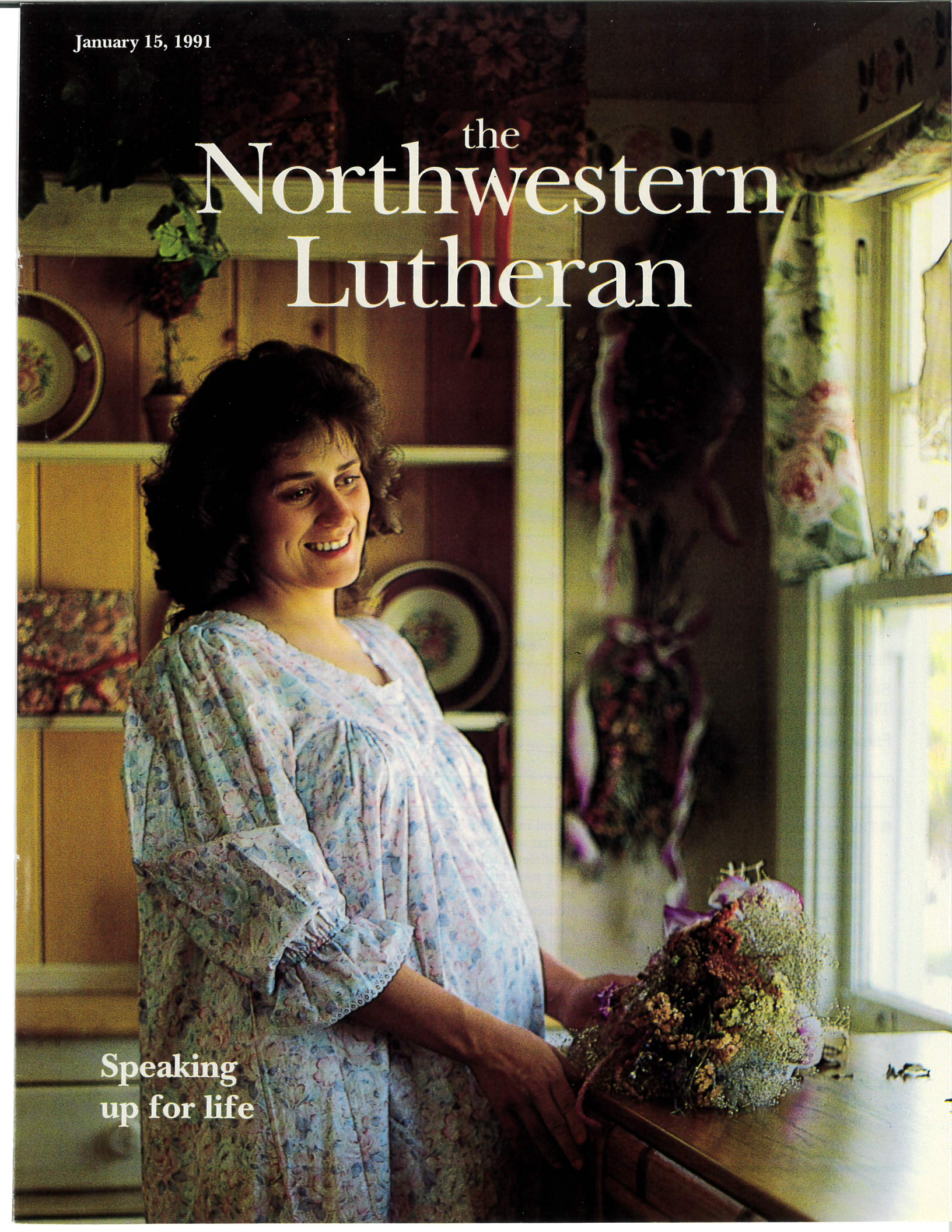


January 15, 1991

the Northwestern Lutheran

Speaking
up for life



FEATURES

Speaking up for life by <i>Glen A. Schaumberg</i>	24
THE LUTHERAN HOME	
Caring for souls by <i>Dorothy J. Sonntag</i>	26
CHRISTIANITY, CULTS, AND WORLD RELIGIONS	
The Muslims by <i>Roland C. Ehlke</i>	28
Great! That's just what I've been looking for by <i>Joel C. Gerlach</i>	40

NEWS

International students at MLS • First annual conference on Christian ethics held • Help at hand for called workers and their families • NPH honors three editors • The Bible in 365 readings • Southeastern Wisconsin and Western • Wisconsin Districts news	30
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DEPARTMENTS

A WORD FOR TODAY	
Me? A sacrifice? by <i>Richard E. Lauersdorf</i>	23
THE BEATITUDES	
Blessed are those who are persecuted by <i>Fredric E. Piepenbrink</i>	33
EDITORIAL COMMENT	
Reflections on an election by <i>Carleton Toppe</i>	34
LETTERS	35
SPEAKING MY MIND	
The most important profession by <i>Rolfe F. Westendorf</i>	36
FROM THIS CORNER by <i>the editor</i>	38

FORWARD

■ This year marks the tenth anniversary of WELS Lutherans for Life. The organization, begun to offset the growing number of abortions, has since broadened its scope to include a number of life issues. Glen Schaumberg, who writes about WELS LFL's beginnings and future plans, was involved in the planning for the first counseling center and served on the the first board of directors. He now is an advisory member of the national board. Don't miss "Speaking up for life" on page 24.

■ Another organization concerned about life issues is the Lutheran Home. This agency has experi-

enced rapid growth in recent years, so that now it includes a number of facilities and services extending over two states. A visitor to any of its locations will note the love and dedication of the staff members who carry on a 92-year tradition of care. The first of two articles about the Lutheran Home begins on page 26.

■ This issue marks the final article in the series on the Beatitudes. We thank Fredric Piepenbrink for his contribution. A new series, a study of Amos written by James Aderman, will begin Feb. 1.

DJS

*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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Me? A sacrifice?

by Richard E. Lauersdorf

Therefore I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God (Romans 12:1).

Sacrifice. What a total word it is, leaving no room for "maybes" or "mights." No leeway for "now you do" and "now you don't." Somehow, half-way efforts and half-hearted attempts just don't fit that word "sacrifice."

Look at Calvary. That was no half-way sacrifice stretched out on that awe-full hill. That was God's Son completely given by a God of total and complete love. Now our grateful response is to run in a similar vein.

What?

What kind of sacrifice does God desire from us? Paul's answer almost takes our breath away. "Offer your bodies," he says, "as living sacrifices . . . to God." Of course, when he says "body," he means me and all that I am. Everything I am and have is to be offered willingly to God. God wants me, period!

Me? A sacrifice? Is that how it went this past year? Was it really, "Take myself and I will be, ever, only, all for thee?" Did I tell him, "Take my moments and my days," but then came a few snowflakes, a little rain-fall, a late Saturday evening, a summer vacation, and I had some trouble finding 60 minutes of worship time for him? Did I sing, "Take my will and make it thine," but then there was that pet sin which had worked its way into the fabric of my daily life; that anger, envy, gossiping, greed, and it became, "Keep your fingers off, Lord. There your will and mine part company?" Did I vow, "Take my hands, my feet, my voice, my lips," but then sidestepped with, "Lord, you know I've done my share and how busy I am. Besides, why don't the others do something more?" And we haven't even said a word about "my silver" and "my gold."

Me? A sacrifice? You must be mistaken, Lord. That's not quite what I see when I look back at my life last year in closer detail. Maybe a bit here and a bob there. A short burst here and a slow crawl there. But me, totally, all the time, Lord, is that really what you wanted?

Why?

That's the main question, isn't it? If we are convinced about the "why," then the "what" will follow. Why should I serve my church and spend all that time when so many seem to do so little? Why should I think about preparing for the teaching or preaching ministry when so many other careers seem to demand so much less of me and offer so much more for me? Why should I save myself for my marriage partner when all around me others are moving from partner to partner and seemingly with so much pleasure? Why should I show concern for my family, my church, my country, my world, when others laugh at what it seems to cost? Why should I be concerned about what God wants when it's much easier and pleasing, at least so it seems, to do what I want? In short, why should I offer myself as a living sacrifice to God?

Do we need to ask? Don't we know? Yes, but oh how we need the constant reminder. Nobody can force us into offering ourselves more fully to God. Nobody can whip us into more fervent service for him. There's only one way service comes, only one force that can make us want to be living sacrifices for our God. Paul says it with one little expression in our verse. "In view of God's mercy," he says, and with that phrase takes us right to the foot of the cross.

