.

—James Mumm



## OWLS convention



Under the theme "Counting Our Blessings," 300 members of the Organization of WELS Lutheran Seniors (OWLS) met July 10-12 at the Midway Motor Lodge in La Crosse, Wisconsin, for their seventh annual convention.

Workshops were well attended as participants enjoyed travelogues, Bible study, heritage writing, special demonstrations on cooking, and various other presentations.

The location of the convention lent itself to interesting and scenic tours including a paddle boat cruise on the Mississippi River, a tour of a Norwegian settlement Norskadalen, a visit to a llama farm, and other points of interest.

In the business meeting, Richard Raabe of Milwaukee was installed as president and Gerhard Kirschke of Beaver Dam, Wisconsin, as president-elect, and Mrs. Ruth Hinnenthal of Minnetonka, Minn., as member-at-large. Mrs. Yvonne Frank of Oshkosh, Wisconsin, was re-elected secretary.

The closing service offering of over \$2000 has been sent to Peace Lutheran Church in New York City to aid its work with the homeless and needy.

Plans are underway for the next convention to be held in July 1991 in Illinois.

—Beverly Brushaber

## Lakeside LHS tours the West

Lakeside Lutheran High School from Lake Mills, Wisconsin, presented an outdoor concert at Shining Mountains, Bozeman, Montana, on July 3. The concert featured a variety of patriotic, sacred, and pop hit selections by the band, choir, and barbershop quartet.

Lakeside was on a 14-day, eight-city tour, highlighted by a five day stop at the Calgary Stampede in Alberta, Canada, July 5-9. The Warrior Band marched in five major parades and the a cappella choir sang at numerous WELS churches along the way.

In recent years the band and choir have made appearances in New York, Washington D.C., Florida, Wyoming, and Wisconsin.

—Ronald L. Kruse

## People do notice that WELS sticker

Traveling to a choir picnic this summer, my car stopped. A trip to some local farmer was the next step. It was raining so we started looking for our umbrella. We were startled to hear a tap on the front window. There stood a young woman asking if we needed help.

I explained what had happened and asked if there was a phone nearby. I also asked why she was out in the rain. She said she had noticed my car on the side of the road, but what really took her eye was my WELS sticker on the back. She decided to help.

She took us to her parents' home and after making the phone calls, we found out that her father

had been the contractor for our new church and that one of our members is his accountant. It was even nicer to find that this also was a WELS family.

What started out as a bad experience turned into a pleasant affair. I have since replaced my car but not my WELS sticker.

—MayBell Schultz



**The vacation Bible school at Siloah**, in Milwaukee's inner city, enrolled a record 295 children. "Our canvass team of 27 people knocked on 3000 doors," reported Pastor Keith Tullberg. "This personal invitation was the key to our enrollment." An evangelism team is following up on 104 non-member families who were served by the VBS. Eight adults are now enrolled in a Bible information class.



## School of Outreach is international

The fourth annual Evangelism School of Outreach, held at Wisconsin Lutheran Seminary June 24-29, hosted congregational representatives from 11 states and three foreign countries.

Attending from Canada were Pastor Douglas Priestap and lay representative Bill Barker from our mission congregation in Bolton, Ontario. In a note to the evangelism office Bill wrote, "It is refreshing to know our WELS evangelism 'corporate' group has as its focus the sinner as a person and not a statistic or number."

Coming from Kristiansand, Norway, were Harde and Birgit Johannessen, who attended to learn how they could develop a lay-led outreach program in their city which is about three hours from their small confessional Lutheran congregation. Harde, a photographer by profession, and Birgit plan to develop an evangelism slide presentation. While at the School of

Outreach they developed plans to reach unchurched people with lay-led small group Bible studies.

Pastor Stefan Sjoqvist represented his congregation in Uppsala and the Lutheran Confessional Church of Sweden and Norway. He developed plans for involving lay people in outreach, a door-to-door survey, and a witness approach appropriate for his situation.

During the week the participants attended classes on outreach, met daily with a staff consultant, and huddled to develop a five-year plan for outreach in their communities.

