

March 1, 1991

the Northwestern Lutheran

US at war

A call to
repentance
and hope



EXTRA

WAR

fighters blast Iraq

Likely targets

- Chemical, nuclear or biological warfare facilities
- Weapons plants
- Air bases

'Liberation of Kuwait starts

US

Iraqis were tenacious, old foes say

Tokran, Iraq — AP — The allies ranged against Saddam Hussein's army will believe their superior firepower will overwhelm the Iraqis. But Iraqis can be cautious that their old war to the wall.

Deputy Foreign Minister Hamid Jabouri said Iraqis have

strike jets

F-15 Eagle: Fighter used to gain control of airspace. The F-15E is used for medium-range attacks.

F-117A stealth fighter: Attacks high-value, strongly defended targets such as radar and anti-aircraft sites.

But Saebahat said that pushing Iraqis out of Kuwait could depend on ground fighting, where Iraqis have proved themselves tough for years.

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FORWARD

■ Whether or not we have loved ones in military service, we’re all concerned when America is at war. “Why would God let this happen?” is a question on many minds. A number of us who work at the synod administration building are directly affected, as are many of you, by events in the Persian Gulf. Synod President Carl Mischke led a special worship service on the morning following the outbreak of fighting in the mideast. His sermon, reprinted on page 84, brought assurance and comfort to those who heard it. We hope it will do the same for you.

■ There have been many changes within the counseling profession over the

past years, says Fred Matzke (p. 86). Families have changed, the church has changed, and counseling has changed. Matzke is supervisor of family and educational services at Wisconsin Lutheran Child and Family Service. The Milwaukee-based agency is celebrating its 25th anniversary this year. A series of four articles on Christian counseling, written by four WLCFS counselors, begins with this issue.

■ In another series, “At the railing,” Curtis Peterson takes a look at the Lord’s Supper. The first of five articles is on page 90.

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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

MARCH 1, 1991/VOL.78, NO. 5

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Production

Production services of Northwestern Publishing House: Production manager, Clifford Koeller; Art Director, Kurt Adams; Artist, Duane Weaver; Subscription manager, Suzanne Giese.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., Milwaukee, WI 53226-3284. 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 **cassette** 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 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, Milwaukee, WI 53226-3284 ©1991 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

In Pilate's palace

by Robert H. Hochmuth

Christ Jesus . . . testifying before Pontius Pilate made the good confession (1 Timothy 6:13).

Our Savior didn't only suffer under Pontius Pilate; he testified. He didn't simply passively surrender, though, of course, he was completely willing and ready to submit to beating and shame; Jesus was actively engaged in bringing about completed salvation for us to rely on, and beyond that he was contending for the mind and soul of Pilate. Our Savior confronted the governor with the truth which could liberate him from pagan enslavement to Satan and self-interest.

Testifying

Jesus had come to seek and to save the lost, and that included Pilate. Offering his judge a glimpse of the kingdom to come, and intimating that the hand of God would later exercise power and glory, Jesus affirmed, "My kingdom is not of this world."

Then, bidding Pilate to probe his own heart, Jesus avowed, "Everyone on the side of truth listens to me," disclosing that attitude of heart is decisive regarding a person's status with God.

At another point, with eloquent silence Jesus communicated to Pilate the peril of trifling in matters of conscience. Our Lord was leveling these truths against the complacent governor, not as an academic exercise, but to penetrate his thinking in the interest of wresting his soul from Satan's grasp. Jesus was on a mission.

The good confession

That mission involved more than testifying to Pilate. Jesus was engaged in carrying out everything required to pay the price as the substitute for all mankind. To validate his atonement for us, his perfect obedience and complete willingness were necessary. In submitting as he did under Pontius Pilate, Jesus' testimony was more than his message to Pilate. It was also the way he was committed to bringing about the completed redemption for us to trust and

profess. Paul termed this "making the good confession."

Employing the terminology "confession" also reflects an element of standing up in the face of an adversary, which was a significant factor in Jesus' appearance before Pilate. This element accounts for Paul's use of the terminology when he points to Jesus to encourage Timothy to stand firm in his teaching and testimony.

In our case

As the followers of Jesus contend for souls, they too need to be totally committed to the way of pardon and life the Son of man achieved for his brothers and sisters when he surrendered himself as a willing ransom. For us to uphold the truth of salvation alone by grace for Christ's sake is our good confession.

Pilate represented the world's most prominent and imposing force. What he represented collapsed. What Jesus stood for endures. That's brought home to us in the origin of the creeds and in their endurance through the centuries.

Each time we make mention of Pilate in the creeds could be a signal to us to recall that Jesus didn't only suffer, he committed himself to fulfilling God's one way of redemption for the world, and the world needs to learn of that good confession; today we are the ones called on to voice it.

As Paul's encouragement reinforced Timothy's steadfastness, so for us recalling how Jesus made the good confession will hopefully stiffen our spines for testifying in a hostile world. Let it give us new incentive for contesting Satan's hold on the minds and souls of people around us. He who will reign in glory is still enlisting hearts in his kingdom of grace.



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



US

A call

derment and confusion, a voice that says, "Be still, and know that I am God." And in that voice we find both a word of solemn admonition as well as a rich source of strength and comfort.

It would be presumptuous on our part to attempt to detail precisely what God may have in mind for us. Yet as we study his word, and particularly the history of God's people of old, we soon note that periods of national calamity and storm were invariably a solemn call to repentance.

We still like to think of ourselves as a Christian nation. But it's a nation that has lost its reverence for life, especially the life of the unborn. A nation that

can't define pornography. A nation where playing house apart from the sacred marriage commitment scarcely raises an eyebrow. A nation where "until death us do part" has lost most of its meaning, a nation marred by corruption and violence in high places and in low.

Closer to home, within the family of believers, we're concerned about less than exciting attendance at worship services, infrequent participation in Holy Communion, low enrollment in Bible classes, withholding from God what is rightfully his, backdoor losses, the impact of a pagan society to which none of us is immune.

But in the rhetoric of recent days, we haven't heard too many humble confessions of sin. We haven't heard much emphasis on the message of Jeremiah: "Because of the Lord's great love we are

What we feared, yet prayed and hoped against hope would not happen, has now taken place.

We've been watching for nearly six months. We're aware of the demonstrations. We've listened to the debates. We've heard the chant in the streets, "No blood for oil," all the while realizing that the chanters were perhaps primarily concerned about their own blood, not that shed by the helpless victims of aggression or the innocent pawns of a dictatorial aggressor, either now or at some future time.

But in all the statements and pronouncements that have been made in recent months, there's one voice that has largely been missing. Yet it's the only voice that can properly evaluate what is happening, and place these events in proper perspective. It's a voice that calls to us in our apprehension and bewil-

at war

to repentance and hope

by President Mischke

not consumed, for his compassions never fail. They are new every morning."

God has been speaking all along. The world—and America is no exception—wasn't listening too well. God still has his own way of getting our attention. The events that erupted on January 16 call out to us now in language loud and clear, "Be still and know that I am God." May we not fail to hear in that voice an earnest call to repentance.

"Be still and know that I am God." These words are at the same time our source of solid strength and comfort.

"What kind of God would let this happen? Where is God today?" are questions on the minds of many. I'm reminded of the distraught father who asked, "Where was God when my son died?" It was a wise Christian who answered, "God was in the same place he was when his own Son died," in his heaven, directing the affairs of individuals and nations according to his good and gracious will and for our temporal and eternal good.

During these dark days we need to think often of Paul's triumphant declaration to the Romans, "If God is for us, who can be against us?" And God has already demonstrated that he is for us, that he's forever on our side. He did it in that one act of amazing grace when he chose not to spare his own Son but to deliver him up for us all.