For me God's Son felt the rough wood of the Bethlehem crib and the even rougher wood of the Calvary cross. For me he was wrapped in swaddling clothes and weighed down with sin's sordid load. For me he sweat drops of blood in Gethsemane's dust and sighed life's last breath in Golgotha's darkness. For me he paid sin's debt in full, pushed open heaven's door, prepared an eternity filled with joy. For me! All this for me!

Now what will my response this year be "in view of God's mercy"? God help it be, "Me! A sacrifice!"



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin, and the synod's first vice-president.

Speaking up for life

by Glen A. Schaumberg

No other word than shock could describe the feelings of millions of Americans who awoke to find that seven Supreme Court justices had opened the doors to wholesale abortion. That ruling is the *Roe vs Wade* decision of January 22, 1973.

Since then, more than 25 million unborn children have been swept away to their deaths, the victims of abortion on demand. Nearly ten percent of our nation's population has been sacrificed to death by abortion.

No issue has served to divide our country more in this century than the abortion issue. Peter Jennings hosted a television show a few months ago which labeled abortion "The New Civil War." It is indeed that explosive. If our country was willing to fight a war to give slaves their freedom, certainly it is worth a fight to give the unborn their right to life.

Rather than piously wringing hands, a group of WELS Lutherans from St. John of Libertyville, Ill., began in the mid-70s to plot a strategy to address the abortion issue. Educating members of their congregation led to educating others. Informative meetings led to forming a committee to explore Christian ways to counteract the onslaught of death to the unborn and to the birth of Lutherans for Life. (The name has been changed to WELS Lutherans for Life to distinguish it from the pan-Lutheran organization which also uses the name.)

After hours of discussion, an approach emerged in the form of a pregnancy counseling center. On Jan. 22, 1981, the first center was dedicated in Palatine, Ill.

The pregnancy counseling center approach is in harmony with an action of the Wisconsin Synod at its 1979 convention which resolved, "That we encourage our membership to express their concern and compassion for distressed pregnant women by sup-

porting the development of alternatives to abortion programs which are consistent with God's word."

That resolution served to confirm the plans to open a pregnancy counseling center. Yet there were fears expressed as a new type of ministry was initiated. This was new territory for the WELS.

Three people who were deeply involved in the organizing of WELS LFL are Larry Marquardt, Helen Stippick, and Robert James Voss. Marquardt is the "founding father" of WELS LFL. Stippick is the "nurturing mother," and the spiritual shepherd was Pastor Voss of St. John.

The "street ministry" that began in Palatine spread from one area of the WELS to another. Add the Wisconsin cities of LaCrosse, Milwaukee, Fond du Lac, and Appleton to Livonia, Mich., the Twin Cities, San Jose, Calif., and the picture emerges. Concerned WELS members repeated the Christian approach developed in Palatine so that now there are 24 chapters with 22 pregnancy counseling centers operating in six states.

The growth is glorious because these centers collectively help over 7000 clients each year. That also means 14,000 mission prospects, half not yet born. Hundreds of counselors put their hearts on their sleeves and their faith on the line as they bring God's word of life week after week.

As the number of centers grows, women facing unwanted pregnancies find a haven of hope. Dedicated Christian counselors listen to the outpouring of life's troubles and offer Christian solutions. Instead of death by abortion, life for babies is encouraged. Love, help, and life replace fear, helplessness, and death.

Through Christian counseling, a message of sin and grace, law and gospel, can bring spiritual matters into focus. The result is souls saved for time and

*“Speak up for those who cannot speak for themselves,
for the rights of all who are destitute.”*



for eternity. Collectively it is estimated that 40,000 clients have sought help at our centers. Thousands of children are alive today because of the efforts of WELS LFL. Many babies have also received the water of life through baptism.

Ten years ago WELS LFL was operating on a shoestring. However, the Lord blessed the effort far beyond the limited vision of its founders. In 1983 a national board was elected to oversee the growing movement. A fulltime national director, Pastor Robert Fleischmann, was called in 1988 and a director of advancement, Pastor Roger Zehms, in 1990.

The scope of the work has widened. The first urgent concern was addressing the abortion issue. Now WELS LFL is concerned also with other life issues, such as infanticide and euthanasia. The counseling ministry has also expanded to address the problem of post-abortion syndrome. Millions of abortions cause millions of guilty consciences, often leading to devastating results. Counselors bring the loving word that the Lord forgives.

“Homes for mothers” is another project being considered. This would be one more Christian response to human need. Another area of ministry being considered is suicide prevention, using our centers and their hotlines.

WELS LFL has addressed the “living will” issue and is offering a “Declaration on Life” to assist our members in making provisions that reflect our Christian faith. Copies are available through the national office (see notice on page 37).

The logo of WELS LFL has changed through the years to reflect the growing list of life issues. Both ends of human life are in jeopardy today and the middle is being threatened. Pro-life concerns are wider than the abortion issue.

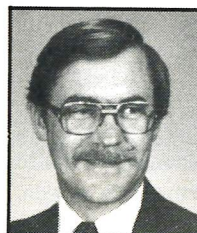
From the beginning WELS LFL has held annual

conventions. Major players in the pro-life movement have graced the list of keynote speakers, names such as John and Barb Willke of National Right to Life, US Surgeon General C. Everett Koop, and James Bopp, general counsel of National Right to Life. The WELS LFL newsletter, “Beginnings,” has helped to promote the pro-life cause. A well-stocked audiovisual library offers free access to a wealth of materials produced by the pro-life movement.

The right to life movement is much wider than WELS LFL. There are Right to Life groups in every state. There are Baptists for Life, Presbyterians for Life, Methodists for Life, and other church-related groups. There are more pregnancy counseling facilities than there are abortion clinics.

What has made our WELS ministry unique is that we are united not merely in a cause, but in a faith. Our chapters and centers are supported and staffed by WELS and ELS members. Our efforts are putting our Christian faith into practice in an effective way. There are probably few other church bodies that could assume that every one of its clergy agrees that abortion is a moral issue and elective abortion is capital punishment against the unborn.

Together as brothers and sisters in Christ the members of WELS LFL are attempting to carry out the command of the Lord who said, “Speak up for those who cannot speak for themselves, for the rights of all who are destitute. Speak up and judge fairly; defend the rights of the poor and needy” (Proverbs 31:8,9). Remember these words as you remember the work of WELS Lutherans for Life.



*Glen Schaumborg is pastor
of St. Matthew, Niles, Illinois.*

Caring for souls

by Dorothy J. Sonntag

Concerned about the welfare of orphaned children and the aged, in 1898 Sophie Boessling donated \$4,000 and a plot of land in Belle Plaine, Minn., to build a home to provide for the physical and spiritual care of the needy.

From a building for 22 residents, the Lutheran Home has grown to a complex of facilities throughout Minnesota and Wisconsin ministering to people who are aging, developmentally disabled, or mentally ill, and offering a variety of social services.

In addition to the home in Belle Plaine, which now houses several hundred residents, the association operates a large complex in River Falls, Wis., with retirement apartments, a day care center, and a nursing home; an assisted living center in Mankato, Minn.; and three group homes in western Wisconsin. The social services division offers Christian counseling at nine offices in Minnesota and Wisconsin.

Overseeing all the facilities—and exuding friendliness, warmth, and Christian concern—is chief executive officer Pastor Robert W. Schlicht. A down-to-earth man, “Pastor Bob” is more likely to talk about his ability to repair a roof than about the honors he has received in the health care field, including being named distinguished administrator of the year in



The Lutheran Home, Belle Plaine, Minnesota

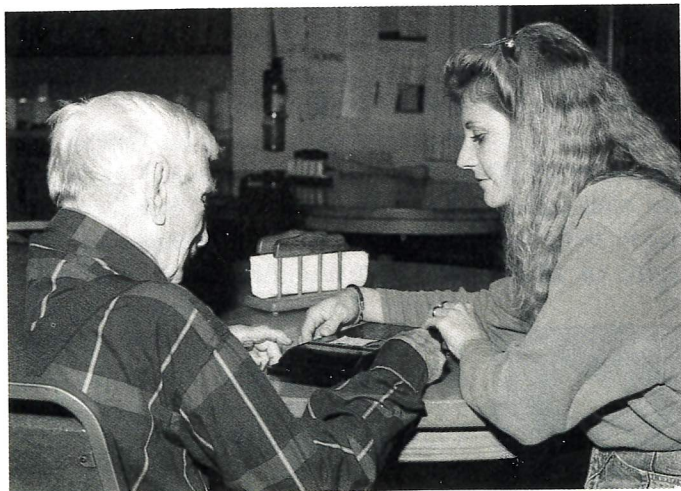
1985 by the American College of Health Care Administrators (ACHCA). He also was a special advisor to the White House Conference on Aging and a representative to the World Conference on Aging and the International Federation on Aging.