School of Outreach V will be held June 23-28, 1991, at Wisconsin Lutheran Seminary. Congregations interested in attending may write the evangelism office for further information. Space is available to host pastor and layman teams from 20 congregations.

—Robert Hartman

## Court upholds landlord's right

Recently the Northwestern Lutheran carried a news item about a landlord, Layle French of Marshall, Minnesota, who refused to rent to an unmarried couple. The state ruled that French was in violation of the antidiscrimination codes which protect marital status and ordered to pay \$1,100 in damages and penalties (9/15, p. 312).

The case ended up in the Minnesota Supreme Court. The court ruled just recently that the landlord had a right to refuse to rent to an unmarried couple because he believed they would be violating the state's anti-fornication law. In a 4-3 decision the court said that the two previous rulings in the

case were wrong.

In the majority opinion, Justice Lawrence Yetka asked, "How can there be a compelling state interest in promoting fornication when there is a state statute prohibiting it?" The judge maintained that "at the very least, before the state imposes sanctions on French, it must repeal the fornication statute."

French, a member of the Evangelical Free Church of America, has sold the house involved in the case and said he never intends to be a landlord again. The couple involved in the case have since married.

## Obituaries



**Theodor Bauer**  
1893-1990

Theodor Bauer, the oldest living WELS pastor at the time of his death, died at age 97 in New Ulm, Minn., July 29.

Born Feb. 17, 1893, in Zeeland, N. D., he graduated from Wisconsin Lutheran Seminary in 1919. He served congregations in Mission, White River, and Akaska, S.D.; Hettinger and Reeder, N.D.; and Echo, Smiths Mill, and Darwin, Minn. He retired in 1975 after serving 55 years in the ministry.

He is survived by his wife, Hulda; children Otto (Dorothy), Eileen (Murl Remmele; Pastor Hildebert (Elizabeth); Gerhard (Evers); and Dorothy (Pastor Norval) Kock; 25 grandchildren; and 58 great-grandchildren. Two sisters and one brother also survive.

Services were held at Courtland, Minn.

### Correction

A "not" was omitted from a sentence in the Northern Wisconsin District convention report. The sentence should read: "The delegates recommended that . . . Martin Luther Preparatory School not become a blended school with both general and preparatory tracks. . . ."

*p. 294 T.N.Luth. Sept. 5/1990*



### Isn't that Catholic?

I applaud Prof. Tiefel for finally saying what needed to be said years ago (But isn't that Catholic? July). The Wisconsin Synod, in its zeal not to be identified with Romanism, has leaned in the other direction in regard to worship. It has become woefully protestantized, from the wearing of black "Geneva" gowns to the abandonment of liturgical forms altogether in some congregations.

At a Reformation service in my former church I overheard a woman say, upon seeing the crucifix on the altar, "What kind of Catholic church is this?"

It never ceased to amaze me that the same people who thought chanting was Catholic would chant the liturgy right out of the Lutheran Hymnal Sunday after Sunday.

*Steven Rosendahl  
Fox Point, Wisconsin*

### Working mothers

I am compelled to respond to the recent articles "Kids are fun" (June 15) and "Memories forever" (July). The issue is mothers who work outside the home.

The ideal scenario has Mom at home tending to her domestic and childrearing duties full time. But God presents each mother with her own reality, and for many women reality is they must contribute to their families' income.

It is true that it is hard to hear second hand from the sitter about the delightful things your children do. And it is also true that mothers who work strictly to provide their kids with designer jeans would do well to prayerfully reassess their priorities.

For the sake of mothers who must work outside of the home, let us not always presume to know the heart and pass judgment. Rather, let us acknowledge sacrifice when we see it and give encouragement.

*Linda Bern  
Portland, Oregon*

### Pastors as counselors

Many of our pastors mean well and are very dedicated, but they seem to leave the seminary armed with everything except effective counseling skills.

Each of us, from time to time, needs to deal with a serious personal or family situation. Instead of receiving a specific plan of action, we get passages from Scripture. When your fishing boat suddenly fills with water in the middle of the lake, the last thing you need is someone reading to you about boat safety. What you need is a pail.

