

August 1991

the Northwestern Lutheran



WELS goes ethnic

PAGE 264

The fig leaves are green

by Kurt F. Koeplin

Now learn this lesson from the fig tree: As soon as its twigs get tender and its leaves come out, you know that summer is near. Even so, when you see all these things, you know that it is near, right at the door (Matthew 24:32,33).

Tis the season for slide shows and snapshots. One has to be relatively long in tooth to remember Jackie Vernon, a stand-up comic who regaled audiences with his "no picture slide show" routine. The pictures were all in one's imagination.

Picture excitement: "We are red; We are white; We are Danish dynamite." This is an example of World Cup frenzy which seizes all of Europe. When Denmark defeated Germany in the preliminary rounds a few years ago, the whole country erupted with joy. In Germany it was almost a day of national mourning. A typical World Cup soccer match is played before 100,000-plus screaming spectators while in 150 countries two billion viewers are glued to their sets!

Would to God some of that excitement would rub off on Christians; that God's people would be so devoted to the holy cause of Jesus Christ.

Picture apathy: We are disturbed, and rightly so, about the generally poor worship attendance patterns in our WELS churches; less than 40 percent on average of a congregation's soul strength are regularly found at public worship.

We are phenomenal by comparison to European churches. In one community of 5,000 in which there is but one church (Lutheran) of any denomination, the peak attendance on eight observed occasions was 56.

Picture green fig leaves: What's with us anyway? Have we succumbed to the siren songs of the scoffers who say that talk of Jesus coming back is just so much Doomsday drivel? Have we lost the eschatological urgency of Matthew 24 and 25?

Picture social unrest: At the moment of this writing commentators tell us that we are at peace. However, people in the Baltic States, Cambodia, South Africa, Tibet, and a host of other hot spots on our globe, to say nothing about police in every major city in our country might not agree with a rosy

peaceful assessment.

Picture racial unrest: India recently lost a political leader by assassination. People routinely lose their lives all over the world because a group of one color hate people of a different color.

Picture moral degeneracy: Smut is openly displayed on virtually every magazine counter in the country. Moral filth is available for piping into one's living room via video rentals. A mainline denomination seriously debates a committee's recommendation to ordain homosexuals and to, in effect, expunge the sixth commandment as being much too restrictive.

Picture disturbances in nature: Typhoons ravage Bangladesh; 100,000-plus die. Famine stalks Ethiopia; over one million are in peril. A sleeping volcano erupts in Japan; a village vanishes. In May, Kansas records a record smashing number of tornadoes; the pictures are spectacular, the devastation numbing.

Picture a trumpet: The Savior, in alluding to the coming judgment, uses neither the picture of the angel standing at the gate ready to sound the worldwide trumpet signal nor does he use the hourglass in which there are but a few grains of time left. He does speak of the inevitable and easily recognizable change of the seasons. One does not need a degree in botany to read the signs all around us.

Picture alert Christians: Before he comes, we have work to do. Before he comes, we have an urgent mission to perform. Uncounted millions are on the road to a Christ-less eternity. While it is yet "summer-time" we must do everything possible to snatch as many as possible from a fate worse than death.

Picture sharing Christians: Because of his love toward us we joyfully accept the responsibility and privilege to share that life-saving gospel. We hear, loudly and clearly, his final command to us to go and tell a dying world that life is available for everyone who believes.

After all, who else knows better what green fig leaves mean!



Kurt Koeplin is pastor of Atonement, Milwaukee.

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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FORWARD

■ The cover photo on this issue will give you a hint of what's ahead. Pictured is Pastor Loren Steele of St. Paul, Minn., with some of the Southeast Asians to whom he brings the gospel. The Lord is offering more and more opportunities to serve an assortment of ethnic groups, says Glen Thompson, who takes us on a tour of North America to give us a look at some of the mission work among people of differing cultural backgrounds. We begin at Emanuel in St. Paul, Minn., which ministers to a large group of southeast Asians, primarily Cam-bodians and Hmong. Thompson takes us next to Milwaukee, where once solidly Germanic St. Marcus has adapted to its chang-

ing neighborhood and now has a multi-racial congregation. Next we head south to El Paso, Texas, to see how San Juan congregation ministers to Mexican Americans. In Canada we visit St. Paul in Calgary and Hope church, near Toronto. Both churches bring the gospel to a multi-ethnic community. Thompson, our guide, brings us to Montrose, Colorado, where St. John congregation serves the Mexican Indians who have moved to the area. We finish our cross-country tour in North Hollywood, California, where even the church sign is in English and Korean. Turn the page to begin the tour.

DJS

WELS goes ethnic

The browning of America is giving our church an incredible opportunity to carry out the great commission

by Glen L. Thompson

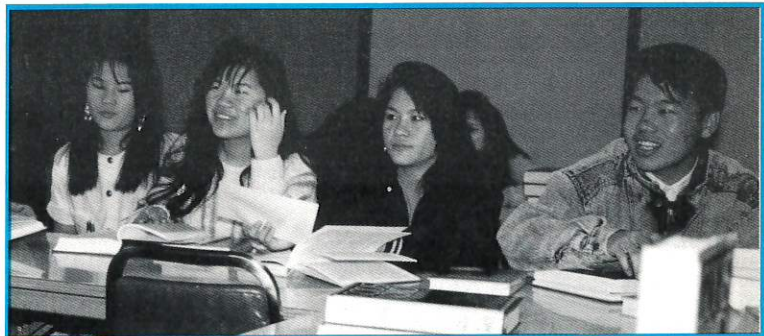
It's Tuesday morning in St. Paul, Minnesota, and members of Emanuel Lutheran are gathering for their weekly Bible study. Among those present is Donald Dahm. Donald has been a long-time member of the congregation. He's now retired, but still in good health, and an eager helper around the church.

This morning Mr. Dahm describes how he has begun serving the Lord in a new way. He has become a bus driver. Every Tuesday evening he makes his rounds picking up Cambodian and Hmong children from the neighborhood and driving them to confirmation class. Later he takes them home again. This seemingly humble task has put new joy in his life as he sees these immigrant children learning about the Savior.

Like tens of thousands of other WELS members, Donald has always prayed for and supported the synod's world missionaries. But now he is on the front lines himself. He may not be preaching, but he's right there "holding up the prophet's hands." Mr. Dahm and the other members of Emanuel no



(Above and below) Southeast Asians worship regularly at Emanuel in St. Paul, Minn. A number also attend Bible instruction classes.



longer merely see slides of exotic peoples hearing the gospel.

Every Sunday they see 50 Southeast Asians in their own church, 30 in a special Bible class, 20 in confirmation class. Last summer they had over 100 Cambodians and Hmong children in vacation Bible school. The world mission field has come to St. Paul. This same story is being repeated in every district of the synod. From Saskatchewan to Miami and from Brooklyn to North Hollywood, our home mission fields are no longer merely white unto the harvest; they are also brown, black, yellow, and nearly every other known flesh tone.

As the synod has spread its arms across the conti-



ment, the Lord has placed before us more and more opportunities to minister to different cultural groups. Not only is evangelism going on among recent immigrants such as the Hmong, but more attention is being given to segments of the American population which we have often termed minorities — native Americans, African Americans, Hispanic Americans. The fact is that the white European ethnic group that has been the backbone of WELS during the first century and a half of its existence may itself soon be a minority group in our nation.

Milwaukee: Blacks, Hispanics

Like Emanuel of St. Paul, St. Marcus of Milwaukee is an older WELS congregation that has learned to reach out with the gospel to the cultural groups in its community. After three decades of progressive integration, the once solidly German congregation now is about half white, half black, and has brought in a few Hispanics as well.

Pastor Mark Jeske knows full well that Milwaukee is not famous for racial harmony, and so there are many reasons for whites and blacks to be bitter and suspicious of each other. Jesus' love, however, has the power to inspire true love and respect for other



Judith Thrans' integrated classroom at St. Marcus, Milwaukee.

racess, and he is alive and well at St. Marcus.

Pastor Jeske points to the progress of the gospel in St. Marcus' school and in its choir. The school went from all white in the '50s to all black in the early '80s. Now it is becoming reintegrated as young white

families have found a home at St. Marcus and enroll their children in the school.

The gospel choir has an almost equal number of white and black members. It has enriched the traditional Lutheran worship setting with the spiritual treasures of black American Christian song. The congregation may well hear a traditional chorale and a gospel song in the same service. And both cultures become richer for the experience.

El Paso: Mexican Americans

Far to the south, the language and rhythms of San Juan Lutheran Church in Texas are very different. Unlike St. Marcus, San Juan is a congregation started solely for the purpose of outreach to a different cultural group, the Mexican American population of the El Paso area. For several decades WELS missionaries have lived in El Paso while training and assisting the work of Mexican pastors working inside Mexico. During that time the missionary and student families gathered for regular worship and a small congregation was formed. However, recently a pastor was called to work with the 400,000 Mexican Americans of El Paso.