Located about an hour's drive south of the Twin Cities, the Lutheran Home: Belle Plaine provides physical and spiritual care to 128 aging and 52 mentally retarded residents. There are also four retirement apartments.

The home has its own print shop which produces a variety of educational materials. Perhaps its best known publication is *LinkAge*. The quarterly newsletter, which devotes most of its pages to Christian family counsel, is sent to over 50,000 homes.

Besides being the town's largest employer (the home has over 200 on its staff), the Lutheran Home offers a number of services to the citizens of Belle Plaine. The agency provides the food for the community's Meals-on-Wheels program and offers physical therapy, dental care, and even barber and beauty shop services to those who cannot easily negotiate steps. The home also sponsors support groups, seminars, programs in health screening, CPR and first-aid classes, nurse aide training, and university credit courses.

Administrator of the Belle Plaine facility is Lois Dahlke. The first woman in the state to be a licensed nursing home administrator, she and Schlicht were the first long term care facility managers in Minnesota to be certified by ACHCA, a credential held by only about 200 nationwide. “Mrs. Dahlke



PHOTOS BY LUV PHOTOGRAPHY

Staff members work individually with the residents of the Hope division, which serves mentally retarded adults.



A volunteer serves refreshments to residents of the geriatric division during a social hour.

brought an unprecedented level of expertise to the home," says Schlicht, "and has earned the respect accorded her. She makes it clear that tender loving care is more than a clinical term."

The Hope division, begun in 1980, provides a homelike atmosphere for 52 mentally retarded adults. A structured program is planned for each resident's educational, physical, and spiritual care.

Walter Zimmermann, who has served the Lutheran Home in a variety of capacities, currently is director of the Hope division. "Our residents are happy and kept busy," he says, "and they're given spiritual food. Many have multiple diagnoses—they're retarded as well as having physical disabilities—so taking care of them is not always



Robert Schlicht, chief executive officer of the Lutheran Home, with Lois Dahlke, administrator (left), and Barbara Vathauer, facility services coordinator.



The Lutheran Home offers its services to the citizens of Belle Plaine. Occupational therapist Nancy Heinle helps a burn victim regain use of his injured hand.

an easy job.

"The staff here is dedicated and hard-working. They love the residents," says Zimmermann. "It's neat to hear staff people talk in a very matter-of-fact way about things they do over and above what they're paid for. That's what makes the Lutheran Home what it is. It has a 92-year tradition of care."

The agency's social services division has grown in recent years. In addition to Belle Plaine, Christian counseling is available in St. Paul, South St. Paul, Red Wing, Burnsville, New Ulm, and Mankato, Minn., and in Prescott and Osceola, Wis. A wide range of services is offered, including individual, family, and crisis pregnancy counseling, foster care, and adoption services. The staff also offers educational consultation services to WELS schools and provides presentations, workshops, and retreats on a variety of family-related topics.

Until 1972 ownership of the Lutheran Home was vested in the Wisconsin Synod. In that year ownership was transferred to an association of WELS congregations. Currently 150 congregations across the nation are members.

"We're thankful for the people who are interested in what we're doing," says Walt Zimmermann, "and who have supported it with their dollars and their prayers and their interest over the years."



Dorothy Sonntag is assistant editor of the Northwestern Lutheran.

The Muslims

by Roland Cap Ehlke

The current Iraqi crisis has once again focused global attention on the Middle East. Along with modern oil wealth, that corner of our planet boasts the cradle of civilization, the backdrop for Bible history . . . and the birthplace of the world's second largest religion, Islam.

With some *one billion* followers, Islam is second in numbers only to the combined branches of Christianity. And with the weakening of atheistic communism, Islam represents the greatest single challenge to the Christian faith as we approach the year 2000.

Islamic resurgence

Although we tend to think of Islam in connection with the Middle East, less than 20 percent of today's Muslims live in the Arab world. The largest Islamic community is in Indonesia, and much of Africa is Muslim.

What may be especially startling and unsettling to Westerners, however, is the Muslim invasion of the West. France and Great Britain, for example, have over 2.5 million Muslims each. Many of them are Turks, Indians and Pakistanis who work in these European countries.

An article from the Washington Times, "Global Resurgence of Islam" (August 21, 1989), contrasts the new surge of Islam with the decline of much of the West:

In West Germany . . . Turkish doctors, to support large Moslem families, work overtime aborting German women in a country where the average couple has but one child. At 60 million now, West Germany's population is expected to fall to 40 million in the new century. Berlin alone has 300,000 Moslems.

In the U.S.S.R., Moslems number 50 million and are the fastest growing segment of the population, while the average Russian woman has five abortions.

There are between 6 and 7 million Muslims in the U.S., including many blacks. The Los Angeles area *alone* has some 400,000. That's about the size of the entire Wisconsin Evangelical Lutheran Synod.

Many names coming from Arabic have various English spellings. Some examples are: Madinah (Medina), Makkah (Mecca), Muhammad (Mohammed), Muslim (Moslem), Quran (Koran), Sura (Surah). This article follows the usage of the Islamic Affairs Department of Saudi Arabia.

Muhammad and the Quran

This aggressive, dynamic, and growing faith traces its roots to the prophet Muhammad (A.D. 570-632). Born in Makkah in southern Saudi Arabia, Muhammad tended sheep and camels as a youth, and later became a caravan merchant.

Having a strong religious bent, Muhammad would go out to a desert cave to fast and meditate for days at a time. On one such occasion, he claimed, the angel Gabriel appeared to him and related a message he was to share with the world.

This revelation was followed by numerous others for a period of twenty years. These "revelations" make up the chapters, called "Suras," of the Muslims' holy book, the Quran.

Muslims consider this book God's word. Like the Bible, the Quran teaches there is only one God. (The Muslim word for God, Allah, is related to the Old Testament Hebrew term El.) But it denies the Trinity.

It's clear that Muhammad had some knowledge of Christianity, perhaps gathered during merchant encounters with Arabian Christians. Yet it appears to have been a distorted knowledge. For example, the Quran depicts the triune God in this way: "And when Allah saith: O Jesus, son of Mary! Didst thou say unto mankind: Take me and my mother for two gods beside Allah? he saith: Be glorified! It was not mine to utter that to which I had no right. . ." (Sura 5:116). Mary is seen as a person in the Trinity.

Muhammad spoke of himself as the last and greatest in a line of prophets that included Moses and Jesus. The Quran has much to say about heaven and hell. Yet it teaches a work-righteousness and asserts that on judgment day people will be judged on the basis of their deeds.

As a matter of fact, it denies the very source of forgiveness, the crucifixion of Jesus: "They slew him (Jesus) not, but it appeared so unto them; and lo!

those who disagree concerning it are in doubt thereof; . . . they slew him not for certain" (Sura 4:157).

To Muhammad, then, Jesus "was only a messenger of Allah" (Sura 4:171), and not the eternal Son of God and Savior of the world.

Tragically, Islam's prophet flew in the face of biblical revelation, to which he claimed to have added the final word. For the Bible asserts, "But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned!" (Galatians 1:8)

The Five Pillars

Islamic life centers around "the Five Pillars." Islam means "submission" and a Muslim is one who submits to expressions of Allah's will.

1. The Creed (Arabic, *Shahada*). "There is no God but Allah, and Muhammad is his prophet." Each Muslim must say this at least once in his lifetime. In reality, devout Muslims say it many times each day.

2. Ritual prayer (*Salat*). Prayers are said five times each day: at sunrise, noon, mid-afternoon, sunset, night. These prayers contain verses from the Quran, are recited in Arabic, said facing Makkah, and may be offered almost anywhere. On Fridays Muslims are to worship in the mosque.