The God who paid that kind of price for our redemption can be trusted to know what is best for us. For held in the palm of his gracious hand, all things—and that includes war and famine, persecution and pestilence, peril and sword—can and will and must work together for our good.

It would be presumptuous for us to attempt to invade the mind of God to detail precisely what he has in mind. But we've seen him at work in history before. "You intended to harm me," Joseph told his brothers, "but God intended it for good to accomplish what is now being done, the saving of many lives."

It would be presumptuous to speculate all that God may have in mind. But knowing that he moves in a mysterious way his wonders to perform, is it far-fetched to suggest that God, with whom nothing is impossible, may be using a war such as this to expose the slaves of Allah to the gospel of the Lord Jesus Christ? For you and me, one thing is clear, that we need to rise above the mundane and the trivial to devote all our energy to the one purpose for which God still leaves us in this world: to proclaim the gospel of the Prince of Peace, knowing that there can be no real peace, no lasting peace, without the Prince of Peace.

When the usual, the ordinary, the peaceful, the more gentle persuasion fails, God still has his own way of getting our attention. "Be still and know that I am God." Let that be for us and for our church and our nation an earnest call to repentance. For the God who bids us be still and listen is the God who spared not his own Son. Let that be comfort and strength for whatever lies ahead.



Carl H. Mischke, president of the WELS, spoke these words at a special service at the synod's administration building on the morning following the outbreak of war in the Persian Gulf.

Counseling comes

by Fred Matzke

Insane—disturbed—mentally ill—hospitalization—psychiatrist—therapist—treatment: all words which produce a variety of thoughts and emotions. The common element is that they all refer to situations and thoughts about a disturbance in the mind and emotions.

For many centuries a mysterious quality was associated with abnormalities of the mind and emotions. Frequent references to this were made by authors, poets, and composers. The early 1900s saw the beginning of the scientific study and treatment of mental and emotional disorders.

Within the church, the pastor was frequently contacted by parishioners who were experiencing mental and emotional problems. For years it was thought that any problem with the mind was related to a spiritual problem—a person who was right with God would not have a mental or emotional problem. In more recent times there has been increased understanding that the brain and nervous system are separate from a person's beliefs and faith life.

However, the issues are complex, and even with our current knowledge it is difficult to judge with certainty how they relate to each other in function, cause, and effect. The pastor has provided comfort and hope for many parishioners by applying God's word and common sense to mental, emotional, and relationship problems of daily Christian living.

Twenty-five years ago Wisconsin Lutheran Child and Family Service of Milwaukee began serving people of all ages through a nursing home and a program of social services. Counseling for individuals and families became a part of the social services. Over the years, these Christian counseling services have developed into the agency's largest program; in 1990 alone, WLCFS has provided counseling to over 2,000 people, individually and in families.

Changes in families

There have been changes in the families who seek counseling. Today they are more willing to seek professional help. Christian families understand that mental and emotional difficulties are the sad—but natural—result of man's sinful condition, and need to be addressed with God's word and professional expertise.

The issues which face today's families are also much more complex than in past generations. Divorce has resulted in single parenting, joint custody, remarriage, and blended families. The result has been more complicated family networks, all areas of Christian family life affect parental leadership, communication, extended family issues, spiritual concerns, finances, etc.

Marital conflicts, which formerly seemed to be based on disagreements and misunderstandings, now frequently involve physical and mental abuse. A child having difficulty in school may ultimately reveal that one or both parents were physically or sexually abused as children. Child protection laws and procedures have become necessary on local, state, and federal governmental levels. Perpetrator and victim are words which, sadly, have become far too familiar.

Drugs and alcohol are frequently associated with violent crimes. Young people are influenced by the availability of illicit drugs and enticements of sexual-

of age

ly explicit and violence-packed entertainment. Teenage pregnancies are on the rise, frequently with the outcome of "children rearing children." The list of examples could go on and on.

Changes in the church

Lutheran Christians are also affected by these problems. There is an increasing need for Christian professional counsel. Referral to a Christian counseling service is an important part of providing help for people in need. Christians with problems are more willing to accept a referral to a counselor who shares their values and beliefs. They want someone who will assist them in living according to their Lord's will. Pastors and people in need of counseling services have learned to trust professional Christian counselors.

Most pastors recognize that they cannot be all things to all people. Complex family problems require more time and expertise than a parish pastor has. It has become increasingly important and necessary that professional Christian counselors be available to serve people with mental, emotional, or relationship difficulties.

Changes in counseling

There have been many changes within the counseling profession over the past 25 years. Many states have or will be enacting legislation for certification of all mental health professionals to ensure that every counselor possesses a minimum set of qualifications. In addition, at WLCFS it is important that all counselors have received a well-rounded, thorough knowledge of God's word and its application to Christian living. The use of Scriptural principles is the uniqueness of Christian counseling.

Increasingly stringent government regulations



WLCFS counselor Judy Otto

require mental health professionals to spend more time and energy on maintaining standards, which means less time being spent directly with people who are experiencing problems. Christian counselors continuously strive to maintain an acceptable balance between meeting necessary standards and actually serving people in need.

In 25 years WLCFS witnessed many changes. One thing that has not changed is the need for Christians to apply God's unchanging word to their troubled lives. Professional counselors who are truly Christian continue to serve their Lord and fellowmen in this helping ministry.



Fred Matzke is supervisor of family and educational services at Wisconsin Lutheran Child and Family Service, Milwaukee.

Looking back

by Curtis A. Peterson

When our Lord instituted holy communion, he took the bread, broke it, and said, "This is my body which is for you; do this in remembrance of me." After this he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me" (1 Corinthians 11:24,25).

With these words our Savior bids us look back both to the cross on Calvary and to the upper room where his last supper with his disciples became the Sacrament of the Altar.

Since our friends in Reformed Protestant churches make the Lord's Supper only a memorial meal, we Lutherans sometimes depreciate the memorial dimension. But since Christ did say, "Do this in remembrance of me," there can be no doubt that it does have this aspect also.

Every time we kneel at the altar for Christ's body and blood, we have a reminder of Christ's death for us on the cross, canceling our guilt and blotting out our sins. Through this holy meal, we remember and participate in what he did for us.

When the Israelites participated in the passover celebration, they relived the events of the passover, eating in haste as they waited for the death angel to pass over, and preparing for the exodus from Egypt. They thought of themselves as participants in the events of the exodus, with the passover meal a means



CLIF KOELLER

of reliving those events.

Likewise, in baptism we don't merely commemorate the death and resurrection of Jesus. We actually participate in them, being baptized into the death and resurrection of Christ. Through baptism we are carried back to the cross of Christ and to the empty tomb, dying and rising with Christ, so that his death and resurrection become ours.

In the Lord's Supper you and I go back to the upper room, listening to our Savior's last discourse before his death, partaking of Jesus' body and blood with the disciples. We are carried, as if in a time machine, to the cross itself, receiving the blessings of his atonement as we receive his true body and blood.

You were there when they crucified our Lord. What a somber thought. But joyfully we celebrate the feast of the victory of our Lord, singing:

At the Lamb's high feast we sing
Praise to our victorious king,
Who has washed us in the tide
Flowing from his pierced side. Alleluia!



Curtis Peterson is pastor
of Resurrection, Milwaukee, Wisconsin.

Staying married

"The first 50 years are the hardest"

by Dorothy J. Sonntag

The former owners of our house sold it when they got divorced. When we moved in, I discovered the cause of their marital difficulties: the bedroom closet. It was too small.