An observer would see evangelism efforts similar to those in missions across the country: mass mailings, special services, friendship evangelism, vacation Bible school. But the work involves more than merely teaching in a different language. Cross-cultural work involves learning new thought patterns, different outlooks on life, and varied religious back-

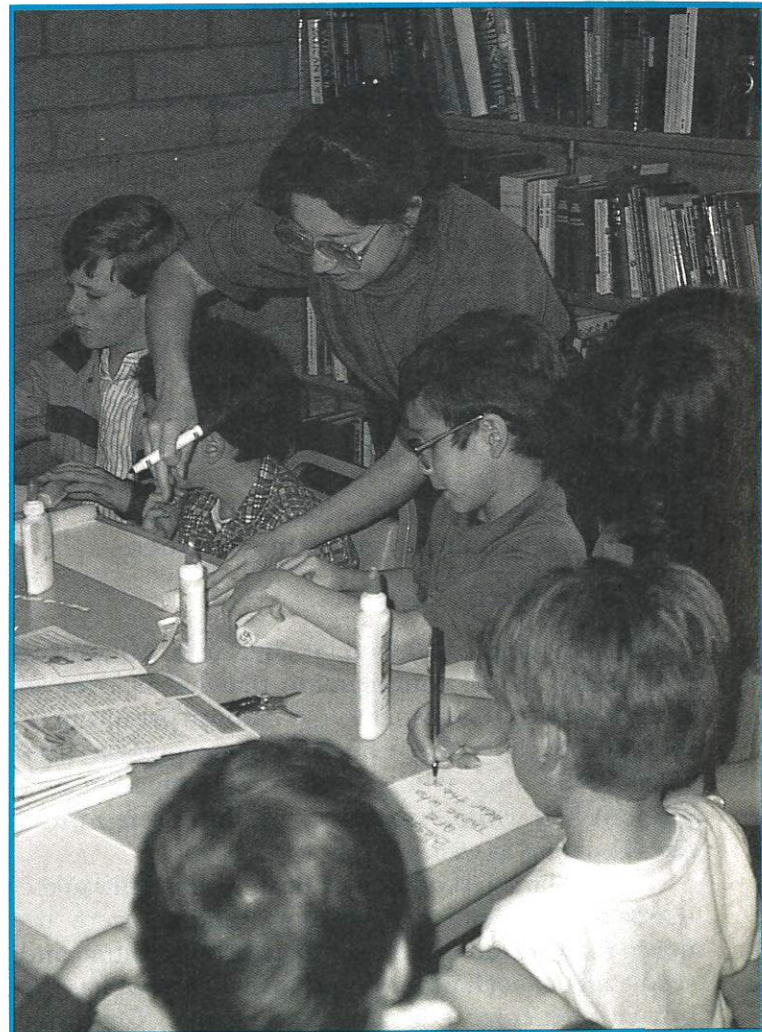
At San Juan, El Paso, Texas, a Bible class (below) and (right) a vacation Bible school class meet.



Blacks and whites worship together at St. Marcus, Milwaukee.

grounds.

Perhaps the greatest obstacle a Latin experiences is the feeling he is forsaking his cultural heritage by joining a Lutheran church. Pastor James Connell knows that this means slow growth by normal mission board standards, and so he has set the goal of reaching four or five new families each year.



Calgary: Japanese, Chinese

Our world mission program has also provided cross-cultural opportunities for a WELS congregation in Canada. No world missionaries ever lived and worked in Calgary, Alberta, but their influence has been strongly felt. The Asakura family that had been served by our missionaries in Japan spent several years living and working in Calgary. St. Paul, Calgary, was contacted and asked to serve them as best they could. This led to a monthly women's Bible class. Mrs. Asakura and four other Japanese women regularly heard the gospel over a two year period, work that continued after the Asakuras returned to Japan.

Roger Lee, a member of our sister church in Hong Kong, came to Canada to study at the



Palestinians Shakib and Aida Sawalha and son Jeffrey with Norm Couture, who is French, at St. Paul in Calgary, Alberta.

University of Calgary. St. Paul now has a Bible class at the university with four Chinese students in regular attendance. Meanwhile Pastor Phil Hoyer notes that there is a large Sikh and Indian population in the congregation's neighborhood waiting to be reached with the gospel. Unlike the great missionary St. Paul is named after, the congregation is reaching out to the world without even having to go on missionary journeys.

Toronto: Caribbeans, Chinese, English

While St. Paul in Calgary is contemplating more cross-cultural efforts, Pastor Tom Haar's ministry near Toronto, Ontario, has been cross-cultural from the start. Hope Church is still just a small exploratory mission, yet already has members from Trinidad, Guiana, Tobago, Antigua, St. Vincent, Jamaica,



Hope, Markham, near Toronto, Ontario, has members from (upper) Trinidad and (lower) Gurauere.

China, Sri Lanka, and England.

The traditional church potluck provides the model for Haar's ministry. He sees Christian growth as members from such varied backgrounds mature in faith and in their understanding of their fellow men. One has to listen carefully to understand all the different accents, just as Christians must learn to listen carefully to each other's needs. The congregation's fledgling day care center provides an opportunity for starting Christian growth at a very early age and communicating Christ to parents.

Haar notes that Hope has not even scratched the surface of its opportunities. Toronto is the fastest growing city in North America, and the United Nations has given it the title of the most multi-cultural city on earth. However, budgetary problems in our synod continue to threaten the future of many of our new missions, including Hope Church.

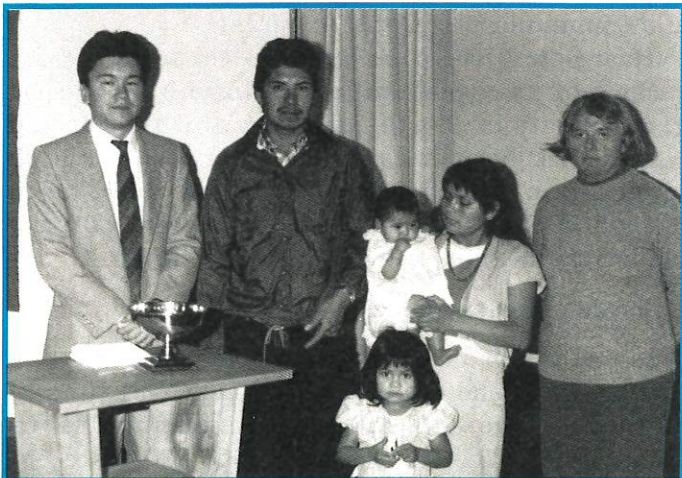
Colorado: Mexican Indians

It is not only our continent's great urban centers that are the scene of new cultural mixes. St. John of Montrose, Colorado, has found opportunities for cross-cultural ministry in a town of 25,000. In recent

years increasing numbers of Mexican Indians have sought employment and a new home in Montrose. Though they unhesitatingly say they are Catholic, their contact with Christianity in Mexico was often limited to a once-a-year visit from an itinerant priest.

Economical, educational, and linguistic barriers all have to be bridged in this ministry. Pastor Tim Poetter says that in all their evangelism efforts the accent is on simplicity and getting down to basics. Much of St. John's outreach centers around traditional activities such as Sunday school and Bible

At St. John, Montrose, Colo., (upper) Eulonia Molina and Ismael Maestas at the closing day of vacation Bible school, and (lower) Pastor Tim Poetter with the Garcia family and Nicki Parsons.



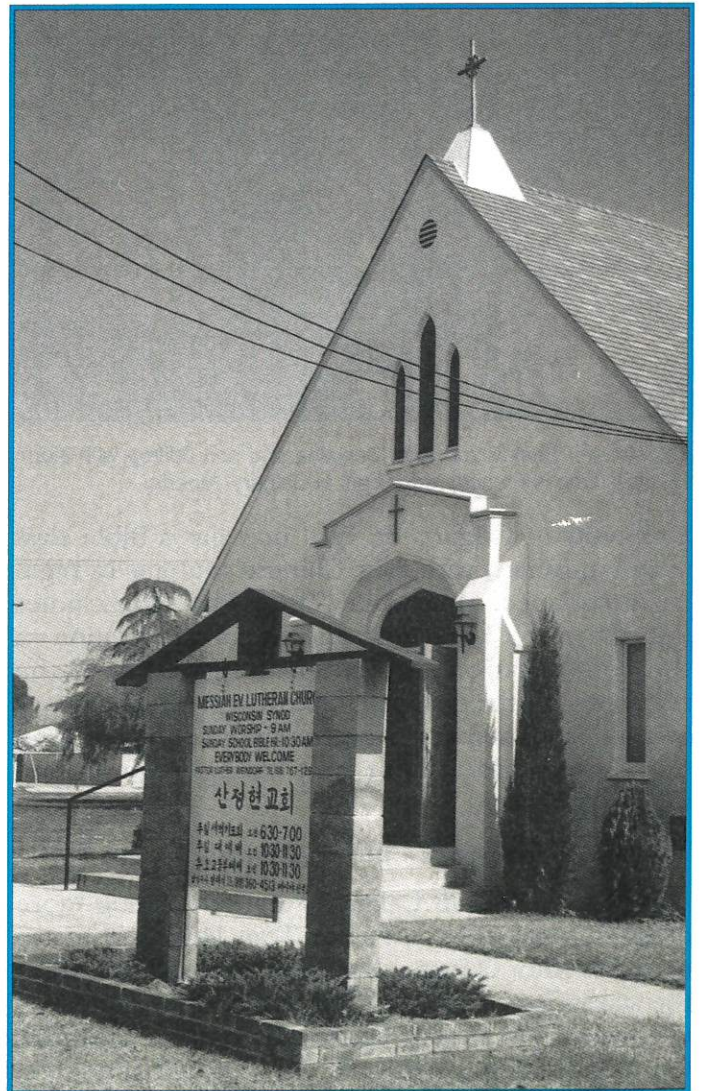
class. Special Monday evening services, however, have provided a special opportunity to meet the needs of the Mexican flock.