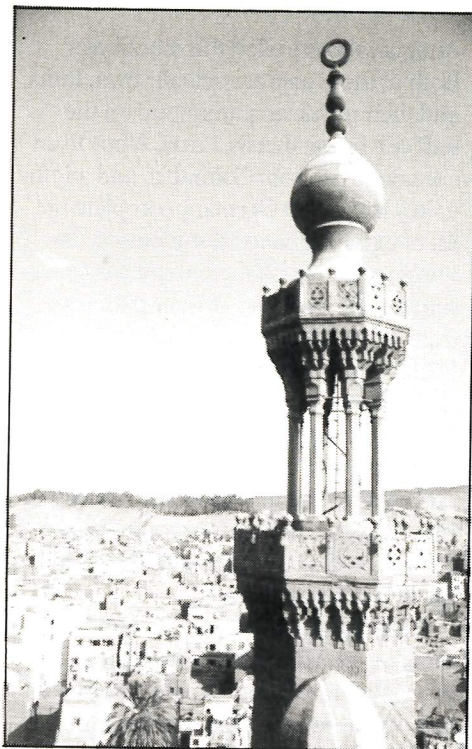
3. Almsgiving (*Zakat*). Muslims are required to give 1/40 (2 1/2 percent) of their possessions wherever most needed, such as to the poor, debtors, slaves.

4. Fasting (*Sawm*). During the month of Ramadan, Muslims abstain from food, drink, and sexual relations from sunrise until sunset. This is considered a method of self-purification. The Muslims use a lunar calendar, so Ramadan rotates through the various seasons.

5. Pilgrimage (*Hajj*). If possible, each Muslim is to make a pilgrimage to Makkah during his lifetime. This includes a visit to Muhammad's tomb in Madinah, 260 miles north of Makkah. Every year some 2 million Muslims from around the globe make the *hajj*.

Some regard the *jihad* as a sixth pillar. The basic meaning of this word is "struggle for the faith." It has often been seen as a fight against unbelievers.

Muslims and Christians



Minarets, from which the call to prayer is made, are a part of mosques. Like this one in Cairo, Egypt, they dominate the skyline of many Middle Eastern cities and are increasingly seen around the world.

Throughout the centuries, the relation between Islam and Christianity has been a struggle. Within a hundred years after the prophet's death, Muslim armies had conquered Spain and penetrated into France, only to be stopped at the battle of Tours in 732. We think also of the Crusades to win the Holy Land back from the Muslims. In Martin Luther's day the Turkish Muslims menaced Europe from the east, moving the Reformer to write the hymn "Lord, Keep Us Steadfast in Thy Word" as a prayer against the threatening Islamic armies.

Today the struggle continues. It is not to be won with arms or money. Rather, the victory lies in the word of God and prayer.

If indeed the Quran is a further revelation from God, then it ought to fulfill the Bible. Instead, as we have seen, the Quran contradicts God's word.

Islam is a simple, appealing faith. It does not make the difficult demands that Christ does, such as, "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48). But, then, it doesn't offer a Savior either.

Interestingly, the Quran urges Muhammad himself, "Ask forgiveness of thy sin" (Sura 40:55). Yet nowhere does it mention sin in connection with Jesus! The Quran offers a fallible prophet who lies buried in Arabia. The Bible presents a sinless Savior who has conquered death.

It behooves Christians to know something about Islam. Perhaps we should even do some reading in the Quran, so that we might better understand the Muslims.

Above all, let us submit to, serve, and proclaim him who "was delivered over to death for our sins and was raised to life for our justification" (Romans 4:25).

Further reading: *Sharing Your Faith with a Muslim* by Abdiyah Akbar Abdul-Haqq; *Handbook of Today's Religions* by Josh McDowell and Don Stewart.

Next: The Baha'is.

Roland Cap Ehlke is an editor at Northwestern Publishing House.

International students at MLS

Michigan Lutheran Seminary is experiencing an interesting change in its student body. The change is in the area of origin of MLS students. The general fabric of the student body hasn't changed. The bulk of the students still comes from Michigan, Ohio, and Indiana. Two thirds of the student body live far enough away from campus that they reside in the dormitories; one third is close enough to commute. Some students still come from the East Coast, the South, and states west of Lake Michigan. What is changing is the number of students at MLS with international home addresses.

Beginning seven years ago, the MLS office got used to mailing grade reports to Colombia. Then Antigua, Indonesia, Zambia, Germany, and Switzerland were added. This school year sees the addition of Taiwan, St. Lucia in the Caribbean, and, in a secondhand way, India.

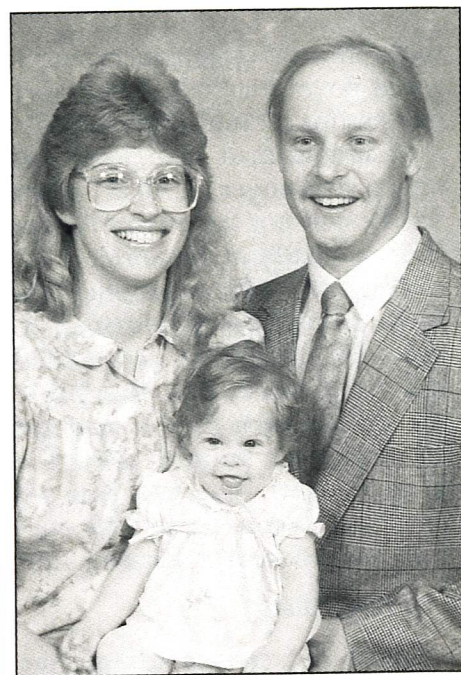
Three students, two girls and a boy, from our sister church in Taiwan started as students at MLS in August. Two boys from St. Lucia, served by our mission in

Antigua, also enrolled this school year. Both of these boys are actually from India, and their physician parents are on the staff of a hospital in St. Lucia. A boy from Canada, a girl from Colombia, and another boy from West Germany complete the list of new international students to the seminary family. Of the ten international students on campus this year, seven are from lay families; three are the children of WELS missionary families.

The prep school is convenient for students from a great distance. It is within twelve miles of an international airport and close to the federal office in Detroit that monitors the temporary residency for international students studying in the North Central states.

Through the international students on campus, the MLS family is learning in a very practical way that Christ's salvation is truly for all people. They are learning that it is important for Christians to "become all things to all men" so that by all possible means we might save some.

—William Zeiger



Joel Spaude was ordained and commissioned missionary to Zambia, Africa, on Sept. 16 at St. Mark, Watertown, Wis. Spaude completes the two-man team which serves over 800 members in 14 congregations scattered throughout the Eastern Province. Spaude is accompanied by his wife Brenda and their daughter Ashley.

First annual conference on Christian ethics held

A conference on Christian ethics and the contemporary world was held in Milwaukee Nov. 11-13 on the Wisconsin Lutheran College campus. Slated as the first annual conference to be sponsored by the college's Institute for Religious and Human Studies, it was called "Contemporary ethical issues and the Christian response."

Forty participants, including physicians, pastors, nurses, teachers, biological researchers, business men and women, and parents were present. Many of these WELS members must make ethical decisions or counsel people who are facing dilemmas regarding end-of-life decisions or choices related to birth control, sterilization, or euthanasia.

"This conference and the issues with which we deal are not mere intellectual exercises," noted Dr. Rolf Wegenke, administrator for the State of Wisconsin's Department of Economic Development, in

the keynote address. "It is important—eternally important—that we 'get it right.' And 'getting it right' involves not our intellect or cleverness, but God himself."

End-of-life decisions were the topic of presentations by Pastor Robert Fleischmann, national director for WELS Lutherans for Life, and Dr. Janet Lindemann, assistant professor of family medicine at the Medical College of Wisconsin. Dr. Terry Gueldner, a surgeon, and Linda Phelps-Golembiewski, R.N., led discussions on Christian perspectives of health care dilemmas.

Dr. Peter Fraser of WLC offered criteria for Christians to judge films, and Dr. Thomas Eddinger, biology professor at Marquette University, led a session on the moral problems associated with biotechnological advances.

Rolf Westendorf, pastor at Siloah, Milwaukee, presented a paper on "Today's children—a lost generation."

The nurturing of children, he said, "is the most critical ethical problem we have today. A sermon on Mother's Day is no longer sufficient. Every congregation needs a family ministry."

"We Christians are going to be wrestling and struggling with ethical questions for years to come," said Pastor Wayne D. Mueller, administrator for the synod's Board for Parish Services, in the closing address. "We need to dig into the word daily, for ourselves, our family and friends, and for the ethical situations that will undoubtedly occur."

Participants agreed the conference should continue on an annual basis, and many had suggestions for future conference topics.

Several of the papers presented have been reproduced in a booklet and are available through Dr. John Bauer, vice-president for academic affairs at WLC and director of the conference.