I donated clothes to the thrift shop. The closet was still crowded. Irritation grew into resentment. There wasn't room for two people's clothing. One of us would have to go. My husband kept our marriage intact by building a larger closet.

I don't know how many marriages are broken because of squabbles over closet space, but the statistics on divorce are grim. It is predicted that over half of today's marriages will not last.

Christians are not immune. We also face the problems and pressures that threaten marriage. The divorce rate within the church is rising at an alarming rate. It's not easy to stay married today.

A marriage is likely to last if we choose the right partner. That's easier said than done. When I was 20, my requirements for the ideal spouse included wit, sophistication, and charm. Closet-building ability wasn't even on the list.

I didn't know what I would want or need in a spouse until years later, but there are two reasons my marriage has lasted.

I married a Christian. The faith we share sustains us when we face trials. It makes the good times better, too. And I married someone who believes that



marriage is a lifelong commitment. If a marriage is to survive, divorce cannot be an option.

Our neighbor, married over 40 years, told me why she and her husband were still together. "I threatened to kill him a couple of times," she joked, "but we never considered divorce. That's why we're still married."

Books on how to have a good marriage abound, but you probably already have the best one, filled with practical advice for married couples. My favorite chapter says, "Love is patient, love is kind . . . it is not self-seeking, it is not easily angered, it keeps no record of wrongs . . . it always protects, always trusts, always hopes, always perseveres."

The more I read that book, it seems, the better my marriage becomes.

One final word of advice—this from my mother. My parents have faced disappointments and difficulties during their marriage. But they stayed together. On their golden wedding anniversary, I asked my mother how to achieve a lasting marriage.

"Always keep in mind," she told me, "the first 50 years are the hardest."



This article appeared first in LinkAge, a publication of the Lutheran Home, Belle Plaine, Minnesota. Dorothy Sonntag is assistant editor of the Northwestern Lutheran.

Scriptural principles of

The 1989 synod convention accepted the earlier Conference of Presidents' study, *Man and Woman in God's World*, as a correct exposition of the scriptural teachings on man and woman roles. The same resolution directed the Conference of Presidents to produce a "brief, formal" presentation of the Scripture's teaching of man and woman roles. The following is presented in fulfillment of that assignment.

The statements correspond in content to the scriptural teaching of the previously accepted study. The former study documents show how the Bible passages in the parentheses support these doctrinal statements.

The statements are arranged to help the reader distinguish between status and role. The gospel gives man and woman equal status in Christ. The law assigns differing roles which men and women carry out in thankful service to Christ. Status determines their value. Role determines the nature of our service.

The sequence of the statements also reflect the history of God's dealing with men and women with law and gospel. First, God created man and woman with equal value and assigned them differing roles. When man and woman fell into sin, they lost their status with God and severely hurt their relationship with each other. Christ restored us to our status as bearers of God's image. Now, as grateful children of equal value before God, men and women serve each other according to their God-assigned roles with willing hearts.

Comments on these statements should be addressed to the Conference of Presidents, Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Letters on this subject addressed to LETTERS will also be forwarded to the Conference of Presidents.

In order to express our harmony in doctrine and practice with what God teaches in the Holy Scriptures about man and woman, we present the following statements as our confession:

1. God created man and woman in his own image. The divine image gave man and woman equal status in their relationship to the Creator (Genesis 1:26,27; Colossians 3:10; Galatians 3:28).
2. In love God ordered distinct male and female roles (Genesis 2:7,18,22) for the man and woman to whom he had given equal status. These roles established God's unchanging will for the relationship of man and woman with each other.
3. Already in Genesis 2, God established roles for man and woman: "For Adam was formed first, then Eve" (Genesis 2:7,22; 1 Timothy 2:13); "For man did not come from woman, but woman from man; neither was man created for woman, but woman for man" (Genesis 2:18,22; 1 Corinthians 11:8,9).
4. God made man the head of woman (1 Corinthians 11:3) and made woman to be submissive to man (1 Corinthians 14:34).
5. God ordered these roles for man and woman in his creative plan before he united them in marriage and before they fell into sin (Genesis 2:18,22; 1 Corinthians 11:8,9). Therefore God's assigned roles apply to all men and women of all times.
6. It is sinful to refuse the roles God ordered for us. This sin hurts our relationship with God and with each other (1 Peter 3:7).
7. When they sinned, man and woman lost the image of God and their perfect relationship with their Creator (Genesis 5:1-3; Isaiah 59:2). Man and woman also lost their holy and happy relationship with each other (Genesis 2:16,17; 3:12,16).
8. God loved all men and women so much that he sent and sacrificed his Son to reestablish the holy relationship they once had with him—**Justification**. (Romans 5:8; 2 Corinthians 5:18,19,21; Ephesians 4:24; Colossians 3:10).
9. Men and women enjoy equal status in their reestablished relationship with God when he brings them to faith in Jesus (Galatians 3:26-29; Ephesians 6:9).
10. The restoration of God's image in us is a gradual process which goes on throughout our earthly lives—**Sanctification**. (2 Corinthians 3:18; Ephesians 4:12-16).
11. As God restores his image in us, we grow in our ability to live in our God-assigned roles for Jesus' sake (Ephesians 5:22-6:9; Colossians 3:18; 1 Peter 3:5-7).
12. Scripture teaches that headship is authority (1 Corinthians 11:3,10; Colossians 1:18; Ephesians 1:22; 1 Timothy 2:11,12).
13. Authority in its common meaning is the right to make decisions that bind the will of others (Matthew 20:25; 26:42).
14. Christ exercised his headship with sacrificial love (Ephesians 5:25), humility (Philippians 2:5-8), and service (Ephesians 5:28,29), and asks all believers to carry out their roles of authority in the same way (Matthew 20:25-28).
15. Believers in Christ live under his headship with willing submission, respect, obedience and love toward those in authority (Ephesians 5:21-6:9).
16. The role relationships of man and woman find

man and woman roles

their fullest expression in the close union of marriage (Ephesians 5:22-33; 1 Peter 3:1-7).

17. The biblical principle of role relationship applies also to the gatherings of the church. The acceptance of the headship principle means that only men will vote in the church's authoritative assemblies. Only men will do work that involves authority over men (1 Corinthians 11:3-10; 14:33-35; 1 Timothy 2:11,12).
18. The biblical statements that women should remain silent in the churches (1 Corinthians 14:34) and that a woman should not teach a man (1 Timothy 2:12) mean that women must refrain from participating in meetings or classes of the congregation in any way which would exercise authority over men.
19. The role relationship principle governing the ministry of women is restrictive only in regard to authority over men. No office or work of ministry is to be denied women where this principle is not applicable.
20. Christians also accept the biblical role relationship principles for their life and work in the world (Ephesians 5:6-17). Christians, however, do not force their morality on the world (1 Corinthians 5:12,13) but seek to influence the world by their obedience to the will of God (1 Peter 3:6, 13-17).