Nicki Parsons, one of the many members who has seen the Lord working through these new opportunities, speaks for cross-cultural workers in general. She says, "We pray for the souls of all our new friends, for more expertise in the Spanish language, and the patience it will take to serve them well."

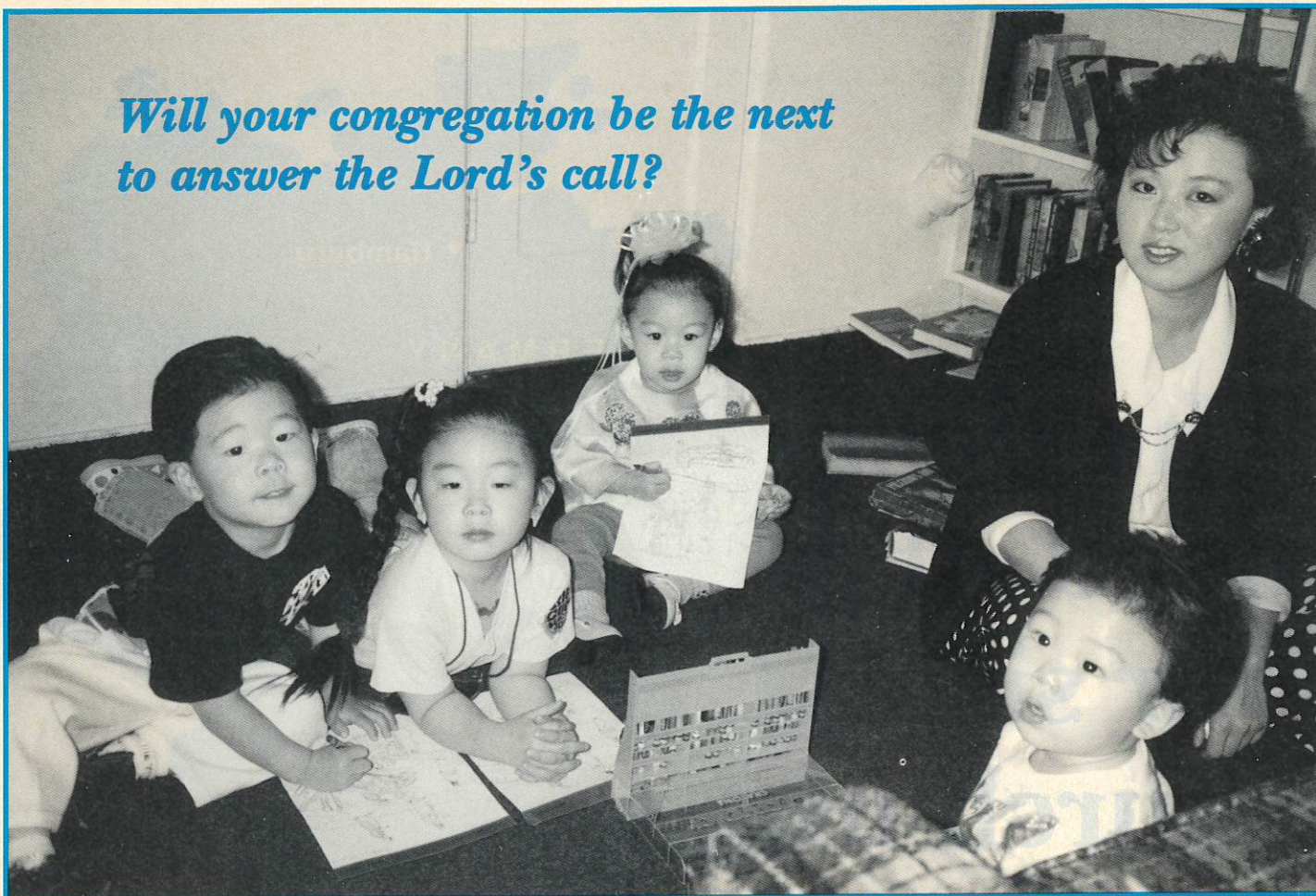
North Hollywood: Koreans

One of the great challenges of mission work among different cultures is producing capable workers. Mission work can best be done when workers come from within the cultural group. This has been

Messiah in North Hollywood, California, (below) gives times of services in English and Korean. (Right page) Kathy Chung is with her Sunday school class.



Will your congregation be the next to answer the Lord's call?



brought home to the members of Messiah Lutheran in North Hollywood, California.

During the past forty years the neighborhood of the congregation first experienced a large immigration of Hispanic people, and later a substantial influx

Let us hear from you

The WELS Board for Home Missions has recently reconstituted its Multi-Cultural Mission Committee. This committee is to help plant new multi-cultural missions and to assist congregations in reaching out to the cultures around them.

We ask congregations involved in cross-cultural work to inform us of their efforts. We also invite congregations interested in reaching out to new cultures to contact us. Or if you have a story about cross-cultural work in the WELS, please share it with us. Our mailing address is: Multi-Cultural Mission Committee, WELS Board for Home Missions, 2929 N. Mayfair Rd., Milwaukee WI 53222.

of Koreans. Pastor Luther Weindorf discussed the Christian faith with several groups of Koreans. Eventually a Korean pastor, Dai Sik Chung, asked if he and his flock might be admitted into membership.

What a joyful day when Messiah welcomed an entire Korean congregation into membership. Pastor Chung was also commissioned to continue to serve the Korean congregation in their own language and to do outreach in the Korean community. Now the sign in front of the church is in two very different languages. In Christ there truly is no East or West.

Scripture tells us that before Judgment Day comes, all peoples will hear the gospel. Our Savior has also made it clear that it is we humans who have the privilege of carrying his message. The "browning" of America that is now taking place is giving our synod an incredible opportunity to carry out the great commission in our own backyards. The work has begun,

from Calgary and Toronto to North Hollywood and El Paso. Will your congregation be the next to answer the Lord's call?



Dr. Glen Thompson is pastor of Peace in Manhattan, New York, and a member of the Multi-Cultural Mission Committee.

The desperate need of our sister church in Germany

There is a real economic crisis in the new federal states

by Wilbert R. Gawrisch

The Evangelical Lutheran Free Church (ELFC), WELS' only sister church in Germany, is facing a crisis. This church, located in what was formerly East Germany, has about 2500 members in 25 congregations and preaching stations served by 20 pastors.

Since November 1989, when the wall between the communist East and the free West collapsed, the church has been able to serve its people with word and sacrament, instruct its children, and reach out with the gospel to others without interference or hindrance by the government.

On a press WELS members helped to provide, a publishing house can now produce Christ-centered materials without the censorship formerly imposed by the communist authorities. It has now also been able to extend its work into western Germany.

Since the fall of 1990 two WELS missionaries, John Sullivan and Harris Kaesmeyer, have been stationed in Germany to help the ELFC reach out to those who are hungering for the pure gospel. In a recent letter Missionary Sullivan reports:

“The immediate problem for the ELFC is money — the lack of it. This is not due to an unwillingness on the part of ELFC members to support the work of Christ's kingdom. It is due to a real economic crisis in the new federal states.

“Fifty-four percent of the work force in the former German Democratic Republic is underemployed, and some estimates are that by the middle of this year close to half will be totally unemployed. Few new businesses are setting up shop in the east as long as the land claims have not been settled — and that





Some students of the Evangelical Lutheran Free Church seminary in Leipzig.

could take years.

"The existing industries are so inefficient that most of them are expected to go under. Few western industries are willing to buy them up and modernize them, again, mainly because of unsettled land claims. The economic miracle that was supposed to happen (similar to what happened in West Germany after World War II) is not going to happen for a long while.

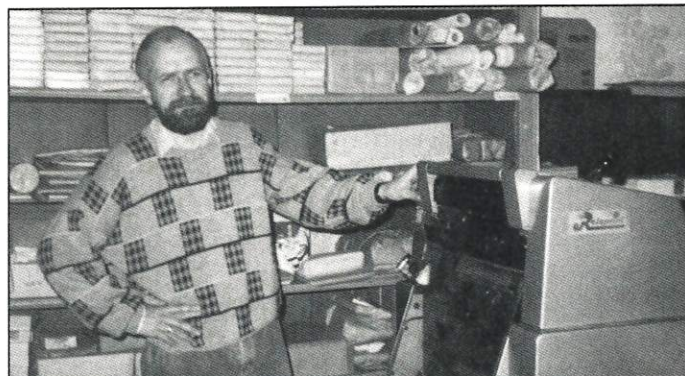
"Pessimists say it will never happen, while optimists say it will take from three to five years before things get better. The emigration of the young people to the west continues unabated and makes the future look even darker.