—Vicki Hartig

Help at hand for called workers and their families

The November-December issue of *Outreach*, a bimonthly publication of the Lutheran Women's Missionary Society, reports on the activities of a recently-established committee of the synod, the Committee on Counseling for Called Workers.

The purpose of the nine-person committee is to research and develop programs which will assist the called workers of the synod, their spouses, and their families in their personal and professional lives.

The special committee appointed by the Special Ministries Board with the approval of the Conference of Presidents consists of Pastor Dean Anderson; Mrs. Barbara Gurgel; Teacher Donald Helwig; Prof. John Johnson; Pastor Kenneth Lenz, committee chairman; Teacher Jack Minch; Prof. Roger Olson; Teacher Anita Rupprecht; and Teacher Eileen Schlavensky.

One of the programs which has been used rather extensively by WELS called workers, according to the article, is the 800 Helpline, which may be dialed from anywhere in the United States and Canada.

The Helpline provides immediate assistance for called workers and families in

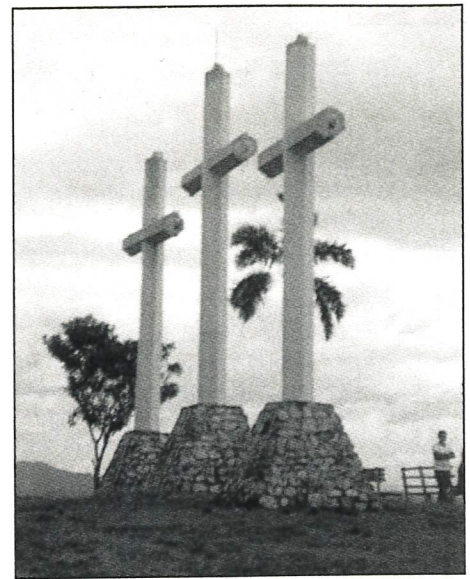
times of personal crisis, by referring them to appropriate counseling services compiled from throughout the synod. Calls on the Helpline average about one per week.

The committee promotes the establishment of a Church Workers' Care Committee within each congregation to provide a confidential setting for the support, consultation, and assessment of the personal needs of those who have been called to serve the congregation.

A resource center is available for all of WELS called workers to assist individuals who are looking for some good selfhelp guides for their professional and personal lives.

At the direction of the Conference of Presidents, the committee has also developed an appropriate instrument for exit interviews, since there is a concern about what happens to those who resign from the preaching and teaching ministry, as well as the reasons they resign.

Finally, the committee has also been instrumental in training district facilitators to assist with the presentation of special seminars and programs that have been developed by various agencies of the synod.



"My favorite place in Colombia," writes Daniel Wortman, "is a hill outside Popoyan with three crosses on the top." Wortman, who was teaching in Colombia, says he has "personally witnessed the fruit of our synod's mission work in Medellin."

NPH honors three editors

Northwestern Publishing House honored three of its editors on Oct. 21 at St. Matthew, Milwaukee. Pastor Lyle Albrecht was installed as an editor at the publishing house. Pastor G. Jerome Albrecht, an editor, celebrated his 40th anniversary of ordination and Pastor Gary P. Baumler, vice-president of editorial services, celebrated the 25th anniversary of his ordination.

Lyle Albrecht, a native of Two Rivers, Wis., taught at Wisconsin Lutheran High School, Milwaukee, until he was called last fall to become an editor at the publishing house, a position he had previously held from 1970-74.

G. Jerome Albrecht, a native of South Dakota, last served a parish at Town Richmond, Wis., before accepting a call to the publishing house in 1984.

Baumler, a native of Iron River, Mich., came to the publishing house in 1989. Previously he had served a parish in the East before accepting a call to Northwestern College, where he served as director of admissions and taught speech.



Tour group holds service—Besides the WELS civilian chaplains' services, another WELS service was held recently in a hotel conference room in Florence, Italy. Pastor James Humann of Pullman, Wash., held a service for 16 members of a tour group. In his haste to pack he had forgotten his Bible. A woman in the group, however, had not, and the service went on.

THE BIBLE IN 365 READINGS

One of the marks of God's people is their love for his word. As the word weaves its way into their lives in many different settings, it nourishes and sustains them. It brings peace to troubled and angry hearts. It dries tears and blesses celebrations. It is the bread and water of life.

Many have said: I must read my Bible; I will start at Genesis and read it through to the end. But the project is soon abandoned. There must be a way—some have thought—which will lead me through the Bible systematically and with variety.

The next four weeks' readings will normally appear in the second issue of the month. The readings—10 to 15 minutes each day—are alternately taken from the Old and New Testaments to provide variety.

Continuing our program of reading through the complete Bible in one year, we list the second month of readings beginning Feb. 1 and ending Feb. 28.

February 1	Genesis 47; Ps 105
2	Gn 48—50; Psalm 121
3	Exodus 1—4:17
4	Ex 4:18—7:13
5	Ex 7:14—9:35
6	Ex 10—12:42
7	Ex 12:43—15:21
8	Ps 93; Ps 78
9	Ex 15:22—18:27
10	Ex 19—21
11	Ps 119:1-88
12	Ex 22—24
13	Ex 25; Ps 103
14	Ex 26,27; Ps 84
15	Ex 28; 2 John; 3 John
16	Ex 29; Ps 51
17	Ex 30—32:29
18	Ex 32:30—35:29
19	Ex 35:30—38:23
20	Ex 38:24—40:38
21	Ps 45; Ps 2; Ps 102; Hebrews 1—2:18
22	Ps 95; Ps 110; Heb 3—6:20
23	Heb 7—10:29
24	Heb 10:30—12:29
25	Heb 13; Leviticus 1—3:17
26	Lv 4—6
27	Lv 7—9:22
28	Lv 9:23—12:8

Southeastern Wisconsin District news

Our Savior, Grafton, celebrated its 25th anniversary on Oct. 13-14. Guest speaker was Pastor Larry Zessin, who conducted the first exploratory service at Our Savior while a senior at the seminary. . . . **St. Mark, Brown Deer**, celebrated its 25th anniversary on Dec. 9. Guest speakers were President Carl Mischke and Prof. John Jeske. . . . Zion, Bristol, recognized the 25 years of service of **Kathryn Higgins** as a Sunday School teacher. . . . **Wisconsin LHS** students Christopher Doerr, Suzanne Hegerty, Scott Nell, and Matthew Hahm were semi-finalists in the National Merit Scholarship competition. Six others were named "commended students" in the 1991 national competition. . . . Earl Fager has retired from the district special ministries committee. **Elmer Merten** replaces him, and **Pastor James Naumann** has been added as a member. . . . Under the direction of **Wisconsin Lutheran Institutional Ministry** chaplain Kenneth Lenz, members of the Lay

Ministry conducted a full day seminar at the Wisconsin Correctional Institution at Waupun. Nineteen volunteers joined 88 inmates in sharing their faith and worshipping their Lord. A contemporary choir from Eastside in Madison enhanced the worship service. . . . **Kettle Moraine LHS** is conducting a self-study and strategic planning program. Dr. Daniel Schmeling, administrator of the Board for Parish Education, is serving as consultant. . . . **Wayne Baxmann's** 25th anniversary in church ministry was observed in a service at Kettle Moraine LHS, where he is principal. . . . Twenty elementary schools are field-testing a "**Team Ministry Program.**" The school's principal observes the classroom and confers with the teachers, making reports to the congregation and the synod's BPE. A school visitor meets with the faculty and pastor to discuss, encourage, and strengthen skills, responsibilities, and relationships.

—Robert C. Sievert

Western Wisconsin District news

St. Matthew, Stoddard, built a new parsonage after the old one was damaged by fire. The new parsonage, which was completed in July, is a two-story, four bedroom home with a finished basement. . . . **Grace, Wausau**, dedicated an addition on Oct. 21 which contains an enlarged entryway, handicapped access, and a conference room. Once known as Andreas-Grace, the congregation was organized in 1884 by a group of Lutherans concerned with purity of doctrine. . . . A series on congregational **worship from the layman's perspective** was recently published in the district newsletter. Author of the series was Ken Knapp. For those who might be interested in reading his thought-pro-

voking material, his address and phone are 7283 Sternot Rd., Vesper, WI 54489; 715/569-4437. . . . **Peace, Hayward**, dedicated its new addition on Nov. 4. The building was the pilot project of "Builders for Christ," an organization of WELS craftsmen and volunteers directed by Pastor Marvin Radtke, whose son, Nathan, is Peace's pastor. It is estimated that 40 percent in labor costs were saved. . . . **Lester Hansen**, at 91 the oldest man ever to marry in the history of Wisconsin, and his wife Evelyn recently celebrated their first anniversary. Since their wedding Lester has become a member of St. Paul, Menomonie, where Evelyn has been a lifelong member.