A saddened veteran pastor told me recently, "We're turning out pastors today who can neatly package doctrine A-Z, but they bring with them a 1950s approach to the family pressures and stresses of the '90s."

It's ironic that pastors wouldn't hesitate to go to a medical doctor, even of another faith, for physical pain, and yet are reluctant to send people to a counselor for emotional pain. Not all counselors encourage abortion or divorce.

A first step would be to make it mandatory for our pastors to take several courses in family counseling before they enter the field, with refresher courses for veteran pastors.

*James Schultz  
Loretto, Minnesota*

### Our liturgical tradition

I recently visited at a different church. I returned to my WELS congregation with an even greater appreciation for the Lutheran liturgy. What a joy to confess my sins and receive God's absolution. What a joy to hear his word in readings and sermon. What a joy to respond to God with praise and thanksgiving. The Wisconsin Synod has been blessed with a wonderful liturgical tradition. Let's never be tempted to turn away from it or water it down.

*Scott E. Jungen  
Sterling, Virginia*

### Write to the prisoners

The June 15 issue contained a letter from Matthew Baker, incarcerated in Muskegon, Mich., which touched me deeply.

There is a big, ripe mission field in our prisons, which can be served by many of our fellow-Christians who are elderly or housebound or unable to serve our Lord in other ways. They can correspond with prisoners.

Formal letters need not be written, and could even "turn off" the receiver. Prisoners would feel more comfortable with a letter-writer who corresponds in a simple, direct way.

Would it be possible for our prison chaplains to provide names with whom members could correspond? Corresponding with inmates would give many the opportunity to respond to our Savior's words, "I was in prison, and you visited me."

*Eleonore Cares  
Watertown, Wisconsin*

### Revising the creed

The article on the revisions to the creeds (May 15) refers to the words "according to the Scriptures" in the present version of the Nicene Creed and "in accordance with the Scriptures" in the proposed version. "According to the Scriptures" has long bothered me for the same reasons as those pointed out in the article. "In accordance with the Scriptures" is better, but not much. It is still ambiguous.

Why not use "as foretold in the Scriptures"? The article, in explaining the reason for the change, uses "the Bible foretold Jesus' resurrection." The author seemed to feel it advisable to use another phrasing to make clear just what the proposed phrase means. "Foretold" is unambiguous.

*Richard H. Engelmann  
Cincinnati, Ohio*

Letters between 100 and 200 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address, and daytime 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.



## NOTICES

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

### CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

The Board of Control of Wisconsin Lutheran Seminary is preparing to call a replacement for the faculty position vacated by Wayne D. Mueller. Voting members of the synod are invited to submit nominations for this position. Teaching responsibilities will be in the area of Systematic Theology and New Testament. Please submit names and pertinent information by Nov. 1 to the board secretary, Pastor Paul Manthey, 8419 W. Melvina St., Milwaukee, WI 53222.

### JESUS CARES PROGRAM

A new Jesus Cares program, a Bible class for people with special learning needs, will begin soon in the Kettle Moraine High School area. Interested volunteers or parents of students please contact Carol Zimmerman, 414/255-2038, or write Jesus Cares, WELS Center, 8420 W. Beloit Rd., Milwaukee, WI 53227.

## CHANGES IN MINISTRY

### PASTORS:

**Feuerstahler, Michael T.**, from St. Paul, Lake Mills, Wis., to Shepherd of the Hills, Inver Grove Heights, Minn.  
**Free, Keith R.**, from Peace of our Savior, New Carlisle, Oh., to Divine Word, Plover, Wis.  
**Kaesmeyer, Harris P.**, from Michigan Lutheran Seminary, Saginaw, Mich., to exploratory outreach, Germany.  
**Kassebaum, Jerry A.**, to Redeemer, Merritt Island, Fla.  
**Leerssen, William T.**, from Shepherd of the Hills, Duluth, Minn., to Petra, Sauk Rapids, Minn.  
**Lemke, Dennis R.**, from Shepherd of Peace, Norfolk, Neb., to Our Savior, South Shore/ St. Peter, Goodwin, S.D.  
**Lothert, Leroy H.**, from Zion, New Ulm, Minn., to hospital chaplain, Rochester, Minn.  
**Luplow, Jeffrey J.**, from Christ the Lord, Clearwater, Fla., to Zion, Monroe, Mich.  
**Schroeder, Winfried J.**, from Good Shepherd, Wolf Point, Mont., to St. John, Westaskiwin, Alberta, Canada