"We can't predict the future, but we do know that our sister church is going to go through some very difficult times. The seminary in Leipzig has had to quadruple its rent payments. There is nothing left in the ELFC treasury. If the ELFC has to close its seminary because of economic factors, and if its pastors cannot be paid even a subsistence salary, it will become dependent on our financial help for many years to come — and who else is going to help?"

In 1990 our synod established two nonbudgetary funds, one for financial support of the ELFC, and the other to send two missionaries to Germany for two years for outreach work. The generous gifts of WELS members, both individuals and organizations, have made it possible for the Board for World Missions to call and send Missionaries Sullivan and Kaesmeyer to Germany. In addition, for the spiritual work of the ELFC over \$62,000 was sent in 1990 from the ELFC Support Fund, which is administered by the Commission on Inter-Church Relations. Recently, our Committee on Relief also allocated \$25,000 for distribution to those suffering physical needs in eastern Germany.

The gratitude and appreciation of the ELFC have been expressed by its president, Pastor Gerhard Wilde, who writes, "The Ev. Lutheran Free Church thanks the WELS for all the help it has received, for remembering us in your prayers, for all your encouragement and advice, for all your material help and, by no means last, for sending your missionaries to Germany."

Because the funds on hand to help the ELFC are running low at the very time the needs are increas-



The offset printing press acquired with the help of WELS is shown by Dr. Gottfried Herrmann, manager of the ELFC publishing house in Zwickau.

ing, representatives of the Board for World Missions and the Commission on Inter-Church Relations, with the approval of President Mischke, reacted positively to the suggestion of our missionaries on the scene that a special appeal for help be made to the members of WELS on behalf of our brothers and sisters in the land of Luther. Those whose heart the Lord may open to respond to this appeal because Christ's love compels them may designate their gifts for the ELFC Support Fund, the ELFC Outreach Fund, or the Committee on Relief and send them to WELS 2929 N. Mayfair Rd., Milwaukee WI 53222.



Wilbert Gawrisch teaches theology at Wisconsin Lutheran Seminary, Mequon, Wisconsin. He is chairman of the WELS Commission on Inter-Church Relations.

Why don't you ever say thank you?

by Thomas H. Schnick

In the sixteenth chapter of Romans, Paul's message is about people, individual men and women known at Rome. Paul's message constitutes a long thank you for these people. Unlike Laban, who refused to affirm the work of Jacob, Paul gives thanks for people. A nice long list of people here. The list begins with Phoebe.

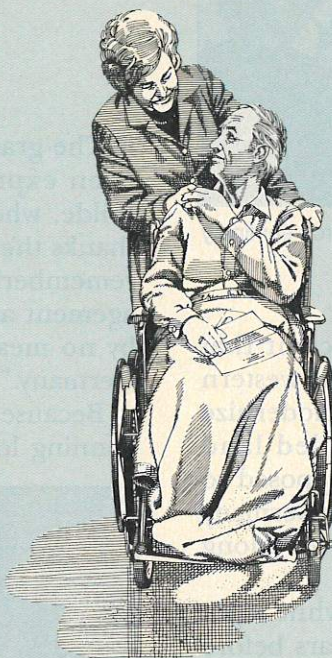
Phoebe was a unique, special person to Paul. Paul wanted her to have the Romans' respect — respect worthy of a saint. Phoebe was a servant of the church. They were to help her in any way they could because she was a great help to many people. Phoebe in some ways was like a first century Mother Teresa, a woman who bound the wounds of the bleeding, who stooped over to lift up the sick, to feed the poor, to live like Christ. And Paul acknowledged her helping with this public thanks.

Have you known any such "Phoebe" in your lifetime? Think about it. Who helps your aged grandfather by driving him to church every Sunday morning? Who helps your Aunt Edna by taking taped services and bulletins to her every week, and who reads devotions to her? Who visits your Uncle Hank in the nursing home twice a month? Why don't we remember to say thank you?

Paul continues his thank you for Priscilla and Aquila. Priscilla and Aquila were tent makers from Alexandria. Paul met them in Corinth; they were powerful missionaries along with him. He — and all the churches — are grateful to them, he says, because they risked their lives for Paul. So Paul says thank you for Priscilla and Aquila.

Why don't you remember to say thank you to those who risked their lives for you? "Now, wait a minute," you say. "Nobody ever risked his life for me."

I say, oh really? Have you ever given birth? Do you know what that's like? Your mother does. Besides, your mother and your father both gave up a lot of their own dreams to raise you. Who risked their lives for you? And why don't you ever say thank you?



The fruit of gratitude

I'll tell you why. It is because our old nature, the part of us that is still controlled by sin, hates thank yous. There is no part of that ingrate in us that is inclined to give thanks to God or man for anything. So selfish. So self-centered. So self-serving. Knowing the depth of our sinful condition from Scriptures, I am persuaded that only the Christian can truly give thanks for anything with a genuinely grateful heart.

As a Christian, Paul finds it easy to give thanks. If Paul can find something of Christ in every believer he knows, then so can we. Building each other up is not apple polishing or candy-coating our faults. It is seeing the gifts of God at work in our fellow believers.

Our German Lutheran heritage has not suited us well for publicly thanking people. But Paul is not ashamed to divulge his inner feelings; nor is he afraid to commend people publicly for the work they have done for him. The

list of people in Romans 16 appears nowhere else on the pages of Scripture. We do not know how they all helped Paul, just that Paul loved them, they were dear to him, and they worked very hard for the Lord.

Do you know people like these? A Christian day school teacher or Sunday school teacher, perhaps, who brought you to a greater knowledge of your Christian faith? Who brought you through trials of faith and temptations so that you can stand today, untoppled by the devil or even by your old nature?

Who worked hard so that you can rest secure in the knowledge that God forgives you from all your sins through Jesus Christ? Special people whom God sent for you, for your faith and life. Paul had a whole chapter full of names. How many do you have? Why don't we also thank God for people?



Thomas Schnick is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin-Madison. This series is adapted from sermons delivered at the chapel.

First real estate manager Arthur Schaefer dies

Funeral services were held for Arthur W. Schaefer on May 29. Schaefer was the first real estate manager engaged by the synod in 1968.

In 1973 he became the synod's first deferred giving counselor, a position he held until 1984 when he joined the development staff of Wisconsin Lutheran College, where he served until 1988.

Prior to working for the synod, Schaefer had been a detective in the Milwaukee police department, owner of a private business, and assistant vice-president of a local bank.

In failing health the last year, he died May 26. He was a member of Bethlehem, Menomonee Falls, Wis., and Pastor Roland Zimmermann conducted the funeral service.

A son and servant of kings has died

It was a bright day in April when the second son of Northern Bali's former king, Anak Agung Pandji Tisna, was buried. The son, Anak Agung Dipa Pandji Tisna, had represented the Wisconsin Synod in Indonesia since his graduation from our seminary in Hong Kong in 1974. In later years he had assisted our missionaries in Indonesia with his counsel and support. Pastor Pandji was the first president of the Lutheran Church of Indonesia and first president of its seminary, serving in both offices until his death.

Present at the afternoon service, conducted by Missionary Gary Schult, were a hundred or more residents of Singaraja, Bali, government officials, the family, and friends. The service was conducted in the large courtyard of what was once the residence of Pastor Pandji's father, the last king of Bali, who had also brought his son to faith in the Savior.

There were no flames to consume the remains of this descendant of royalty, a Hindu tradition in Bali. Instead the mourners

heard from a WELS missionary the triumphant words of Paul in Philippians 1:20-24: "Let the Lord decide." Whether we are to glorify him in our lives or in our deaths, the words exemplified Pastor Pandji's life.

The burial took place in the mountain jungles of Bali. At the top of a hill stood a small chapel built by Pastor Pandji's father. Beside the chapel was a large marble monument where the king had been buried. Just below, on the first level of the terraced hillside, was an open grave into which Pastor Pandji's remains were placed. On the grave was a black wooden cross with white lettering. At the top of the cross was outlined a rose, a heart, and a cross. It may be the first grave in Bali to bear Luther's seal.

"Jesus' friend has fallen asleep in peace," writes Missionary Schult, "to the glory of his only true King, but the work he started will continue on the thirteen thousand islands of Indonesia, especially on the island of Bali, where the remains of this faithful servant await the return of his only Lord and King."

Lehninger retires

In a letter of June 27 Pastor Ernst F. Lehninger announced his retirement from the ministry and all positions of responsibility connected with Wisconsin Lutheran Child and Family Service of Milwaukee.

Although a few months ago it was announced that Lehninger would continue with the WLCFS organization as chief executive officer of the WLCFS Building Corporation and the WLCFS Investment Corporation, he said in a telephone interview that "upon reflection, I felt strongly that after 25 years of service at the helm, it was time I retired." His retirement was effective July 31.