Since we affirm the preceding statements as biblical truths, we reject the following propositions as contrary to the word of God:

1. We reject the attempt to define male-female role principles on the basis of Bible narratives and examples of human conduct because we draw our doctrine from simple, direct statements of God's will.
2. We reject as a confusion of law and gospel the opinion that our status before God restored by Christ (Galatians 3:28) sets aside our roles as guided by God's law (1 Corinthians 11:3).
3. We reject the opinion that relationships of headship and subordination are incompatible with a state of holiness (1 Corinthians 11:3; 15:28).
4. We reject the opinion that 1 Corinthians 11:7 teaches that only man, not woman, was created in God's image (cf. Genesis 1:26,27).
5. We reject the opinion that the word translated "to have authority" in 1 Timothy 2:12 can or must mean "to take sexual advantage of" or "to kill" in this context.
6. We reject the opinion that distinct roles for man and woman were first ordered after the Fall in Genesis 3:16 (cf. Genesis 2:18,22).
7. We reject the opinion that male headship and female submissiveness apply only to marriage (1 Corinthians 11:3; 1 Timothy 1:12).
8. We reject the opinion that the principles of role relationship taught in the New Testament were culturally conditioned and are not applicable today.
9. We reject the opinion that the principles of role relationship apply only to some people, only at some times, or only to certain aspects of Christian life. Role principles are not ceremonial laws.
10. We reject the notion that only matters pertaining to the word of God in church assemblies are authoritative.
11. We reject the opinion that the mutual submission encouraged by Scriptures for all believers (Ephesians 5:21; Matthew 20:25-28) denies man the exercise of his headship.
12. We reject the opinion that the word "head" as applied to Christ and man in the New Testament does not mean authority, or that it does not include authority.
13. We reject the opinion that the principle of role relationship means that all women are always subject to all men. Since other biblical principles may also govern relationships, we consider this opinion an exaggeration of the biblical principle to make it look foolish and impractical.
14. We reject applications of the principle of the role relationship which fail to give primary emphasis to the duties and responsibilities of men.
15. We reject legalistic and arbitrary applications of the principle of the role relationship which do not take into account that customs which reflect that relationship may change (1 Corinthians 11:6,16).
16. We reject the opposing claims that the biblical statement "women should remain silent in the churches" (1 Corinthians 14:34) forbids all speaking by women in the assemblies of the church or that it forbids only chatter of disorderly talking.

With these statements of what we confess and what we reject we offer the prayer that God's Spirit will lead us, his sons and daughters in Christ, to live our lives for his praise.

Top ten religion stories in 1990 . . .

Members of the Religion Newswriters Association have selected the ten top religion stories of 1990. Coming in first was the easing of restrictions on religion in Eastern Europe. Second was the sex scandals of the clergy; third, Southern Baptist's conservative vs. moderate struggle; fourth, two San Francisco Lutheran congregations disciplined for ordaining homosexuals; fifth, Nelson Mandela's tour of U.S.; sixth, Supreme Court rules there is no constitutional right to take the hallucinogenic drug peyote as a religious practice; seventh, religious groups urge non-military solutions to Persian Gulf crisis; eighth, the assassination of Rabbi Meir Kahane; ninth, Vatican warns Catholic theologians to hold the line on official church teachings; and tenth, U. S. Catholic bishops conduct nationwide campaign against abortion.

Conscientious objectors numbers rise . . .

One factor accounting for the upsurge in conscientious objector applications is the all-volunteer Army. Unlike the draft system, the new volunteer Army is attracting young people who are using military service as a way out of poverty or to obtain job training, or to earn money for a college education. And military recruiters, eager to fill quotas, sometime engage in false advertising, some CO counselors charge.

Twenty-two Lutherans in Congress . . .

The 102nd Congress of the United States will have 22 Lutherans among its membership when it convenes in 1991. Figures compiled by Congressional Quarterly and by Voter Research Surveys report there were previously 24 Lutherans in the US Senate and House of Representatives, but interviews conducted by the Lutheran Office for Governmental Affairs revealed that two of those members did not claim affiliation with the Lutheran church.

Tax exempt in Kentucky . . .

Voters in Kentucky approve a constitutional amendment to eliminate taxes on both real and intangible property owned by religious institutions. Kentucky previously taxed religious institutions on personal property and holdings of savings and other investments under the tax on intangibles. The measure passed by a margin of 71 percent to 29 percent. Officials of the Presbyterian Church (U.S.A.) said the tax was the reason they did not move the denomination's pension fund to the state when it relocated to Louisville last year.

Luther descendants traced . . .

A Swiss newspaper reports there are about 3000 direct descendants of Martin Luther or of his brother Jacob. The current (13th) generation reportedly includes a terrorist, Angela Luther. Most descendants are doctors, farmers, craftspeople, and scientists. About 200 descendants named Luther live in the United States, and about the same number in Germany.

Missouri Synod seeks IRS ruling on female teachers . . .

The legal counsel of the Lutheran Church-Missouri Synod is preparing for a new attempt at an Internal Revenue Service ruling that would permit the synod's female teachers and other commissioned ministers to be treated as ministers of religion for income tax purposes. When the synod made a similar request in 1985, the IRS ruled that the synod's female ministers are not ministers for tax purposes, saying that they do not substantially perform all the religious and sacerdotal functions of the church as determined under the synod's "tenets and practices." But Attorney Leonard Pranschke said that recent court rulings indicate that a reversal of that ruling now may be possible.

Giving and volunteerism on the rise . . .

Charitable giving and volunteerism are on the rise in this country, thanks largely to the generous character of religious people, according to a new Independent Sector/Gallup survey. The report found that 75 percent of American households are contributing an average of \$734 annually to charitable causes. One of the most significant finds in the survey was that religious belief is a major factor in contributions of time and money. Those who attended religious services weekly "were clearly the most generous givers of both time and money, compared with all other groups," said the report.

Missionary visas denied . . .

Visa extensions for missionaries to Indonesia have been denied, signaling new difficulties ahead for mission organizations operating there. According to Peter Nanfelt, director for overseas ministries of the Christian and Missionary Alliance, this is the first time extensions have been openly denied. Authorities previously had delayed but eventually granted extensions, he said. Nanfelt terms the current situation "the worst crisis since 1978," when the Indonesian government announced all missionary activity and presence would be eliminated. It did not carry out its plan at that time. Visas are now granted on narrow grounds to missionaries involved primarily in theological education.

Amish exempt from traffic law . . .

For the second time, the Minnesota Supreme Court has decided that Minnesota's Amish residents are exempt from a state traffic law they say conflicts with their religion. In a unanimous decision the seven-member court ruled that the Amish cannot be forced to use orange triangular slow-moving vehicle signs on their horse-drawn buggies. The justices held that public safety can be adequately protected by alternative means, such as the use of reflective tape and lighted lanterns. The court based its ruling on a Minnesota provision in its constitution that provides greater protection for religious freedom than the First Amendment of the federal constitution.

New hymnal named— *Christian Worship: A Lutheran Hymnal*

Progress continues toward completion of the new hymnal being prepared for the congregations of the WELS. The hymnal has been named *Christian Worship: A Lutheran Hymnal*. The Joint Hymnal Committee (JHC) met January 2-7, 1991, to review and give tentative approval to the materials prepared by subcommittees. The publication goal for the hymnal is the summer of 1993.

Nearly 150 hymn texts, tunes, and settings were reviewed. Several changes were made in the master list of hymns. Added to the list were: The King of Glory Comes; Grace Has a Thrilling Sound (TLH 374); Jesus Savior Pilot Me (TLH 649); I Gave My Life for Thee (TLH 405); Savior, I Follow On (TLH 422); O God, Your Hand the Heavens Made; Though I May Speak with Bravest Fire; and Love is a Gracious Gift. Hymns deleted were: I Sought the Lord; Eternal Ruler of the



The East Fork Lutheran Nursery on the Fort Apache Indian reservation in Arizona was torn down last spring because of age and condition and was replaced with the new building shown here. "Evidently," writes Pastor Eric Hartzell of East Fork, "some took the previous announcement regarding the demolition of the old building to mean the nursery was no longer in operation. We're still here. And we still need your support and prayers."

Ceaseless Round; and Soul, What Return Has God, Thy Savior (TLH 404). The master list of hymns will continue to be reviewed. About 110 hymns remain to be studied at the next meeting of the JHC, bringing the total in the hymnal to about 600.