—Elton C. Stroh

The beatitudes spoken by Jesus in Matthew 5 are eight comprehensive concepts compacted into a few carefully chosen words. They are not eight detached thoughts but are interrelated, following a progression. When taken together they cover the whole spectrum of the Christian life and result in piety and lasting blessedness.

The first four beatitudes take us through the steps of repentance: its recognition ("poor in spirit"), its emotion ("mourn"), its resulting attitude ("meekness"), and fruit ("hunger and thirst for righteousness"). The next two are an expansion on that fruit: the virtue that governs all our outward acts ("being merciful"), and the virtue that governs all our inward-most motivations and intentions ("pure in heart"). The last two beatitudes are the external results of that fruit: at times peace ("peacemakers"), and at other times persecution ("persecuted").

Persecuted because of righteousness

You would think that the Christian who walks the road of piety as laid out in these beatitudes would be honored, respected, and admired by all of society. Not so. Those determined to live as Jesus lived are a reminder to the world what life ought to be. They are an offense and an affront to many, resulting in persecution both blatant and subtle. This has always been the case in a world whose prince is the devil and is therefore to be expected; after all, "Everyone who wants to live a godly life in Christ Jesus will be persecuted . . ." (2 Timothy 3:12). But any inconvenience due to persecution is overshadowed by the resulting blessing: ". . . for theirs is the kingdom of heaven."

Kingdom of heaven

Jesus ends his beatitudes with the same promise he started with (Matthew 5:3). In doing so he summarizes all the blessings contained in them. The kingdom of heaven is all the grace and glory that God gives though Christ Jesus by faith both now and to completion in heaven.

Blessed are those who are persecuted

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.
 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.

Paul gives one example of that glory that comes in persecution in this life when he says, "Now I rejoice in what was suffered for you, and I fill up in my flesh what is still lacking in regard to Christ's afflictions" (Colossians 1:24). What is still lacking in Christ's suffering and death on the cross? Certainly not the full payment for sin. Certainly not the necessary satisfaction to God.

Only one thing is lacking—the witness to the world. Without witnessing about Christ, his work is lacking in that it cannot benefit those who do not hear it (Romans 10:14). This was part of Paul's glory even now in persecution that it came as a result of his witness and this brought him great joy.

Concluding remarks

The beatitudes are a road map for a trip to piety. Countless thousands of humble Christians have used the road map to rise above sin and troubles and spiritual boredom, and in the process found their joy in living them.

Therefore the beatitudes are also the encouragement to make the trip. They are not a bribe to Christian living but statements of the blessings that surely await those who already want to live by these simple principles out of love for Christ. As in the fruits of faith mentioned in the account of the great judgment (Matthew 25), so also Christians live out these beatitudes every day perhaps without even realizing it. That is because the beatitudes all descend from the cross of Christ, from which they find their meaning, their power, and their fulfillment to perfection. The treasure that awaits every Christian is to recognize the joy in living them.

There is far more wisdom in these beatitudes than could ever be brought out in nine short articles. Thus the Christian returns to them over and over again, to find new insights, new encouragement, new application, and yes, even new blessedness.

Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Reflections on an election

Before the November election there was much talk and to-do about throwing the “rascals” out of Congress for unsatisfactory performance. Angry voters protested against the way Congress handled such issues as the S&L crisis, the budget deal, and, above all, the astronomical national debt.

After all the hue and cry about cleaning house in Washington, the result was that 96 percent of the congressmen were voted back into office. What went wrong? Basically it was because their protests were too often directed against “the other guys,” other congressmen (for whom the protesters were not eligible to vote). Their own senators and representatives they voted back into office.

Was Congress’s poor record the fault of their own congressmen? To a large extent, yes. Certainly congressmen are expected to look after the concerns of their own states or their own congressional districts. But congressmen often elevate these local concerns above the welfare of the nation. Let the national debt mount up—they succeeded in preventing an unneeded military installation in their state from being closed, and kept a marginal waterway project from being canceled. They wheeled and dealt in Congress to preserve subsidies for surplus crops.

Congressmen are politicians, and politicians are “fixed on self-preservation.” Their top priority is to be reelected. To be reelected, they often do not hesitate to sacrifice concern for the nation’s welfare.

Was it the fault of their constituents, the voters who elected them? To a considerable extent, yes. Most voters voted their own jobs, their own income, their own privileges, their own “rights.” They elevated their personal advantages above the common good of all of us. If the congressmen they elected were self-serving and self-indulgent in meeting the demands of their constituents, the congressmen were only reflecting the self-service of those who elected them.

Was it the fault of the Christians in their electorate? To a large extent, yes. Christians must be concerned about good government because they are directed to “seek the peace and prosperity of the city” (the nation) in which they live. They must be concerned about more than personal advantage; they must be concerned about their nation’s authority and its welfare, not just about local interests. But they are often as self-serving and negligent as their worldly neighbors are. Christians ought to be the best citizens a nation has, but many of them neither vote, nor counsel, nor participate in good government in responsible ways that are open to them.

Our nation’s government is losing its power and its integrity. To what extent is this calamity the failure of Christian citizens to vote, to exercise their privileges as citizens to protest unprincipled and godless legislation, but above all to pray for our nation’s welfare? If all Christians tapped into the vast power and resources of God-ordained prayer, and pleaded for our country’s well-being, as Paul did for Rome, our delinquent nation will not so soon be abandoned by God to its own self-indulgence and follies.



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

Carleton Toppe

Counseling

The letter from James Schultz (Oct. 15) is wrong on several counts.

Effective counseling skills are taught at our seminary. But dare we suppose that all seminary graduates will be experts immediately upon graduation?

While practical answers and guidance are part of counseling, Scripture dare never be compared to a lecture on boat safety while the vessel is sinking. Without God's word, of what value is pastoral counseling?

To quote a pastor without documentation borders on slander. Saying something does not make it true. Bring forth evidence or withdraw the charge.

Where is the proof that pastors are reluctant to send people to a counselor? Perhaps the letter writer is familiar with a particular situation. That does not give him the right to issue a general condemnation of all pastors.

*Allen Lindke
Nepean, Ontario*

The lottery

Mark Bergemann (Letters, Oct. 1) argues that a Christian could in good conscience support a lottery. He puts using lotteries in the same category as using alcohol.

I believe the first miracle and Paul's instruction to Timothy support the use of alcohol. I wonder what scripture supports gambling.

Knowing what gambling does to society and what Scripture says about stealing and coveting, it seems using Christian liberty to defend gambling is a misuse of Christian liberty.

*Dean Lewis
Winner, South Dakota*

It appears to me that the lottery involves covetousness. God's law of love teaches us to refrain from desiring what we did not earn. Sometimes people keep money from their families to buy lottery tickets or gamble in other ways.

Jesus said, "As I have loved you, so must you love one another." Don't we believers in Jesus owe him that much?

*Blaine Raymond
Arlington, Texas*

A woman's place

Since I am a stay-at-home mother and content with my role, I can express the following opinion without people dismissing it as sour grapes or the rantings of a feminist.

The NL has been publishing articles about the joys and dignity of full-time motherhood in issue after issue. I realize this is done to balance the propaganda of the militant feminists but at the same time I think the readers should be aware of the balance the Bible shows on this topic.

Yes, Titus tells older women to teach younger women to be busy at home, but Proverbs 31 describes approvingly a woman who is busy both at home and away. Luke 10:41 encourages women to be less busy at home and take time to tend to the one thing needful.

When a woman cried out to Jesus, "Blessed is the mother who gave you birth and nursed you," Jesus replied, "Blessed rather are those who hear the word of God and obey it."

Let's keep the same balance God does.

*Ruth Kovaciny
Columbus, Ohio*

Women's role

I've just read "new head of lay ministry" (Sept. 15). I'm sure that Mrs. Jane Krueger is a fine Christian woman and that she intends to serve her Lord faithfully in her new position. But exactly how does the "headship" given her square with 1 Timothy 2:11-15 and 1 Corinthians 14:34? The article defined her new job as "leadership responsibility" for a ministry involving 40 lay volunteers—are none of them men?

Perhaps this could have been explained in the article. And there could have been a more tactful way to announce the new position—in a day when what Scripture says about the role of women is under attack from all sides.