### TEACHERS:

**Bratsch, Lavonne**, from inactive to Trinity, Belle Plaine, Minn.  
**Carlson, Lisa**, to St. Matthew, Stoddard, Wis.  
**Grabitske, Patricia**, from inactive to Trinity, Belle Plaine, Minn.  
**Lemke, Laura**, from inactive to Zion, Monroe, Mich.  
**Pfamann, Karen**, from St. Andrew, St. Paul Park, Minn., to Gloria Dei-Bethesda, Milwaukee, Wis.

## ITEMS AVAILABLE

The following are available for the cost of shipping.

**PIPE ORGAN:** two-rank Verlinden, two 61-note manuals; 32-note pedalboard, flute and salicional unified, wired for 4' principal. Mrs. Ralph Fischer, 107 E. Lake Rd., Colgate, WI 53017; 414/628-1145.

## ITEMS NEEDED

**WORSHIP BOOKS,** The Lutheran Liturgy and The Lutheran Agenda. We're willing to pay modest fees for these books. Contact Pastor Kurt Uhlenbrauck, 230 Buysman Way, Grants Pass, OR 97526.

## CONFERENCES

**ARIZONA-CALIFORNIA DISTRICT,** teachers' conference, Nov. 8-9, Arizona Lutheran Academy, Phoenix, Ariz.

**SOUTH ATLANTIC DISTRICT,** teachers' conference, Oct. 18-19, Peace, Bradenton, Fla.

## WELS SPRING BREAKAWAY

Join us for the third annual WELS Singles cruise to the Bahamas April 1-5. Couples are also welcome. \$695 includes air fare from most major cities. Call Anne Thurber, 414/327-7000.

## CELEBRATING CHRISTIAN WOMANHOOD

Join us for a day of fellowship and ministry at the fifth annual "Celebrating Christian Womanhood" seminar Nov. 10, 8:30 - 4:00 p.m. Pastor Richard Stadler will speak on "How we beautify ourselves." Workshops will be presented by a variety of speakers. Pilgrim Lutheran Church, 3901 1st Ave. S., Minneapolis, MN 55409 612/825-5375.

## A CELEBRATION OF THE MUSIC OF PROF. JAMES ENGEL

You are invited to join in a service of thanksgiving for the music of the late James Engel, professor of music at Dr. Martin Luther College and former teacher at Fox Valley LHS. The third in a series of dedicatory events for the new Dobson pipe organ, the service will be held Nov. 4 at 4:00 p.m. at Mt. Olive, 930 E. Florida Ave., Appleton, Wis. A reception will follow.

## AUTHOR SEEKS WOMEN TO INTERVIEW

Author, writing book on post-abortion syndrome, looking for women who have had an abortion to share their stories about coping with guilt and finding peace. Anonymity absolutely guaranteed. If you would like to help other women coping with the devastation of abortion, please contact Kathleen Winkler, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975. You need give only your first name and telephone number (please include area code) and time of day you can be reached.

## NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

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

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary  
Mequon, Wisconsin  
Northwestern College  
Watertown, Wisconsin  
Dr. Martin Luther College  
New Ulm, Minnesota  
Martin Luther Preparatory School  
Prairie du Chien, Wisconsin  
Michigan Lutheran Seminary  
Saginaw, Michigan  
Northwestern Preparatory School  
Watertown, Wisconsin

## NAMES WANTED

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

**GREENWOOD, INDIANA**—Pastor David Dolan, 200 S. Serenity Way, Greenwood, IN 46142; 317/888-2928.

**LEXINGTON, KENTUCKY**—Pastor Erich Stuebs, 1560 Chadwick Dr., Lexington, KY 40515; 606/273-4827.

**LAS VEGAS, NEVADA**—Pastor Jerome McWaters, 2241 Chatfield Dr., Las Vegas, NV 89128; 702/254-8431.

**SOUTH RICHMOND, CHESTERFIELD COUNTY, VIRGINIA**—Pastor Jonathan A. Kuske, 5616 Swan Dr., Richmond, VA 23234; 804/674-0098.

## ADDRESSES

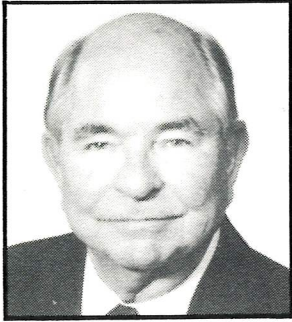
### PASTORS:

**Beckmann, Raymond**, 203 Stockton St. Box 125, Waco, NE 68460; 402/728-5329  
**Boeder, John C.**, Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480  
**Franzmann, Thomas B.**, 21 Camino Calma #5, Santa Barbara, CA 93109; 805/963-6937  
**Gates, Lawrence R.**, 4304 N. Sixth St., Wausau, WI 54401; 715/675-7447  
**Gronemeyer, Franklin A.**, N1210 Rich Rd., Watertown, WI 53094; 414/262-0327  
**Holub, Curtis J.**, PO Box 86, Helenville, WI 53137; 414/674-3307  
**Kneser, Thomas W.**, 3027 S. 99 St., West Allis, WI 53227; 414/541-5173  
**Knippel, Robert J.**, 500 E. Orchard Beach Lane, Rice Lake, WI 54868; 715/234-6031  
**Kuether, Lon P.**, 705 Maple, Stanton, NE 68779; 402/439-2207  
**Ray, Keith W.**, 429 S. Main St., Juneau, WI 53039; 414/389-2925  
**Rixe, Rodney H.**, 523 Forest Home Dr., Francis Creek, WI 54214; 414/684-7275  
**Schmeling, Steven J.**, 365 E. Madison St., Waterloo, WI 53594; 414/478-2422  
**Schwark, James W.**, 216 W. Florence St., Cambria, WI 53923; 414/348-6555  
**Thompson, Donald L.**, 1535 N. Grant St., Port Washington, WI 53074; 414/284-6501  
**Zak, Stuart A.**, 6636 W. Stevenson Ave., Milwaukee, WI 53213; 414/453-1419