The JHC also reviewed a number of matters related to orders of worship. The revision of Matins which has been titled *Morning Praise* was given tentative approval as was a translation of the Athanasian Creed. Several minor revisions in the *Service of Word and Sacrament* were approved. This

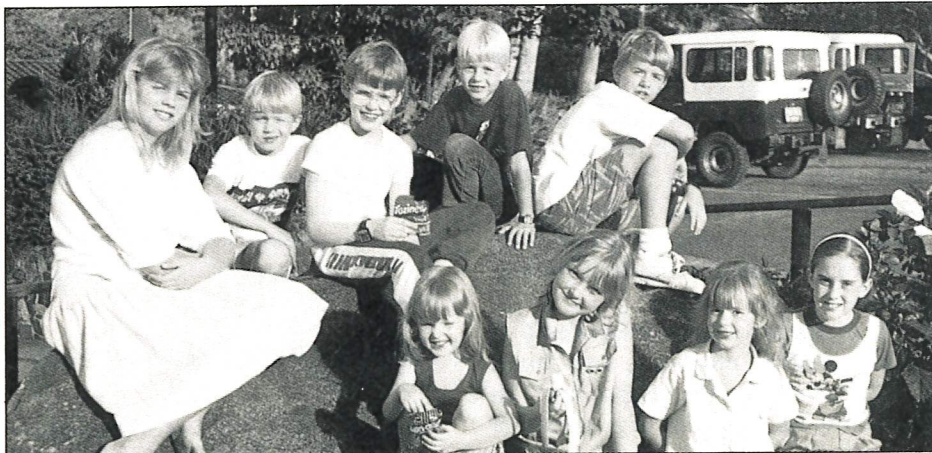
new communion service is being field tested this winter and spring by pastors who will be attending workshops in the twelve districts.

The JHC was able to complete a review of the service found in the *Sampler. The Common Service* is a version of the historic liturgy of the Christian Church. It became the service commonly used by English speaking Lutherans in America and appeared as *The Order of the Holy Communion* in *The Lutheran Hymnal*. The revision to be included in our new hymnal may be used either with or without the sacrament.

A large number of items will be on the agenda of the JHC when it meets again in plenary session July 29—August 2. In addition to the hymns, the JHC will be reviewing about 55 personal prayers, responsive prayers of the church, the readings for the church year, and the singing of the psalms. There will also be consideration of previously approved items which have undergone critical review and field testing for possible revision.

—Victor H. Prange

Pastor Prange is chairman of the Joint Hymnal Committee.



From one mission to another—The children of the Medellin, Brazil, missionaries recently designated the mission offerings they had collected for the Hong Kong outreach centers. Pictured are the children of James and Carol Kuehl and Philip and Kathy Strackbein.

“Not without my daughter”

When “Not without my daughter,” a film starring actress Sally Fields, opened in theaters recently, the news caused more interest than usual among WELS members. Betty Mahmoody, on whose experience the film is based, is a member of a midwestern WELS congregation.

The movie, based on a best-selling book of the same name, tells of the dangers she and her daughter, Mahtob, encountered when they escaped because her Iranian-born husband held them captive and refused to let them return to America after a visit to Iran. Because of fears she still has from her husband's threats, Mahmoody does not reveal the city in which she lives.

Mahmoody joined the WELS after her escape. She and Mahtob chose a place to live near William Hoffer, who assisted her in writing her book. “And then it was time for school to start,” she said. “I started talking to people. . . . The things I heard about the Lutheran school were good.”

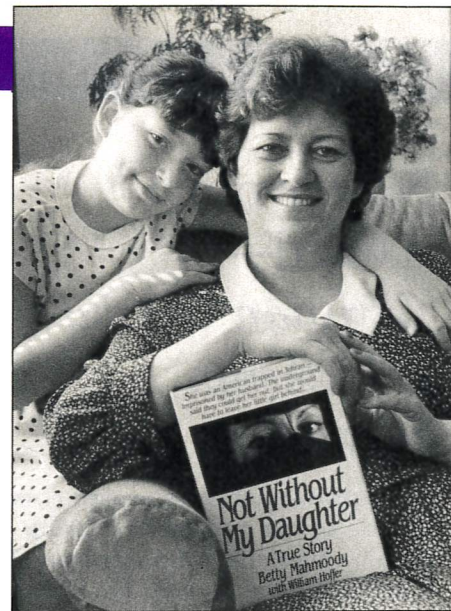
Mahmoody didn't plan to join the

church. “The attraction, at first, was with the school, not the church,” she said. “I started the instruction classes required at the time I enrolled Mahtob and became interested myself. I really felt it was God's will for us.”

Mahtob was baptized in 1986, on the first anniversary of their escape, and Mahmoody was confirmed several months later.

“She is a fine Christian woman,” said her pastor. “She doesn't put on airs or act important. Many of our congregation members don't even know she's a celebrity.” Although promotion of the book and movie has meant that she often travels, he said, “she's in church whenever she's in town.”

Mahmoody has appeared on several network television programs to talk about her experience. She has also lobbied extensively to promote legislation to prevent a child in the custody of an American-born parent from being taken to a foreign country by the non-custodial parent. Her book, published



JANE HALE

Mahtob and Betty Mahmoody

in 1987, has been a best-seller not only in America, but also in Europe. Nearly five million copies have been sold in Germany, Sweden, and France. The movie premiered in January.

Her former pastor, now serving another congregation, doesn't think of her as a celebrity, however. “Betty and Mahtob—dear friends of our family,” he says, “fellow believers, real people.”

—Dorothy J. Sonntag

I WOULD LIKE TO KNOW

by Paul E. Kelm

In Old Testament times “men of God” had several wives. Why is it a sin now if it wasn't then?

Bigamy or polygamy was as much a sin in the Old Testament as in the New. The Old Testament records the fact that patriarchs like Jacob and kings like Solomon adopted the polygamous practice of pagan neighbors, but not with approval. Other sins of “men of God” are recorded as well, because Scripture is an authentic history of God's grace. Grace is God's undeserved love and forgiveness; and no one who reads the Old Testament can miss the point that God chose heroes of faith in spite of what they were, not because of their own moral rectitude. They are objects of God's mercy and examples of faith, not paragons of virtue. God does not condone sin; he

forgives sin.

Why God did not immediately judge the sin of polygamy in men like Jacob and Solomon can only be explained by God's purpose, patience, and pity. That polygamy is contrary to his will, Scripture conveys in the consequences of this sin. Jacob's life was embittered by the rivalry of his wives. Of Solomon we're told: “His wives led him astray . . . turned his heart after other gods” (1 Kings 11:3-4). God's commandments bring happiness; broken commandments result in broken lives.

In Matthew 19 Jesus assures us that monogamous marriage has been God's will “from the beginning.” In answer to the Pharisees' argument that Moses permitted “no fault” divorce, Jesus distinguished God's law from human mores and said: “Moses permit-

ted you to divorce your wives because your hearts were hard. But it was not this way from the beginning.” Like divorce, polygamy was socially acceptable to an Israel whose stubborn refusal to accept God's will had many expressions. Like “no fault” divorce, polygamy was never right.

Paul reminds us that not all of Bible history is for our emulation. Of Israel in the wilderness he writes: “Now these things occurred as examples, to keep us from setting our hearts on evil things as they did” (1 Corinthians 10:6).

Paul E. Kelm is director of the synod's spiritual renewal program.

Send your questions to *QUESTIONS*, Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, WI 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Exploiting the poor

by James A. Aderman

There was great wealth—at least for a few. And there was much more money to be made if you didn't mind exploiting the poor underclass. Many didn't mind. For them, showing a profit was all that mattered. Unethical business practices were justified as long as an affluent lifestyle was maintained. This was the society the Lord sent Amos to call to repentance, dependence on God, and loving concern for all others.