Lehninger, 74, is a 1942 graduate of Wisconsin Lutheran Seminary and spent his entire ministry in Wisconsin. He taught at Winnebago Lutheran Academy, Fond du Lac, and served congregations in Appleton and Oshkosh before joining the staff at Lutheran Children's Friend Society in Wauwatosa. In 1966 he was named executive director of WLCFS. He has also served in a number of offices in the Wisconsin Synod, chiefly on the Special Ministries Board.

Martin Luther film now on video

Martin Luther, a full-length movie released in 1953, is now available for home video. It was a popular film in Lutheran audiences and in 1956 a record number of some 4000 16mm copies of the film were sold to churches and schools. The cost of the home video is \$29.95.

The videos can be ordered from Vision Video, 2030 Wentz Church Road, Worcester PA 19490; telephone 800/523-0226.

Western Wisconsin District news

St. John, Lewiston, dedicated a gymnasium/auditorium last spring. The new facility includes a gym, locker room, office, and multi-purpose room. . . . **Lord and Savior, Waunakee**, dedicated its new worship facility April 28. . . . **Trinity, Wilson, Minn.**, celebrated its 125th anniversary July 6 and 7. Trinity was organized in 1866 and held services for four years in a log home. The first church was built in 1870 and the present church was built in 1914. . . . **The Lutheran Chapel of the Air**, Fort Atkinson, completed its 25th year of broadcast in 1991. The weekly Sunday message is provided and sponsored by area congregations and private gifts. . . . **Peace Lutheran School** of

Reedsburg celebrated its tenth anniversary. Peace, operated by an association of five churches, has an enrollment of 43 and is served by three teachers. . . . Forty-six graduates from 16 states received diplomas at **Martin Luther Prep School** in Prairie du Chien. The majority of the graduates have indicated they will attend either Northwestern College or Dr. Martin Luther College in the fall. From March through May over 40 groups from 10 states have visited the MLPS campus. The groups ranged from 3 to 42 people with most staying overnight in the dorm.

—Elton C. Stroh

Southeastern Wisconsin District news

St. Paul, Franklin, is celebrating its 125th anniversary during 1991. Confirmation classes were recognized in June. The anniversary service will be Dec. 1. . . . **St. John, Mukwonago**, purchased 17.5 acres for future relocation about a mile from its present site. Approximately 500 homes are expected to be built in that area over the next few years. . . . **Grace, Waukesha**, observed its 50th anniversary April 14. . . . Attendance at four regional **evangelism workshops** at four area Lutheran high schools this spring totaled 242. . . . **Shoreland LHS**, Somers, celebrated its 20th anniversary in April, and the 25th anniversary in the ministry of principal Ray Dusseau in May. . . . **Kettle Moraine LHS**, Jackson, expects a 25 percent increase in its freshman enrollment for the next school year.

—Robert A. Sievert

Also in the news

At the recent **Lutheran Pioneer national convention** which met at Trinity, Waukesha, five national council members were reelected: Harold Frye, James Mead, Ron Knutson, Rick Wagner, and Kent Kittel. Harold Frye was elected council chairman. . . . Among the 70 Wisconsin high school seniors awarded National Merit Scholarships were three seniors from Wisconsin Synod high schools: **Joe Wingerter** of Martin Luther Preparatory School, Prairie du Chien, and **Christopher Doerr** and **Matthew Hahm** of Wisconsin Lutheran High School, Milwaukee. . . . Aid Association for Lutherans has awarded a \$5,825 grant to **Dr. Martin Luther College** to conduct a two week summer workshop for 20 teachers to study methods and materials of early childhood education training programs and develop a series of courses to prepare students for the teaching ministry. . . . **Michigan Lutheran Seminary**, Saginaw, has received a \$4,200 grant from AAL to develop a regional approach to secondary education and to set an agenda for the 1992 Michigan District convention regarding secondary education. . . . The **Woodbridge, Va.**, mission opening may be a sign of the future. It is being started as a "daughter" congregation of Bethlehem, Manassas, Va. The home mission board may be asked for a small subsidy during the first two years of the mission's operation. . . . One of the churches in **Zaire** requesting our assistance has 32 congregations and 2,500 baptized members. We have offered to train their workers in our schools in Malawi and Zambia. . . . The senior class of 33 at **Northwestern College** is the smallest graduating class at the school since 1963. Thirty-one members of the class will continue at Wisconsin Lutheran Seminary. . . . A missionary to work among the 90,000 **Mozambique** refugees living in Malawi near our congregations has been placed on hold. Anticipated special gifts were not forthcoming. It is still first in line for Lift High the Cross funding when available.

Obituary

Carl F. Bolle 1901-1991

Pastor Carl F. Bolle was born Dec. 31, 1901. He died May 16, 1991. A graduate of Wisconsin Lutheran Seminary, he did post-graduate work at Concordia Seminary, St. Louis.

He served St. Paul, Hurley, Wis., for three years, and organized St. James in West St. Paul, Minn., in 1928, where he served for 60 years.

He was preceded in death by his first wife, Winifred, and son David. He is survived by his wife, Jane; three children, Barbara (Dale) Crigler; Carol (William) Huttner; John (Rita) Ziehlsdorff; three brothers; 12 grandchildren and eight great-grandchildren.

WELS woman named Miss Michigan '91

Sandra Kay Metiva, Traverse City, Michigan, was recently named Miss Michigan at the 1991 Miss Michigan Scholarship Pageant held in Muskegon. Metiva's new title means she will compete in the Miss America Pageant this September in Atlantic City, New Jersey.

Sandy won the state pageant's preliminary talent competition and moved the audience with a powerful rendition of the familiar gospel song "Amazing Grace."

Metiva, 25, is from Zilwaukee, a small city near Saginaw. She attended all eight grades at St. Paul Lutheran School, Saginaw, and is a 1984 graduate of Michigan Lutheran Seminary. Sandy maintains her church membership at St. Paul although, since her recent move to Traverse City, she also attends Prince of Peace in that city. Sandy's parents are Mr. and Mrs. Ronald Sobkowiak of Zilwaukee.

A 1989 graduate of Western Michigan University, Kalamazoo, the new Miss Michigan is a vocal music teacher for 600 students at two elementary schools in the



Sandy Metiva: "My gifts are all from God"

Traverse City area public school district.

Miss Metiva's talent as a vocalist and musician was evident in her high school years. She was involved at MLS in the concert choir, band, and a singing group known as the Show Group. She was a frequent performer in annual talent shows and other school occasions. She was also a cheerleader and a member of the pompon squad.

The excitement of winning the state contest means "I am still reeling," in Sandy's words. At the same time, she has kept all of the recent events in a good perspective. She said about her being named Miss Michigan, "I keep remembering where my talents came from. I didn't do this — my gifts are all from God."

— William E. Zeiger

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the ninth month of readings beginning September 1 and ending September 30.

Sept. 1	1 Chronicles 22:6 — 24:31; Psalm 149
2	1 Ch 25 — 27:15; Ps 122
3	1 Ch 27:16 — 29; Ps 40
4	2 Ch 1 — 4
5	2 Ch 5 — 8
6	2 Ch 9 — 12
7	2 Ch 13 — 16
8	2 Ch 17 — 20:30
9	2 Ch 20:31 — 24
10	2 Ch 25 — 28
11	2 Ch 29 — 31
12	2 Ch 32 — 33; Ps 81, 60
13	2 Ch 34 — 36; Ps 53
14	Joel; Ps 43
15	Amos 1 — 5
16	Am 6 — 9
17	Hosea 1 — 7
18	Hos 8 — 14
19	Micah
20	Isaiah 1 — 4
21	Is 5 — 8:18
22	Is 8:19 — 12
23	Is 13 — 16
24	Is 17 — 22:14
25	Is 22:15 — 26
26	Is 27 — 30
27	Is 31 — 35
28	Is 36 — 39
29	Is 40 — 42
30	Is 43 — 45

Obituary

Olga E. Nelson 1919-1991

Teacher Olga E. Nelson, nee Showers, was born Jan. 21, 1919, in Oshkosh, Wis. She died Feb. 23, 1991, in Oshkosh.

She taught in the Oshkosh public schools and at Grace, Oshkosh, for over 25 years.

She was preceded in death by her husband, Robert. Survivors include a daughter, Roberta Farley, and a sister, Mae Froehlke.

Flag should be on speaker's right

Recent events in the Middle East have stimulated questions about the placement of the US flag in churches.

Earlier regulations made a difference in the placement of the flag depending upon whether it was placed in the altar area or the nave area of the church. This has now been changed, according to Dale Lorfeld, national commander of Lutheran Pioneers.

According to a congressional

publication of 1989 the following prevails: "When displayed from a staff in a church or public auditorium, the flag of the United States of America should hold the position of superior prominence in advance of the audience and in the position of honor at the clergyman's or speaker's right as he faces the audience. Any other flag so displayed should be placed on the left of the clergyman or speaker or to the right of the audience."

The weeds

Matthew 13:24-30,36-43

by Mark E. Braun

One week it's the latest pronouncements from the "Jesus seminar," declaring what it contends our Lord did and didn't say. The next week it's a denominational statement endorsing ordination for unrepentant homosexuals. The third week it's a set of discouraging statistics that reveal a continued decline in membership and worship among main-line Christian churches.