*Kenneth A. Cherney, Jr.
Porto Alegre, RS, Brazil*

Alternate ways to the ministry

President Mischke informs us about a future lack of pastors (Oct. 1). When the LCMS was still in fellowship with WELS, many of its pastors passed through a two-year college course before the seminary. Their education and capabilities to teach the word of God were in no way second-rate.

Let us study that experience, seeking to establish an alternate way to the ministry via a shortened education, correspondence courses, etc. Let us follow Jesus, who called men of all kinds of backgrounds to be his apostles.

*Ulrich Motte
Muenchen, Germany*

Fruits of evolution

There is a dark side to the excellent article, "The value of modern creation science" (Nov. 15), and that is the negative value of evolutionism. What, after all, is it good for?

The only fruits of the theory I can see are Nazism—see Hitler's *Mein Kampf*; communism—Karl Marx dedicated the first edition of the Communist Manifesto to Charles Darwin; mountains of wasted time and money, for instance, the \$1.5 billion Hubble space telescope which is looking for the legendary Big Bang; the sexual revolution with its family breakdown; and abortion on demand (nursing schools frequently start the section on abortion procedures with a heavy dose of evolutionism so the nurses won't be squeamish about assisting with abortions).

Jesus said if the fruits are evil, the tree is evil. These are the fruits of evolutionism. Fighting the above-mentioned evils without attacking the root is like picking the dandelions off your lawn but leaving the root in place. Let's pull out the root and the rest will take care of itself.

Roger Kovaciny

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.

The most important profession



by Rolfe F. Westendorf

What is the world's most important profession? There could be a lot of different opinions about that. You could argue the medical profession is most important because these people save lives and restore health. You could argue the ministry is most important because pastors and teachers proclaim the word of God which the Spirit uses to create faith that heals broken hearts and saves souls. Or you could argue that farming is most important, because farmers produce the food essential to sustain life. And in a way you would be right, no matter which of the three you argued for.

But I think there is another profession with a stronger claim to the title, and parenting is that profession. Obviously, without parents there would be no people. But there's a lot more to parenting than giving birth. Parents are the people who give their children character. They teach them right from wrong. They teach them to be polite and honest. They teach them to work hard and play fair, so they will be useful citizens of the community.

There are others who assist the parents with their awesome task, notably teachers. But for the most part the teacher can only train the mind. His effect on character is minimal. Many a dedicated teacher has invested heavily in a disadvantaged child, only to learn he or she could not fill in the gaps the parent had left empty. The quality of the community depends on the character of its people. So the profession that imparts character is unquestionably the world's most important profession. And that profession is parenting.

Then what is the world's least important profession? There could be any number of candidates for the title, but one of the leading candidates would have to be the entertainment profession.

This is not to say there is no value in entertainment. A good joke or an exciting story can pass the time and brighten the day. Entertainment is a blessing from God that is sometimes more beneficial than medical treatment. But entertainment is useful only after all other needs have been met. Bob Hope does not entertain the troops who are under attack.

There's no time for TV when an overripe crop is waiting in the fields. Entertainment may be the spice of life, but no one wants to eat pure salt. Entertainment is the one profession we could most readily do without. Therefore it qualifies as the world's least important profession.

Parenting—the world's most important profession. Entertainment—the world's least important profession. But guess who gets paid the most?

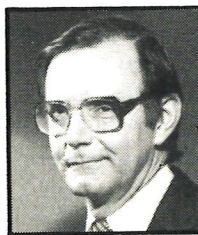
The answer may not be as obvious as it seems. Who's having more fun, the businessman who entertains the president on his private yacht or the mom and dad playing with their children in the back yard? Who's happier, the millionaire investor counting his properties or the grandfather surveying the smiling faces at his Thanksgiving table?

The rewards of parenting are rich and satisfying and were readily recognized in a less materialistic age. And there are still those who would not trade their parenting joys for all the tea in China.

But today the dollar speaks more loudly, and money is almighty god to many. When professional actors and musicians and athletes are paid in the millions of dollars, runny noses and college tuition bills don't look all that appealing.

A society that values entertainers more than parents has distorted priorities. It would make a lot more sense to pay parents for every respectful and diligent child they send to school or for every child who never gets into trouble in the streets, or to pay parents for providing a secure home. If we really wanted to reward the people who do the most for our community, that would be one way of doing it.

Of course, that's not going to happen. But that's okay, as long as we remember who's most important, as long as we appreciate the honor and love of our children and the joy of seeing things go well for them as they live long lives on the earth.



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

NOTICES

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

MISSION SEMINAR 1991 Wisconsin Lutheran Seminary

Theme: "By all possible means"

Dates: Feb. 6, 7:30 a.m.-12:30 p.m.:

Session 1: **Today's technology**
Session 2: **Parish programs**

Feb. 6, 7:30 p.m.:

Session 3: **Child evangelism**

Feb. 7, 7:30 a.m.-12:30 p.m.:

Session 4: **Cross-culture**

Session 5: **Creative concepts**

The student body invites everyone to attend any or all sessions. To reserve a seat, please contact the undersigned. Lutheran elementary school teachers, Sunday school teachers, and anyone who works with children are especially invited to attend Session 3.

Seminar booklets may be ordered for \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before Jan. 14 to Robert Wassermann, Mission Seminar secretary, 6717 W. Wartburg Circle, Mequon, WI 53092.

STUDENTS' NAMES WANTED

Names wanted of students who attend Iowa State University in Ames. Contact Pastor Burgess A. Huehn, 3109 Diamond, Ames, IA 50010; 515/232-6669 or 515/232-1544.

YOUTH ART MONTH

All students from grades K-12 (public or Christian schools) are invited to participate in a youth art exhibit at Wisconsin Lutheran College. Paintings, drawings, prints, designs, sculptures, or mixed media works are welcome entries. Work must be submitted by Feb. 15. For more information, contact Prof. Debra Heermans, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

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"DECLARATION ON LIFE" AVAILABLE

WELS Lutherans for Life has developed a medical treatment directive statement called "My Christian Declaration on Life." The document reflects Christian principles as an individual expresses his or her wishes concerning medical treatment in the event of incompetency. The Declaration is free and can be ordered from the national office of WELS Lutherans for Life, 2401 N. Mayfair Rd., Suite 300, Milwaukee, WI 53226-1401 or by calling 1-800-729-9535 (774-1331 in Milwaukee). For a one-time \$10 fee one may receive annual updates on the legal and ethical status of end-of-life matters from WELS Lutherans for Life.

PRESENTATION AVAILABLE

Peace Lutheran in Park Slope has immediately available either videotape of slide presentations (with audio tape) of the mission opportunities in Brooklyn, N.Y. Both run about 20 minutes and feature what the Lord has done in New York so far. Please contact Pastor Dan Krause, 376 Sixth Ave., Brooklyn, NY 11215; 718/788-2880

CONFERENCES

Michigan District, Southeastern pastor-teacher-delegate, Jan. 28-29, at Zion, Warren, Mich.

Southeastern Wisconsin District, Metro-Milwaukee teachers, March 7-8, St. James.

ANNIVERSARIES

DELAVAN (RICHMOND), WISCONSIN—Christus (100th). Jan. 27, 10:30 a.m. and 2 p.m. Dinner at noon. Other services: April 21, June 2, and Aug. 4, each at 10:30 a.m.

ITEMS NEEDED

COMMUNION SET. For mission congregation. Contact Pastor Jerome McWaters, 2241 Chatfield Dr., Las Vegas, NV 89128; 702/254-8431.

INDIVIDUAL CUP STACKING TRAYS. For Peace, Hayward, Wis. Call 715/795-2295.

ITEMS AVAILABLE

The following are available for the cost of shipping.

ENVELOPES. 40,000 #24 White, 7½" x 3¾" with 3" x ¾" address window. Contact Arlington Ave. Lutheran Church, 915 Hampton Ave., Toledo, OH 43609; 419/382-1968.

ORGAN. Hammond M3 spinet. Contact Pastor Brett Voigt, 431 Waverly St., Springville, NY 14141; 716/592-7638.

PARAMENTS. Green, for altar, lectern, pulpit. Contact Pastor Dale Zweig, 8886 Center Rd., Neenah, WI 54956; 414/836-2152.

NAMES WANTED

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

HOUSTON, TEXAS—Pastor Roland W. Welch, 100 Bayou Woods Dr., Angleton, TX 77515; 409/849-2269.

CHANGES IN MINISTRY

PASTORS:

Eckert, David M., from First, LaCrosse, Wis., to First, Minnesota City, Minn.