### TEACHERS:

**Babinec, James M.**, Rt. 5 Northgate Est. Lot 41, New London, WI 54961; 414/982-5199  
**Becker, Edward**, 9198 Maryland Ave., Niles, IL 60648; 708/297-5898  
**Blauert, Mark**, 818 E. Alvarado #81, Fallbrook, CA 92028; 619/723-8318  
**Britton, Jodeen Dorr**, 43568-141 Arbor Way West, Canton, MI 48188  
**Cody, Richard E.**, 498 Grove St., Lomira, WI 53048; 414/269-4922  
**Dretske, James L.**, PO Box 106, Hoskins, NE 68740; 402/565-4545  
**Ebert, David A.**, 1033 Evans St. #8, Waupaca, WI 54981; 715/258-6195  
**Groening, Steven F.**, 6502 Newton Rd., Newton, WI 53063; 414/726-4543  
**Haag, Paul A.**, 1422 Emery Ct. Unit A, Longmont, CO 80501; 303/772-7008  
**Johnson, Daniel W.**, 3030 Eastland Blvd. #204, Clearwater, FL 34621; 813/797-5111  
**Johnson, Gregory**, Box 18, Bylas, AZ 85530; 602/485-2273  
**Kurth, Travis A.**, 2941 N. 19th Ave. #93, Phoenix, AZ 85015; 602/253-7169  
**Lagerman, Clifford L.**, 16832 Hwy Q, Mishicot, WI 54228; 414/776-1253  
**Markgraf, Daniel J.**, 810 Forest Dr., Mayville, WI 53050; 414/387-4043  
**Marquardt, Paul**, 8827 Seven Mile Rd., Caledonia, WI 53108; 414/835-4872  
**Martinson, Ronald J.**, 507 S. Fond du Lac Ave., Campbellsport, WI 53010; 414/533-8727  
**Miller, Patrick L.**, NELHS, Box 125, Waco, NE 68460; 402/728-5236  
**Nell, Christine M.**, 1025 Ninth St. N., St. James, MN 56081; 507/375-7337  
**Nelson, Jason M.**, 614 S. Ferry Dr., Lake Mills, WI 53551; 414/648-8218  
**Nelson, Joel A.**, S66 W14275 Janesville Rd., Muskego, WI 53150; 414/422-9560  
**Poetter, Chris C.**, 8951 Winston, Anaheim, CA 92804; 714/229-9404  
**Schaefer, Michael**, 3121 S. Garland Way, Lakewood, CO 80227; 303/985-5954  
**Schneck, Bryan A.**, GPO 968, St. John's, Antigua, Leeward Islands, West Indies; 809/461-2352  
**Schroer, Paul H.**, 890 Western Ave., Columbus, WI 53925; 414/623-1926  
**Steffan, Kurt J.**, 3603A N. 40 St., Milwaukee, WI 53216; 414/873-2129  
**Warning, Richard**, 149 Cora Ave., Fox Lake, IL 60020; 708/587-1301  
**Wilde, Michael**, Box 305, Cochrane, WI 54622; 608/248-3074  
**Voss, David J.**, 2638 N. Linwood St., Appleton, WI 54914; 414/730-1073





PEGGY HENNING

In August the 22-member steering committee of Lift High the Cross offering met in Milwaukee. At the meeting the committee reviewed the progress of the offering and adopted the 1991 schedule of events which will bring to a close the formal solicitation phase of the offering.

At the meeting Pastor Daniel Malchow, administrator for Communication and Financial Support, informally addressed the steering committee. His words consisted mainly of a review of the last ten years of mission offerings to the synod and a brief commentary on the record. I would like to share part of the report with our readers.

While giving for congregational purposes during the past ten years, he said, increased by 101 percent, the synod mission offerings increased by only 56 percent, about half that amount. Someone might argue that this is not all that bad. During this same period, however, the cumulative inflationary index was 86 percent. This "disappointing trend," said Malchow, "seen in WELS synod mission offerings is occurring in virtually every mainline Christian denomination."

"This is not stated as a satisfactory explanation or an acceptable excuse for the financial stewardship performance of WELS members, but it would be foolish to blind ourselves to the fact that the Wisconsin Synod, like other church bodies, is mirroring what is taking place in today's society. . . . The typical American today has a very materialistic attitude, and that mark of our society has not been lost on WELS Lutherans."

Malchow also sees a tug-of-war between synod mission offerings and the needs of the local congregation. "Many WELS congregations," he pointed out, "are experiencing serious financial problems. Some congregations have accumulated deficits of well over a hundred thousand dollars.

"In my estimation," said Malchow, "this is the prime cause for the slowdown in synod mission offerings. I do not believe that the current situation results from disenchantment or disagreement with the manner in which the synod is carrying out its mission and ministry."

Recently another stewardship executive, Richard L. Engdahl of the Missouri Synod, delivered a paper in another forum dealing with the same issues. A major part of the problem in the Missouri Synod, Engdahl said, is the breakdown of the unified budget. The unified budget is as common in the Wisconsin Synod as it is in the Missouri Synod.

So we listen in as Engdahl cites five reasons for the breakdown. One: There is little joy in giving to a common pot. Two: The generation of the 60s and 70s, distrustful of institutions, whether religious or governmental, wants to decide for themselves who gets their money and for what purpose. Three: The unified budget did not increase offerings enough to fund the programs of the local congregation. Four: Lack of information cooled the excitement of supporting overseas missionaries. And five: The unified budget was perceived as closely related to "taxation without representation."