What's gone wrong? What's happened to Jesus' church?

As one reads the parable of the weeds, the most important thing to remember is: this is still Jesus' church.

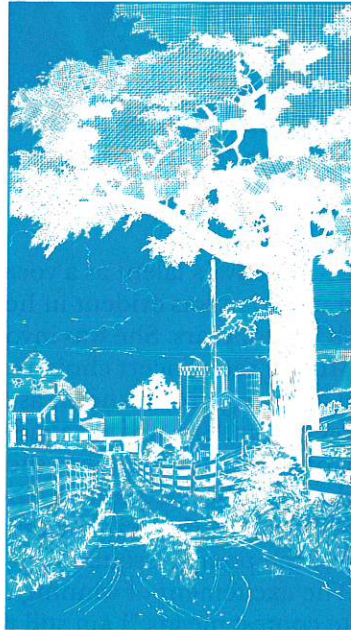
"The kingdom of heaven is like a man who sowed good seed in his field," Jesus said. "The one who sowed the good seed is the Son of Man. The field is the world and the good seed stands for the sons of the kingdom."

There's a lot of good news there. We don't deserve to be sons of the kingdom. We didn't plant ourselves in Jesus' field. The Son of Man lived and died to put us right with the Father. He sent his Spirit to find us and win us and plant us. That's grace.

Wouldn't it be nice to end the story there? But we can't, because it doesn't. While everyone was sleeping, an enemy came and sowed weeds among the wheat and went away. The weeds looked so much like the wheat that one could not distinguish them as they grew, until the wheat sprouted and formed heads.

We can understand how faithful farmhands would ask, "Sir, didn't you sow good seed in your field? Where then did the weeds come from?" We can appreciate how loyal servants would ask, "Do you want us to go and pull them up?" Loyal servants will do what pleases the owner.

But the owner knew better. If he let his servants loose in his field, they would do more harm than good. They were bound to mistake wheat for weeds. The weeds and wheat had grown side by side so long



that their roots and blades were now hopelessly intertwined. To protect his crop, the best thing the owner could do for now was to leave it alone. "Let both grow together."

The enemy is the devil and the weeds are those on the devil's side. No surprise there. Jesus doesn't tell us who the owner's servants stand for, but it's not hard to guess. People who love their Lord and care about his kingdom are likely to ask, "Do you want us to rip up the weeds?" People who care about the kingdom may even lament how slow the church is — how slow their Lord is! — to clean house.

If the weeds are plainly weeds, if those on Satan's side are plainly impenitent, it would be easy. But the catch lies in the word plainly. They are

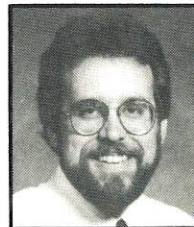
not always plainly impenitent. Jesus is protecting his good wheat by saying, "Let both grow together until the harvest."

The harvest — that's his business. All the harvest will be gathered, weeds and wheat alike. The weeds will be bundled and burned. The wheat will be gathered into the owner's barn.

Every person who's living now, or who ever has lived, or who ever will live, will be gathered in our Lord's final harvest. Every person is destined either eventually to surrender to Jesus or perpetually to be divorced from him. The same Lord who planted his kingdom will protect it and harvest it. Not a single weed will be mistakenly gathered into his barn. Not a single shock of wheat will be inadvertently bundled for the fire.

Weeds still grow among the wheat. God's church on earth is not perfect; on earth it never will be. But it still belongs to Jesus. He'll see to the harvest.

Next: The growing seed



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

The key issue

During a convention year I'm frequently asked, "What are the key issues going to be? What would be a good day to visit the convention so that I can get in on some of the debate?"

There are no easy answers. It's almost impossible to predict at what hour a given issue will reach the floor. It is even difficult to predict what the key issues will be. More than once what was perceived as key issues going in have been resolved rather quickly. At other times a convention has bogged down over matters that had not even been seen as issues.

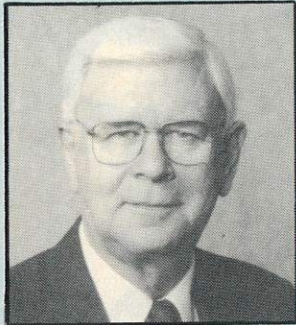
But if we're willing to change a plural into a singular, if we're willing to settle for key issue rather than key issues, we can speak with much greater precision. For in reality there is but one key issue before this convention around which all others revolve. And that is to focus on our mission "to make disciples for time and for eternity, using the gospel to win the lost for Christ and nurture believers for lives of Christian service, all to the glory of God."

We can state it another way: Lift High the Cross! "Lift High the Cross" is our convention theme, but it's much more than that. "Lift High the Cross" is the name of our mission expansion offering, but it's much more than that. To "Lift High the Cross" is the reason we're still in this world instead of with our Savior in heaven. So the key issue before our convention is, "How can more than 420,000 people and more than 1,200 congregations of the same faith and confession effectively walk together? Alert and sensitive to our rapidly changing environment and without sacrificing a single word of God's unchangeable truth, how can we most efficiently carry out our mission today? How can we best serve those already in the fold and reach out to those who do not yet know Christ as their Savior?"

So as the delegates debate synodical school structure, the proposed reorganization of the Parish Services Division, the report on staff ministry, the manner in which we fund the synod's budget, to name just a few, the key issue is that our decisions in these and all other areas will enable us faithfully to "Lift High the Cross" and share the gospel of our living Lord with a dying world at this moment in time. All other matters — and the *Book of Reports and Memorials* has never been larger — must become subservient to that key issue.

Understanding the key issue will lift us above the routine and the ordinary. It will provide the spiritual dimension for matters in which the Lord has given his New Testament church an amazing degree of freedom. And when the convention is over we'll be able to walk together in carrying out the decisions to which God leads us, confident that God will use them and us to implement the key issue for which we're still here, to Lift High the Cross.

Carl H. Mischke



Pastor Mischke is president of the Wisconsin Evangelical Lutheran Synod.

When “Christians” judge sin

Let it be known you consider sex outside marriage a sin, and homosexuality a shameful sin, and say so in a public assembly like a TV audience participation show. Then be prepared to be assailed by a chorus of ridicule and derision, as the woman in the audience at a popular TV show discovered when she protested granting bedding-down privileges to dating sons or daughters in their own homes. She was hooted down.

Such audiences are incensed by what they appear to consider the sin of sins: intolerance. For them, it is intolerant to brand someone else's alternate lifestyle as sinful, and intolerant to forbid conduct that others consider their personal right. They consider the sin of intolerance so grievous that they will even resort to intolerance themselves in order to condemn it.

We should expect better of a “Christian” nation. At least the latest national CUNY religion poll is supposed to have substantiated the fact that 86 percent of Americans consider themselves “Christians.” When the pollsters asked 113,000 American adults, “What is your religion?” seven out of eight replied, “Christian.”

By the law of averages most of the people in general public gatherings in our land are “Christians.” It seems almost incredible that public assemblies composed mostly of “Christians” can almost become violent when they are reminded that it is the Ten Commandments that still determine what is right and what is wrong; it is not determined by what the general public has come to believe about sin.

Much of what passes for Christianity in America today is not only shallow; it is false. Much public “Christianity” doesn't know how deadly serious sin really is. Many American “Christians” believe that sin is only what their “Christianity” *feels* is sinful. They are not minded to repent of sins they don't believe are sins. Their hearts don't join in with the prayer, “Lord, have mercy on us,” of the church's liturgy, and they do not know the miracle of grace and the real assurance of the gospel in the absolution and in the Gloria in Excelsis. They know too little about their sins, and so they know too little about their Savior.

What the Christian church in America needs today is less church strategy, fewer church growth tactics, less social involvement in national affairs; it needs more of the fundamental messages of John the Baptist: Repent, and behold the Lamb of God who takes away the sin of the world.

Carleton Toppe



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

by Paul E. Kelm

Does the Bible teach "guilt by association"? Does a person's membership in a church body or organization (i.e. lodges) indicate acceptance and support for the beliefs and standards of that organization?

American jurisprudence recognizes guilt by association with the legal term "accessory" and such examples as the so-called "McCarthy trials." Common sense and decency teach that membership is subscription and support, from the Boy Scouts of America to a Right to Life chapter. Most lodges, in fact, have a policy disallowing mere "social" membership (beer and benefits without commitment to the cause). Human nature instinctively understands the implications of association, as Peter's embarrassment demonstrates in Galatians 2:12.

The Bible teaches guilt by association, first, in a general sense. Ephesians 5:3-11 warns against keeping company with the immoral because the reputation as well as the sin rubs off on you. "Therefore do not be partners with them," the apostle says. "Have nothing to do with the fruitless deeds of darkness."

The Bible applies the principle of guilt by association uniquely to a Christian's relationship with an impenitent and excommunicated former church member. 1 Corinthians 5:9-11 and 2 Thessalonians 3:6 are examples of "shunning" in order to reinforce how serious is willful sin.