The life of the wealthy

The citizens Amos particularly addressed were the upper class. Many of them maintained two homes, one for winter and one for summer. These homes were not tar-paper shacks. They were well furnished and expensively decorated, even adorned with ivory.

Personal pampering was considered part of the necessities of life. Amos speaks repeatedly about the lifestyle of these people. They whiled away their hours entertaining themselves with the top ten tunes of the day. Their loafing was accompanied by immoderate eating and drinking.

One wonders how life in America, even middle America, compares with upper class life in Amos' Israel. How would our possessions (homes, cars, boats, etc.) compare to the finer things of life owned by the people of Amos' time? Would our use of free time parallel theirs?

The treatment of the poor

The Lord's exasperation, however, was not so much over Israel's seeking the "good life." He was annoyed that their selfishness prompted the oppression of the less fortunate. He scolded them, "You drink wine by the bowlful and use the finest lotions, but you do not grieve over the ruin of Joseph" (6:6).

The people with money enslaved the have-nots. For their pleasure they oppressed the poor. "They sell the righteous for silver, and the needy for a pair of sandals" (2:6). They cared not a whit about the impoverished, as long as their extravagant lifestyle was supported. And worse, the self-centeredness of Amos' Israel had corrupted the court system. Anyone who spoke the truth there in defense of the poor felt the heat of the upper-crust's perverted indignation. Even the more moral in the society, for

fear of reprisal, refused to testify against the corruption.

Are you so concerned about the "good life" that you don't have the time or effort or money to help the homeless, the illiterate, the jailed, those who have believed the pro-choice lie? Are you part of a business that steals from consumers by producing shoddy merchandise or poor quality services? Have you failed to report sexual or racial harassment on the job for fear of your own job security? Have you chosen not to serve as a witness to a crime or even a traffic accident because you "didn't want to get involved"? Maybe our society is much like Amos' Israel.

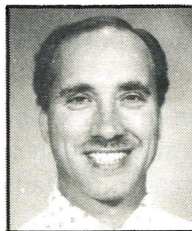
The view of money

A relationship with God no longer was a priority in Israel. It was a nuisance. Amos quotes them, "When will the New Moon be over that we may sell grain, and the Sabbath be ended that we may market wheat?" (8:5). The important thing was making money at all costs. Businesses were built on fraud and deception, "skimping the measure, boosting the price and cheating with dishonest scales . . . selling even the sweepings with the wheat" (8:5,6).

We must ask ourselves if earning a living cuts into our relationship with our Savior. Is it really necessary to work Sundays rather than to worship? Do the two jobs we hold really excuse us from daily, personal time for Scripture study and prayer? Could it be true that the most important thing we do for our family is provide a house, clothing, food, vacations, and leisure time fun?

The Spirit wrote the prophecy of Amos with 20th century Americans also in mind. He wishes his word to work in your heart as much as he did for ancient Israel. Ask him to help you carefully to consider the areas of your life he wants transformed. Ask for his

forgiveness where it's called for and know that it's there because of Jesus. Then respond to his love for you by gratefully living for him.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

The power of light

In 1918, godless Marxists and Leninists suppressed Christianity and banished Christmas from the Soviet Union. They outlawed the public proclamation of the Christian religion, and they banned the publication and distribution of Bibles. Millions of Russian Orthodox Christians were persecuted; many were subjected to unspeakable tortures before they died.

In 1990, 72 years later, evangelists were proclaiming the gospel in the Soviet Union, Christmas was celebrated openly, and Bibles no longer had to be smuggled into the country. A miracle! How could this happen?

Communist society had in it the cancer cells of its own destruction. It based its hope for a brave new world in the Soviet Union on a false confidence in the natural goodness of human nature, and duped itself into believing that patriotism and honesty and industriousness could be achieved by force. Today the Soviet Union is a pathetic skeleton of a great society. Certainly God has allowed Communism to destroy itself.

But God also used the victims of Communist inhumanity to help usher in the dawn of a new day in Russia. Joseph Stowell reports in his book, *The Dawn's Early Light*, that a Russian pastor told him why he (the pastor) thought Gorbachev had lifted the oppression from Christians in the Soviet Union. He replied that the major problem facing Russia is its faltering economy. Much of the trouble, he explained, is due to absenteeism, alcoholism, and non-productivity in the work force. Gorbachev reportedly told the Russian leaders, "Why do we oppress the very people who do not absent themselves from work, who are not alcoholics and who give us a productive day's work? We need their strength."

Stowell continues: "It was the light of a *persistently righteous* community of repressed Christians in a hostile culture that, in the day of economic visitation, caused the light to be seen and God to be glorified. As a result, today Bibles are freely distributed, evangelism is taking place in homes and stadiums, and Christians are free to worship without interference."

If what Stowell reports is true, it is a remarkable testimony to the part Christians can and should play in their nation's welfare. It is an amazing tribute to the power of the light by which our Savior told Christians to live: "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:16).

Gorbachev did see some of that light when he witnessed the everyday works of faith performed by Christians in their communities: their dependability, their "work ethic," their temperance.

If he looked for other Christian virtues, he also saw evidence of them in Christians in whom the light of their faith shone: their truthfulness, their honesty, their love and concern for their fellowmen, their charity, their decency. (Read Ephesians 4:17 through 5:21 for Paul's portrayal of the life of Christians who let their light shine in the world.)

Atheistic Russia already has reason to thank God for the light by which its despised Christian citizens lived. Will an America that seems to be bent on committing moral and spiritual suicide have reason to thank God someday for the light it saw in your lives and in my life?

Carleton Toppe



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

Ministers' salaries

A Sept. 15 letter makes several valid points. The Compensation Review Committee (CRC) was directed in 1989 to analyze the salary situation and make recommendations to the 1991 synod in convention.

The CRC has developed scriptural guidelines in "A Philosophy of Compensation" included in the report to the 12 districts last summer. However, if this philosophy is adopted, the new salary and benefit schedules will not be implemented until 1992.

There are several other points:

1. The CRC cannot budget or allocate funds. Its objective is to recommend a compensation structure for synod-funded called workers that is fair in comparison to the workers' needs and compensation in the secular economy. At present, the compensation levels are severely restricted by lack of funds and do not reflect desired levels of compensation.

2. The published compensation schedules ("synod code") are often misused by congregations as guidelines for their own compensation programs. This data should not be used as a guide for setting salary levels in self-supporting congregations because they do not reflect synod-provided housing or utilities or comparable private sector compensation levels.

3. It is the committee's opinion that inadequate worker compensation will severely and adversely impact the recruitment of young people into the ministry. We believe the most fertile recruitment ground for new workers is from families presently in his service. It is just at the time of maximum family needs that our young people are at the age to make career decisions. What they observe at home can influence those decisions.

The ultimate solution and financial support must come from our congregation members. We pray that our leaders and lay people make concerted efforts to provide adequate compensation for our dedicated workers.

*Robert B. McCrea, acting secretary
WELS Compensation Review Committee
Edina, Minnesota*

Lukewarm response

I was disappointed in the article "Home Schooling" (December). Our church's lukewarm response was disheartening.

Home education provides a chance for parents to teach God's commands to their children and make them a whole part of their life and learning. If taught these commands, the children have been taught the social skills God commands—love, honor, respect, and true discipleship. The Lord holds parents responsible for it, not the schools, a principle overlooked by our world today.

More than traditional textbooks are available to home schoolers—a wealth of materials, in fact. It's not impossible to teach or equip a child whose talents exceed the skill of the teacher, especially when outside resources are used. As for expenses, the first child would be most expensive, but less for others as texts and materials are reusable.