Johnston, Paul R., from Bethlehem, Watertown, S.D., to Christ, West Salem, Wis.

Siggelkow, Alan H., from Gethsemane, Milwaukee, Wis., to Wisconsin Lutheran Seminary, Mequon, Wis.

Wietzke, William H., from St. James, Evanston, Ill, to retirement

Zietlow, Peter D., from Lutheran Church of Central Africa, Zambia, to Shepherd of the Palms, Jupiter, Fla.

ADDRESSES

PASTORS:

Ehlert, Ronald J., 513 4th St. N., River Falls, WI 54022; 715/425-6214

Ewings, Jerry J., 615 N. Prairie St., Lake City, MN 55041; 612/345-5122

Stern, Paul H., 1100 E. Lafayette St, Sturgis, MI 49091

Warnecke, Richard H., 345 Bell Circle, Lynn Haven, FL 32444

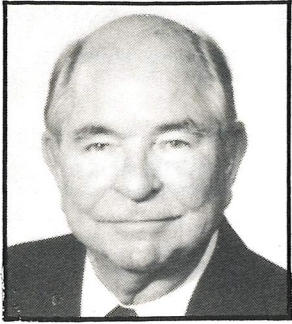
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Our January 1 issue carried a news item about a comprehensive child-care bill signed into law by President Bush recently. Candace Mueller, director of the Missouri Synod's Office of Government Information in Washington, D. C., said of the bill that its provisions "allowing parents to choose church-sponsored day care are excellent." The bill, for example, provides that religious child-care centers may require its employees to adhere to the teachings and tenets of the religious institution with which the center is associated.

"What the government funds it also regulates" is an old maxim. In two celebrated cases colleges have run afoul of the government. One denominational college had a policy, based—it said—on the Bible, which was contrary to government policy. The college had its tax-exempt status revoked. Recently another denominational college ran afoul of the government. Though the college received not a penny of support from the government, its students were no longer eligible for government loans or aid.

I reflected on these matters as I read the account of a domestic violence center in Pascagoula, Miss., operated by the Salvation Army. It appeared in the current issue of *Liberty*, a bimonthly magazine devoted to church and state relations.

One of the center's employees of unquestioned competence was found to be a Wiccan, a devotee of witchcraft. She had been hired a number of years ago and on her application for employment she had claimed to be a Roman Catholic. Under "intense questioning" she admitted her Wiccan association and was fired immediately. "We don't recognize Wicca as a religion," said the center's administrator. "It's contrary to everything we believe in."

The employee went to court. Since the employee's salary was funded entirely with government funds, the judge ruled for the fired employee. "Once the public trust was used to fully fund the plaintiff's position," ruled the judge, "the exception designed by Congress to provide for religious autonomy within nonprofit religious organizations became inapplicable." Sources say that the center settled with the ex-employee for \$30,000.

An exception? Religious News Service has just reported a lawsuit by three advocacy groups for people with AIDS challenging a decision by the New York State Health Department to exempt Catholic-operated residential care facilities for AIDS patients from requirements to provide contraceptives, abortion services, and safe sex counseling.

"Public health policy cannot be privately negotiated to satisfy religious dogma," said the lawyer representing the three advocacy groups. "We are not able," replied the diocese, "and not going to do anything that would violate church teachings."

Stay tuned.

James P. Schaffer

Soul Search

A Law/Gospel Witness Video Starter Kit



SOUL SEARCH is a witness video, 15 minutes in length, bringing to the viewer a basic law and gospel message with an invitation to learn more about the Savior through his Word. In addressing the law **SOUL SEARCH** provides an answer to the question, "What is wrong in my life?" Forgiveness, peace and hope for the viewer are addressed in the message of Jesus' crucifixion and resurrection.

SOUL SEARCH is a personal evangelism tool, useful in prospect visitation by the congregation's evangelism committee, as well as in friendship witness by members of the congregation. Families may wish individual copies of **SOUL SEARCH** for their personal use.

With the purchase of a *starter kit* for \$89.95, your congregation becomes a registered and authorized user of **SOUL SEARCH**. The starter kit includes 3 videos, 20 tracts, and a master copy of a user's guide, a guide for dealing with difficult questions, as well as a copy of the **SOUL SEARCH** script.

As a registered user the congregation is authorized to purchase additional **SOUL SEARCH** tracts at 25¢ each, and additional videos for personal use by members at \$8.95 each. This authorization belongs exclusively to the congregation and its membership and **MAY NOT** be extended to another congregation or members of another congregation.

SEND ORDER FORM TO:

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2929 North Mayfair Road
Milwaukee, Wisconsin 53222

ORDER FORM

SOUL SEARCH STARTER KIT (BE-SK) Each \$89.95 (POSTAGE PAID)

PASTOR'S NAME _____

CONGREGATION _____

SHIPPING ADDRESS (UPS) _____ address _____

city _____ state _____ zip _____



See following page

Great! That's just what I've been looking for

by Joel C. Gerlach

"Pastor, a new family moved in on our block a couple of months ago. We've invited them to come to church with us, but so far they haven't taken us up on our offer. I suspect they think church is just a place to go when you need a little pep talk to get you back on track. Have we got any handouts we could give them to help them understand what we're all about?"

"Yes, Ed, as a matter of fact we do,—something better than the kind of handout you're looking for. Here it is; let me show it to you."

"Show it to me? Pastor, that's a video tape. I don't want to sit and watch something. I want something I can give to them that will get them to stop and think."

"Right, Ed. That's exactly what this is. Sit down, it'll only take a few minutes."

Fifteen minutes, to be exact. It's called "Soul Search." It's a WELS Evangelism and Mass Media Ministry product that offers a new approach to outreach to the unchurched.

Soul Search provides a simple, direct, biblical answer to the question "What's wrong in my life?" The answer focuses on Jesus as our only hope for this life and for the life to come. It presents a basic law/gospel message which exposes sin and points to the Savior. Instead of an invitation to come to church, it offers an invitation to learn more about the truth from God's word. It's people-oriented and life-related. And it's the kind of quality product



Scenes from Soul Search

we've come to expect from our Mass Media Ministry office.

Here are the details. Soul Search is available for purchase by congregations. The purchase of a starter kit makes the congregation an authorized user.

The starter kit includes three copies of the fifteen minute video tape, twenty full-color tracts with scenes from the video which capture the heart of the whole presentation, a user's guide, a monograph on handling objectives (to avoid arguments when sharing your faith), and a script.

The cost of the starter kit is \$89.95. The purchase of the starter kit enables a congregation to purchase additional tapes for personal use for \$8.95, tracts for 25 cents. Use of the materials is restricted to congregations which purchase the starter kit.

If you are searching for an effective way to tell a friend about your Savior so that he or she has a chance to reflect in privacy and without pressure on what God's word says about sin and grace, life and death, Soul Search is what you're looking for. It's an excellent tool for personal evangelism, for prospect visitation, yes, and even for a family's own personal use.

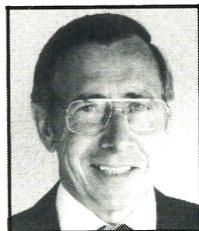
A recent convert from Catholicism viewed the video tape and said, "Here I've got something I can use to tell my parents why I've become a Lutheran."

And Ed said, "Pastor, that's the best thing our church has come out with yet. Can I buy this copy and give it to our new neighbors?"

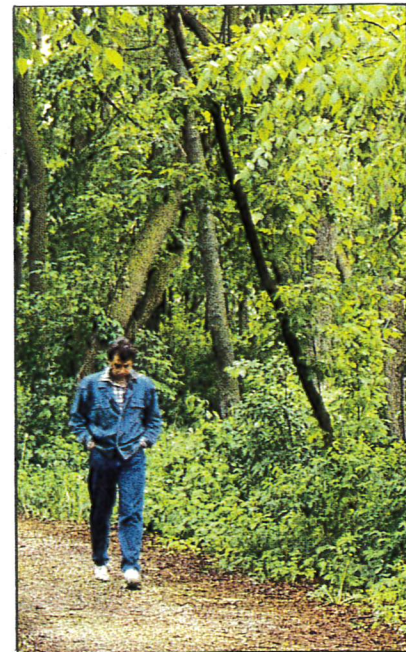
"You sure can, Ed," his pastor said.

Ask your pastor for a copy. If you don't want to buy a copy, you can borrow one.

See order form preceding page.



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



PHOTOS BY GERALD M. KOSER STUDIO