The Bible teaches guilt by association especially in the area of religious confession, membership and practice, for what is at stake is: the glory of God, the truth of Scripture, the witness of the church, the integrity of a Christian, and — ultimately — the salvation of the misguided. 1 Corinthians 10:18 asks rhetorically, "Do not those who eat the sacrifices participate in the altar?"

The principle of guilt by association is implicit in John's warning against Christ-less religion (e.g. lodges): "If anyone comes to you and does not bring this teaching, do not take him into your house or welcome him. Anyone who welcomes him shares in his wicked work" (2 John 10:11). "Do not be yoked together with unbelievers. . . . Come out from them and be separate" is Paul's answer to the notion of a

Christian holding membership in a pagan lodge (2 Corinthians 6:14-17). The adult convert Naaman recognized the principle of "theological guilt by association" and wanted Elisha's understanding that playing bodyguard to the king of Syria wasn't a compromise with the king's gods (2 Kings 5:17-18).

The principle of guilt by association underlies St. Paul's counsel to "have nothing to do with him" after warning a heretic twice (Titus 3:10). "Keep away from them" is the apostle's exhortation regarding "those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned" (Romans 16:17).

Lutherans have long recognized one exception to the principle of religious "guilt by association." *In statu confessionis* is a Latin expression to describe a public state of protest against false doctrine by a member of a church body. Such a "state of confession" reconciles God's command to separate from those who foster error with God's will to reform the erring church.

The primary issue, however, is not really guilt by association. Biblical principles always serve people and truth. "Compromise by association" and "contamination by association" are the issue. To hold membership in an organization that denies, conditions, and compromises Jesus Christ and his word is to mute, confuse, and ultimately surrender one's Christian testimony. Jesus minces no words: "Whoever disowns me before men, I will disown him before my Father in heaven" (Matthew 10:33). To participate in, subscribe to, and subject oneself to the influence of spiritual falsehood is to contaminate one's own faith and understanding with error. Paul's metaphor for that demonstrable fact is: "A little yeast works through the whole batch of dough" (Galatians 5:9).

"Compromise by association" and "contamination by association" are the issue.



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.

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

Stereotyping women

I am writing in regard to "Looking upward" (April 1). My problem is not with the content of the article, but it does illustrate a problem within our synod that concerns me, the stereotyping of women.

In the last paragraph it speaks of a distraught woman, young of course, aided by a gentleman, older and wiser of course. I don't think I have read any article in this magazine which shows a man in a weak, vulnerable spiritual position being aided by a woman unless it is his mother, and then only if he is a very young man. It is this kind of portrayal that reinforces the stereotypical roles of women in our synod.

I don't think this attitude is based on doctrine but rather on tradition. Positive role models of women consist of more than wife, mother, teacher, nurse, as evidenced by your magazine where a woman is the assistant editor.

May we see some stories reflecting men in a troubling situation with the helping hand of an unrelated woman leading the way to God's word?

Wanda Cantrell
Minden, Nebraska

Bargain Centers

I read with interest the article "Bargain Centers support WELS projects" (May 1) and concluded that, for me, only the back side of the coin was presented.

Isn't our motivation in this operation to help the needy by giving them the dignity of purchasing their needs at a "bargain price"? This certainly, I hope, is primary and the face side of the coin. Wouldn't it be more relevant to read statistics of the thousands of needy people who have been served and their reaction and appreciation of our operation? The profit story, also a blessing, should be secondary.

James H. Albrecht
Wauwatosa, Wisconsin

Prep schools

I wish the Northwestern Lutheran had more accurately introduced the May 1 article on synodical school structure. A better title would be "The prep school system — to consolidate or not to consolidate." Not as catchy as the original ("To close or not to close") but certainly more accurate. The question is not an either-or choice between the preparatory schools and the area Lutheran high schools. Ministerial education on the secondary level has developed into both-and. By God's grace both prep schools and Lutheran high schools will continue in the future.

The question is one of degree. Answers are to be found in the students and financial support available for three preparatory schools. The Board for Worker Training prefers to keep the system as is, if possible. If consolidation is advisable, the BWT goal is to preserve a productive prep school system within available dollars and demographics, not to shut it down.

Wayne Borgwardt
Administrator for Worker Training

Statistical Report

The editorial on the "1990 Statistical Report," (From this corner, May 15) proclaims well our Lutheran confessions teaching: "For through the Word and the sacraments, as through instruments, the Holy Spirit is given, and the Holy Spirit produces faith, where and when it pleases God, in those who hear the Gospel" (Augsburg Confession, Art. V). An important truth to keep in mind when talking about "church growth."

Two statistics, which the article did not mention, that are important evangelism figures are the number of adult baptisms (612 in 1990, down 34 from '89) and adult confirmations (8963, an increase of 286 from the previous year).

A statistic which is no longer reported is the congregations' com-

munion attendance. With our new emphasis on spiritual renewal, this can be a very meaningful statistic.

M. F. Bartling
LaCrosse, Wisconsin

Canada's anniversary

It seems the Lord has been more gracious to Canada than we know. Your cover story (June 1) about the synod's 25th anniversary there caught my eye, since I was born in Canada 25 years ago. My father, Henry F. Koch, was pastor at Our Savior's in Sault Ste. Marie, Ontario, already in October 1964. And we were not the first WELS family there. Unfortunately, Sault Ste. Marie no longer has a WELS congregation. But the fact is that Our Savior's was there and we should probably be celebrating 30 years of sharing the gospel.

Katherine Koch
Cleveland, Wisconsin

My apologies for inadvertently overlooking several WELS congregations that had existed in Canada before 1965. The article was not meant to be a comprehensive history of the WELS in Canada. The twenty-fifth anniversary marked 25 consecutive years of ministry in Canada. Correspondence that has reached me indicates the WELS was active in Canada already back in the 1890s. Besides the cities mentioned in the article, the WELS has also been active in Sault Ste. Marie, Ontario; Regina, Saskatchewan; Barrhead and Bashaw, Alberta; and Kelowna and Vancouver, British Columbia. We thank those who have deepened our knowledge of WELS history in Canada.

D. Thomas Rawerts
St. Albert, Alberta

Supercalifragilisticexpialidocious

Dorothy Sonntag's article, "Words I have trouble saying," in the June 15 issue prompts a long overdue letter. The article was just one more example of an excellent piece of writing from Dot's typewriter, word processor, pen, pencil, or whatever she uses.

It's evident that Dot is an asset to

the Northwestern Lutheran as both assistant editor and as a writer. Her articles are always interesting, readable, and worthwhile.

Her contributions might even be described as supercalifragilisticexpialidocious. Mrs. Sonntag is to be commended for her efforts in helping to make the WELS official magazine such an inspiring publication. Keep up the good work.

*Arlyn W. Boll
Watertown, Wisconsin*

“Come and See” service

I am a member of a church which holds the liturgy in high regard. But one Sunday each month our church’s emphasis is specifically to reach those people who may never have heard of Christ or who just don’t feel comfortable coming to church. This is our “Come and See” service.

Members of our congregation use

their talents to bring God’s word to these visiting seekers through such means as Christ-centered puppet shows; singing praise to God in a contemporary mode; or using dramatic interpretation to portray truths from God’s word; but doing all toward one goal — winning souls for Jesus.

These Christians worship their Lord on the other Sundays within the structure of the liturgy. We are not discarding the Lutheran liturgy. And if we are enticing people to church, it is by holding in front of them the hope which we have in Christ our Savior.

*Jan Boggs
Indianapolis, Indiana*

Eternally grateful

This issue of the Northwestern Lutheran will undoubtedly carry an all too brief notice of the passing of Carl F. Bolle, pastor of St. James in West St. Paul, Minnesota.

Nothing brief can be said of this giant who was so anchored in our Lord, who taught us to know our Savior and to use personal pronouns when speaking of our Lord. Music was an important part of our pastor’s life — he was someone who even made many of those dreary songs in our hymnal come to life. Surely a modern day miracle.

We will be eternally grateful to a pastor like Carl F. Bolle who has taught us to love our Lord more dearly, know him more clearly, and to walk with him always.

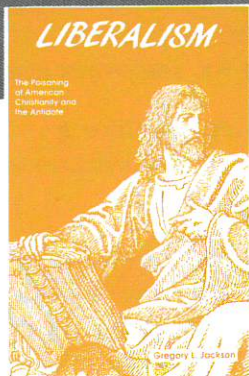
*Mrs. Carl W. Mills
Alhambra, California*

See page 274 for Pastor Bolle’s obituary.

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.*

LIBERALISM: ITS CAUSE AND CURE

The Poisoning of American Christianity and the Antidote
by Gregory L. Jackson



In a world where so-called Christian ministers deny the virgin birth of Christ or explain away the meaning of the cross, it is clear that Liberalism has become ingrained in the very fabric of many mainline Christian

churches. In an effort to discover why this has happened, Pastor Jackson explores the history of American Christianity uncovering the roots of this

apostasy in the willingness of the church to place reason before Biblical truth. The author also explores how this liberal interpretation became widespread through “merger mania” and the relentless promotion of Darwinism in the church. Jackson’s antidote to this poisoning of the Christian faith is a return to the teaching of Bible truths and restoration of the means of grace. 182 pages. Paperback.