I hope our synod will give home education a stronger endorsement. Recommendations of good religious materials would be most helpful as families search to find materials compatible with WELS doctrine and fellowship principles.

*Judy Tisdale
Gibsonia, Pennsylvania*

Open doors

As I read through the first NL issue of 1991, many articles prompted prayers of gratitude for God's love and mercy. The Holy Spirit spoke forcefully, from page three ("Wet paint! Fresh cement!") right through the last page, "TeenTalk."

Also, I've been wanting to express my appreciation for Dorothy Sonntag's in-depth articles concerning workers in the kingdom, demonstrating the ways in which the Lord continually opens doors to the spread of his wonderful, saving message.

As a matter of fact, every article in this issue points to these open doors. May God provide the confidence required to walk through the doors to carry out the mission he has assigned all of us.

*Ruth Ihde
Milwaukee, Wisconsin*

Imagine that!

In response to "Imagine that!" (December), first of all the song "Imagine" was not popularized by the Beatles in their heyday. Lennon released the song in 1971. The Beatles broke up in January 1970. I would think a person writing an article like this could do a bit more homework, and I wonder if he wasn't simply relying on memory.

Second, the author used Albert Goldman's book, *The Lives of John Lennon*, to back up his points. Goldman's references were questionable at best, and many people came out against his book, including ex-Beatle Paul McCartney and Yoko Ono.

*Jennifer Green
Phoenix, Arizona*

No need for WELS LFL

I don't understand why we must follow the way of the world and have a WELS Lutherans for Life convention (December), let alone such an organization. Haven't we learned from little on "Thou shalt not kill"? Isn't it enough for our pastors to continue preaching God's words on such matters as these?

Are we sure we have the time and money to spend on anti-abortion meetings? Yes, we live in difficult times with abortion, euthanasia, living wills, non-Christian politicians, but the command from our Lord was to preach the gospel to every creature throughout the world, and that in itself takes more money than WELS ever has.

I know there are many fellow WELS members who feel as I do.

*Corinne Hartmann
Debarry, Florida*

WELS LFL was begun in response to a resolution adopted by the 1979 synod convention "that we encourage our membership to express their concern and compassion for distressed pregnant women by supporting the development of alternatives to abortion programs which are consistent with God's word."

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.

Financial report WISCONSIN EV. LUTHERAN SYNOD

NOTICES

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

CALL FOR NOMINATIONS

Administrative assistant for adult discipleship

Rev. William Fischer has retired as administrative assistant for part-time education. The Board for Parish Education has been authorized to call a replacement. The BPE has revised the position description and changed the title. The responsibilities now include: work with the administrator of the BPE in promoting adult Christian education; assist with the budgeting process; analyze parish educational needs; initiate new areas of work; and coordinate the production of Christian education publications and materials for adult education.

Nominees should have experience in and knowledge of parish adult education programs (e.g., Bible class, adult instruction, family ministry, etc.), should have sound theological judgment, empathetic relational skills, and ability in planning, leadership, administration, and communication.

All nominations and pertinent information should be submitted by March 20 to Kenneth Kolander, Secretary, WELS BPE, 940 E. Florida Ave., Appleton, WI 54911.

CALL FOR NOMINATIONS

Administrative assistant for youth discipleship

Mr. Richard Grunze has announced his retirement as administrative assistant for publications. The Board for Parish Education has been authorized to call a replacement. The BPE has revised the position description and changed the title. The responsibilities now include: work with the administrator of the BPE in promoting Christian education in the part-time agencies (birth—grade 12); assist with the budgeting process; analyze parish educational needs; initiate new areas of work; coordinate the publication of Christian education publications and materials for the youth in WELS part-time agencies.

Nominees should have experience in and knowledge of a congregation's part-time agencies, (e.g., Sunday school, VBS, youth ministry, etc.), should have sound theological judgment, empathetic relational skills, and abilities in planning, leadership, administration, and communication.

All nominations and pertinent information should be submitted by March 20 to Kenneth Kolander, Secretary, WELS BPE, 940 E. Florida Ave., Appleton, WI 54911.

WELS INTERNATIONAL YOUTH RALLY Los Angeles, July 12-15

Join us in a journey to the land of the stars, the sun, the surf, and Mickey Mouse. Meet WELS youth from all over the US and Canada. Participate in large and small groups. Celebrate being Christian. Cost \$175 per person. Call 916/725-0649.

CHANGES IN MINISTRY

PASTORS:

Adomeit, James A., to Good Shepherd, Beloit, Wis.
Dolan, David B., from King of Kings, Greenwood, Ind., to St. Peter, Fond du Lac, Wis.
Eggert, Rupert A., from Abiding Savior, Westlaco, Texas, to Trinity, Hendricks, Minn.
Goehring, William C. to Shepherd of Peace, Norfolk, Neb.

TEACHERS:

Balge, Lois, from Calvary, Thiensville, Wis., to retirement.
Gaulke, Joann, from inactive to First, Green Bay, Wis.
Grennan, Linda, from inactive to Immanuel, Waukegan, Ill.
Schoch, Charlotte, from inactive to Redemption, Milwaukee, Wis.
Selbig, Ann, from inactive to Christ, Oakley, Mich.
Shutters, Edward, from Lakeside LHS, Lake Mills, Wis., to Michigan Lutheran Seminary, Saginaw, Mich.
Zastrow, Jane, from inactive to Wisconsin Lutheran, Racine, Wis.

SYNOD MISSION SUBSCRIPTION PERFORMANCE

Twelve Months ended 31 December 1990

Offerings Received

	Communicants	Subscription Amount for 1990	Twelve Months Offerings	Percent of Subscription	Ave. per Communicant
Arizona-California	16,121	\$ 934,531	\$ 887,444	94.9	\$ 55.05
Dakota-Montana	9,117	415,714	404,302	97.3	44.35
Michigan	37,859	2,153,341	2,046,103	95.0	54.05
Minnesota	46,333	2,496,408	2,395,019	95.9	51.69
Nebraska	9,645	528,191	506,285	95.8	52.49
North Atlantic	3,394	322,179	343,493	106.6	102.21
Northern Wisconsin	62,710	2,427,592	2,375,490	97.8	37.88
Pacific Northwest	4,357	275,167	266,929	97.0	61.26
South Atlantic	5,507	371,744	363,085	97.6	65.93
South Central	3,386	230,866	209,984	90.9	62.02
Southeastern Wisconsin	58,179	3,158,416	3,039,569	96.2	52.25
Western Wisconsin	60,810	2,818,022	2,769,904	97.5	45.18
Total—This Year	317,914	\$16,154,883	\$15,607,607	96.6	\$ 49.09
Total—Last Year	317,743	\$15,910,211	\$15,523,752	97.6	\$ 48.86

BUDGETARY FUND

Statement of Changes in Fund Balance

Fiscal Year to Date

Six Months ended 31 December

	1990 Actual	1989 Actual	1990 Budget
Revenues:			
Synod Mission Offerings	\$ 7,058,357	\$ 6,888,824	\$ 7,257,000
Gifts and Memorials	170,330	199,111	255,000
Bequest Income	56,979	239,766	176,000
Other Income	36,506	53,297	56,000
Transfers—Endowment/Trust Earnings	97,809	112,207	107,000
Transfers—Gift Trust	1,632,398	809,000	1,755,000
Transfers—Continuing Programs	448,828	296,296	444,000
Transfers—Other	113,905	206,000	114,000
Total Revenues	\$ 9,615,112	\$ 8,803,501	\$10,164,000
Expenditures:			
Administration Division	\$ 914,982	\$ 754,021	\$ 886,000
Home Missions Division	2,668,109	2,422,197	2,822,000
World Missions Division	2,429,474	2,240,928	2,461,000
Worker Training Division	3,299,778	3,322,691	3,471,000
Parish Services Division	463,912	373,343	481,000
Fiscal Services Division	726,581	672,174	687,000
Total Expenditures	\$10,502,836	\$ 9,785,354	\$10,808,000
Net Change for the Period	\$ (887,724)	\$ (981,853)	
Fund Balance—Beginning of Year	\$ 6,980	\$ 197,199	
Fund Balance—End of Period	\$ (880,744)	\$ (784,654)	