Whatever the causes for the decline in mission offerings in the synod, the situation is serious and must be resolved. It is curious that the decline in mission offerings began in earnest about the time the longest sustained period of prosperity in recent history began. It is a puzzling fact that the church has never fared well in times of prosperity. In the last 50 years, for example, people gave the highest percentage of their income during the depression years.

Perhaps, gentle readers, it is time for reflection, for prayer, and for rededication. Let these Sundays in this fall mission festival season find us with ready ear, open heart, and a generous purse. The church, under God, will survive prosperity.

James P. Schufer



# New kids on the block

by Gregory L. Bey

**H**aving a young daughter who loves to listen to the "Top Forty," I know that "New Kids on the Block" is the name of a popular singing group. It's also an old saying that has had new meaning for us these past few months.

On March 6 my family and I arrived in Jakarta, Indonesia, as a new missionary family. Talk about being "new kids on the block!" We did not know any of the language and not much more about the customs. All we knew was that it was the Lord Jesus who had led us to this land.

When we arrived we were met by missionaries Bruce Ahlers and Gary Schult. After a precarious car ride through the streets of Jakarta, we arrived at the Schults' home where we met our new "family," the wives and children of the other missionaries. Immediately my wife and I became "Aunt Connie" and "Uncle Greg" and our children acquired seven new "cousins."

We were also introduced to some new foods. When Jan Schult gave me an Indonesian fruit called rambutan, I thought she was passing me a bowl of hard boiled eggs.

Thanks to Jan and Barb Ahlers, we had a number of houses to look at. They had done an excellent job of scouting for us. Within a week we were in a new house, beginning to make it our new home.

Our oldest daughter was also enrolled in her new school, meeting new classmates. Our two younger daughters soon had new friends in the neighborhood.

Since our children are literally the "new kids on the block," all the neighborhood children are quite curious. In our neighborhood we are the only *orang asing*, or foreign family. We are stared at, studied, touched, and even pinched occasionally. But the warmth and friendliness of our new Indonesian friends have made us feel welcome.

Once settled in our home, we began the ordeal of learning a new language. I remember the day I tried to tell Pastor Pandji, our national pastor, to "have a good time" on his vacation to his homeland of Bali. What I really said was that he should "have a great river." Or the time I wanted to tell the neighborhood



chairman that I was invited here by the Lutheran Church of Indonesia, and I said they "shrimped" me here.

We struggle on, working each day with a language helper, then hitting the streets to practice, practice, practice. If all continues on schedule, I will be able to assume my new duties as teacher at the Bible institute/seminary in February. I will also begin to work with the leaders of the national church, Gereja Lutheran Indonesia, advising them in the field of gospel outreach.

But we are not the only "new kids on the block." Pastor Ahlers, along with Pastor Howard Festerling, started our full-time efforts here only twelve years ago.

Gereja Lutheran Indonesia (GLI) is the new kid on the religious block. They are a small voice of about 200 souls proclaiming the good news of Jesus to a land of 190,000,000 people, most of whom do not know our loving Savior.

These past few weeks have been an exciting time for this tiny church, which has only one ordained pastor, five congregations, and three preaching stations. Four of the seminary students serve as evangelists in addition to their studies, raising the number of evangelists to six. Soon a young man from the island of Bali will be coming to study at the seminary.

This southeast Asian nation is the fifth most highly populated country in the world. Eighty-five percent of the people of Indonesia are Islamic. Hinduism, Buddhism, and Christianity are also represented in varying degrees. Maybe WELS and GLI are "new kids on the block" in Indonesia, but their presence is being felt as the Lord blesses our evangelism efforts.

Many of our friends have assured us that we have been in their prayers since we left the States. These prayers have been and are still being answered. Keep on praying for us, for the other missionaries and their families, for your sister church, Gereja Lutheran Indonesia, but especially for the continued success of the gospel as the "new kids on the block" shout with joy the message of Jesus Christ.

*Gregory Bey is a missionary in Jakarta, Indonesia.*