Norbert M. Manthe
Controller

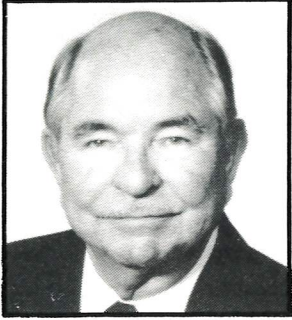
ADDRESSES

PASTORS:

Albrecht, Martin, 414/375-3975
Flunker, Charles H., Rua Balbino de Matos 1725,
79800 Dourados-MS, Brazil, South America; 011-55-67-421-7289
Janisch, Bruce A., 15830 46 Ave N., Plymouth, MN 55446
Kaesmeyer, Harris P., 011-49-6174-3668
Voswinkel, Richard E., 1226 Ontario St., Oshkosh, WI 54901; 414/233-7526

ANNIVERSARIES

CLATONIA, NEBRASKA—Zion School (40th), April 21, 3:00 p.m. Guest speaker, DMLC President Lloyd Huebner. Contact Randy Hoffmann, St. John School, Rt. 1, Box 40, Clatonia, NE 68328.
LAKE BENTON, MINN.—St. John (100th), June 23, 10 a.m. and 2 p.m. Guest speakers, Gerhard Birkholz and Russel Schmidt. Dinner at noon; \$5.00 per person. Pastor Donald Windsperger, Box 246, Lake Benton, MN 56149; 507/368-4655.



There's a cheeky independent magazine, *Milwaukee Magazine*, published in this city. It appears monthly and is widely read. The area movers and shakers, whom the magazine skewers on a regular basis, read the magazine without fail — in bed under the covers with an assist from a flashlight.

A recent issue of *Milwaukee Magazine* took a look at the Brewers Hill area just on the edge of the downtown area. It used to be home territory of the brewery elite of the city. After a long period of decay, it is clawing its way back: people moving in, buildings restored, gentrification on the march, in a previously all-black neighborhood. The story documents the change, but the story is really about one of our WELS churches in the area, St. Marcus, organized in 1875, and its part in the changing neighborhood. "St. Marcus has set the tone," says *Milwaukee Magazine*, "for the Brewers Hill restoration." And it adds, "One of the neighborhood's staunch allies is Mark Jeske, the young pastor of St. Marcus."

The blocks around the church are some of the most blighted in the city, a city often called the most segregated in the nation. "St. Marcus and its grounds are as neat as a pin. . . . The red-bricked church and steeple loom over the ramshackle houses surrounding it like a robed and mitred bishop blessing the poor." (Lutherans may not care overmuch for that simile.)

The inside of the church is just as attractive. "Black moms and dads and their children share pews with white families. An affectionate interracial couple, single men and women both white and black, elderly widows, and six little girls from the neighborhood, who attend without their parents, all seem at home.

"After the service, people gather in the lobby to shake hands with Pastor Jeske, drink coffee, eat cookies, and socialize. People laugh and hug, demonstrating what member after member, black or white, has described as the warmth and openness of St. Marcus." This same community of spirit is further fostered by almost weekly potluck meals together. "We're eating Lutherans," explains Jeske.

The worship service, says *Milwaukee Magazine*, "is not terribly lively." It quotes a black member: "When I first started going to St. Marcus, I thought I was in a Vincent Price movie." On most Sundays "the music is standard Lutheran hymnal fare." There's a gospel choir directed by Darlene Jones, a fine arts major at the local University of Wisconsin. "Some of the older white members reportedly complained that the singers swayed too much while they sang."

All in all, the article reflected the spirit of our inner-city congregations. In spite of changing neighborhoods, all but two of our inner-city congregations have stayed put. Their Lutheran elementary schools have proven a blessing, as it has at St. Marcus where "old-fashioned discipline is never in short supply," and the teachers go the extra mile. "I decided," said one parent whose child had experienced that mile, "that anyone who was nice to bend over backwards that way, that was where I belonged."

And that is just a bit of what one WELS congregation is doing in a difficult ministry. Its ministry touched the heart of the article's author, R. T. Both of Chicago. I trust it touches yours as it did mine.

James P. Schufes

The heavenly healer

'Tis ne'er a feeling brings more pain
than of a broken heart;
You feel there's nothing you can gain,
your whole world falls apart.
You swiftly search for someone's words
of comfort and advice;
But it seems everywhere you turn,
you're treated cold as ice.

For all the problems that you have
you need someone to guide you,
Yet no matter where you go
no one will stand beside you.
Then, suddenly, there on the shelf
you see a small black book;
It's lonely as you are yourself,
for in it no one looks.
With sudden hope, you pick it up
and search for words of love.

Surprisingly your empty cup
now's filled from God above.
In spite of this, a dreary life,
you've found the saving key
That tells of God and his dear Son
He gave to you and me.
Friend, leave your old position
of gloominess and doubt,
Look to the Great Physician
and all things will work out.

Eva Gaichas
Saint Croix LHS
West St. Paul, Minnesota

Conversation with a friend

Dearest Father, I'm sorry if it's been
a while since I've taken the time to talk with you.
When I was younger, my problems were so trivial. Nothing was
permanent and there were hardly any commitments to make. If I fell and skinned my knee,
Mom was there with a kiss and Band-Aid waiting. If my favorite locket broke, Dad would be there to fix it with a
smile. As I grew older, those little things became complicated and I had a doubt that hadn't been there before.
What would I do if my parents died? How could I live up to their expectations? I even began to
doubt you. Were you really there when I failed my algebra test? Did you care that I tried my hardest,
only to fail? When I questioned your presence I turned elsewhere for answers, and the world brought me its
solutions. Lying, cheating, and putting myself number one were just a few and only led to more problems.
After viewing these so-called solutions, the truths that I learned about you as my Savior began to have a new
meaning for me. I know now that I can come to you with all of my problems, big or small.
Thank you, Jesus. Please help me to remember you are always here.

Jennifer Roach.
St. Croix LHS
West St. Paul, Minnesota

TeenTalk,
a monthly
feature, is edited
by Karen Spencer.
Young people ages 12-
18 are invited to send brief
articles, artwork, photos, or
news of teen activities to *TeenTalk*,
Karen Spencer, 2297 E. 25th Place,
Yuma, AZ 85365. Include your name,
address, school, church, and a self
addressed stamped envelope for return.

My perspective

I've been thinking lately.
I feel no one loves me
What did I do to deserve this?
I guess that's the way it's going to be.
I'm always alone.
No one here to share
my hurt and my sorrow.
I guess no one cares.

My thoughts are all secrets.
My ambitions no one knows.
I talk but no one hears me.
I guess that's the way it goes.
Drugs have taken all away
My family, friends, and health.
I try to blame that awful drug.
I can only blame myself.

Now I'm left with nothing.
Alone I bear my strife.
I've lost all I care about
And now, I've lost my life.
This is only my perspective
that some kids feel this way.
If you are one of those,
Please ask for help today.

Cheri Roehl
St. Paul Lutheran School
Columbus, Ohio