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Publishing House



Author Gregory Jackson holds a Ph. D. from Notre Dame and S.T.M. from Yale University. From 1973 to 1987 he served parishes in the Lutheran Church in America. He is now pastor of Shepherd of Peace Lutheran Church (WELS) in Worthington, Ohio.

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NOTICES

Notices are printed in the first issue each month. The deadline for submitting items is five weeks before the date of issue.

NURSING HOME ADMINISTRATOR Training Program

We are looking for college graduates or individuals with equivalent education, training, and experience who are interested in participating in a 12-18 month paid program that will lead to an administrator position at one of our four skilled nursing facilities.

Interested candidates should send their resumes to L.R. Stauske, Executive Administrator, Martin Luther Memorial Home, Inc., 305 Elm Place, South Lyon MI 48178.

PRESCHOOL TEACHERS' WORKSHOP

On Aug. 17 St. Paul, Slinger, Wis., will host a workshop for early childhood educators. The workshop gives preschool teachers and others an opportunity to grow professionally and spiritually, share common concerns, and get to know each other. Topics include dramatic play, parental involvement, make and take learning centers, and more. Contact Dan Whitney, 8371 N. Ann St, Milwaukee WI 53224, 414/354-9713.

RELIGION CURRICULUM WORKSHOP

The Lakeshore Area K-12 curriculum committee will sponsor a workshop Aug. 15 at Manitowoc Lutheran High School. Topics to be covered include devotions, Bible history, catechism, and memory work. Registration is \$10.00. Contact Cindy Whaley, 12008C CTH C, Valders WI 54245; 414/758-2498.

SPECIAL EDUCATION RELIGION WORKSHOP

A workshop for teachers of Bible classes for persons with special learning needs, particularly mental retardation, will be held Sept. 7, 9:30 a.m. - 3:15 p.m., at the WELS Resource Center in West Allis. Topics will include signing, effective use of visual aids, music, memorization of Bible verses, adapting craft projects, working with young children, and more. Registration deadline is Aug. 30. Contact Jesus Cares, WELS Resource Center, 8420 W. Beloit Rd., West Allis WI 53227; 414/541-6066.

LABOR DAY WEEKEND RETREAT

Sola Life, Lawrenceville, Ga., will host a family and adult singles retreat August 31-September 2 at Roosevelt State Park, Pine Mountain. The theme: "Learning Communications for the Christian Family." Cost for the three day weekend is \$20 per child, \$25 per adult, maximum \$110 per family. For further information and registration forms, contact Pastor Ed Schuppe, 875 Hwy 124, Lawrenceville GA 30245, 404/963-4575.

DMLC HOMECOMING

Dr. Martin Luther College homecoming is October 5. Alumni and friends indoor picnic, 11:30 a.m. Game, 1 p.m.

ANNIVERSARIES

WAUKEGAN, ILLINOIS — Immanuel (100th), Aug. 18, 10 a.m. Potluck meal following.

KINGSTON, WISCONSIN — Zion (100th), Sept. 15th, 10:30 a.m. Dinner to follow.

TIPLER, WISCONSIN — St. Paul (50th), Aug. 18, 10:30 a.m. and 2 p.m. Dinner at noon. No charge, but reservations are necessary. Call Robert Benter, 715/674-6723

ITEMS WANTED

INDIVIDUAL CUP SERVICE — Contact Pastor Chris Cordes, 336 Bentley Place, Buffalo Grove IL 60089; 708/520-9176

REMOTE-MICROPHONE SYSTEM — Contact Pastor Chris Cordes, 336 Bentley Place, Buffalo Grove IL, 60089; 708/520-9176.

NAMES WANTED

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

ANDOVER / HAM LAKE, MINNESOTA — Pastor Peter J. Leyrer, 14267 Raven St. NW, Andover MN 55304; 612/754-0707.

CHANGES IN MINISTRY

PASTORS:

Freier, Mark R., from St. Peter, Plymouth, Mich., to Shepherd of the Springs, Coral Springs, Fla.
Guenther, Jon E., from Grace, Charlotte, N.C., to Trinity, Marshfield, Wis.
Jensen, Robert Q., from Immanuel, Woodville, Wis., to St. Paul, Moline, Ill.
Kenyon, John R., from Ascension, Moorhead, Minn., to Bethany, N. Fort Meyers, Fla.
Kieker, Peter E., from St. Luke, Grand Rapids, Minn., to Northwestern Prep School, Watertown, Wis.
Krause, Andrew H., from St. Paul, Crandon, Wis., to Cross, Rockford, Minn.
Schuerman, William J., from Paul the Apostle, Detroit, Mich., to Prince of Peace, Columbus, Ohio
Spevacek, Kirby, from Gethsemane, Cibecue, Ariz., to mission coordinator for USSR and Eastern Europe

TEACHERS

Berndt, Marcie, to Wisconsin LHS, Milwaukee, Wis.
Bintz, Patty, from Mt. Calvary, Redding, Cal., to St. Andrew, Chicago, Ill.
Boehm, James, from Peace, Bradenton, Fla., to Wisconsin Lutheran, Racine, Wis.
Detjen, Julie, from Trinity, Minocqua, Wis., to Fox Valley LHS, Appleton, Wis.
Greschner, Lori, from inactive to Atonement, Milwaukee, Wis.
Hein, Rebecca, from inactive to St. Matthew, Oconomowoc, Wis.
Hennig, Barbara, from inactive to Shepherd of the Hills, La Mesa, Cal.
Holman, James, from St. Mark, Citrus Heights, Cal., to Thoughts of Faith (ELS), Czechoslovakia
Jaeger, Gene, from Nebraska LHS, Waco, Neb., to Illinois LHS, Crete, Ill.
Kemnitz, Faye, from St. Peter, Eldorado, Wis., to Faith, Fond du Lac, Wis.
Koepfel, Rendell, from Mt. Calvary, Redding, Cal., to St. Peter, Schofield, Wis.
LaGrow, George, from Dr. Martin Luther College, to Manitowoc LHS, Manitowoc, Wis.
Landsverk, Dianne, from inactive to Martin Luther, Neenah, Wis.
Lendt, Joyce, from inactive to Trinity, Nicollet, Minn.
Markgraf, Carol, from inactive to St. Peter, Mayville, Wis.
Martinson, Dawn, from inactive to St. Peter, Mayville, Wis.
Miller, Lynette, from Lola Park, Redford, Mich., to St. John, Dowagiac, Mich.
Neujahr, Jane, from inactive to Emanuel, New London, Wis.
Poetter, Chris, from California LHS, Huntington Beach, Cal., to St. Mark, Watertown, Wis.
Ruege, Elizabeth, from St. John, Watertown, Wis., to Trinity, Caledonia, Wis.
Schaffer, Alan, from Gethsemane, Cibecue, Ariz., to Christ, Oakley, Mich.
Stellick, Douglas, from Bethany, Manitowoc, Wis., to Our Redeemer (ELS), Yelm, Wash.
Tacke, Rachel, from inactive to Our Savior, Wausau, Wis.
Thiel, Daniel, from Grace, Glendale, Ariz., to Zion, Osceola, Wis.
Treder, Deborah, from inactive to Zion, Rhinelander, Wis.
Wagner, Julie, from inactive to St. John, Mukwonago, Wis.
Zander, Nancy, from Trinity, Hoskins, Neb., to St. Paul, Appleton, Wis.
Zastava, Carol, from inactive to St. Paul, Wisconsin Rapids, Wis.

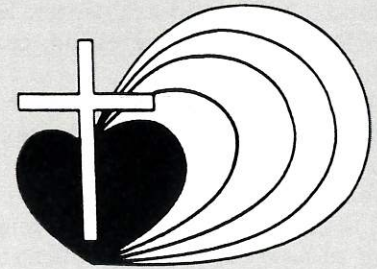
ADDRESSES

PASTORS

Baumann, John C., 802 Maple Grove, Duluth MN 55811; 218/722-4364
Balza, Robert O., 1115 Meadow Grove Blvd., Appleton WI 54915; 414/749-9744
Fredrich, Edward C., 1032 Boughton St., Watertown WI 53094
Gaertner, John P., 1612 W. Sixth St., Weslaco TX 78596
Kant, Robert, 400 N 5th St. Box H, Butterfield MN 56120; 507/956-3451
Ristow, Stephen K., 105 12th Ave. NE, Watertown SD 57201; 605/886-3582
Schuetze, Armin W., 1206 Allermann Dr., Watertown WI 53094
Schultz, Jonathan E., 116 Castlegreen Close NE, Calgary, Alberta, Canada T3J 1Y6; 403-28-6568
Zemple, Dean D., 12754 Sekani Way, Jacksonville FL 32216; 906/221-4560

TEACHERS

Mundt, Sharon A., 1104 Willow Ln. #2, Marshall MN 56258



IS A CHARITABLE GIFT ANNUITY FOR YOU?

Are you interested in making a gift to provide for the continuation of the Lord's work after He takes you to your home in heaven?

Do you want a secure investment that will give you income for the rest of your life, or provide income for someone else?

Would you like a portion of this income to be tax exempt?

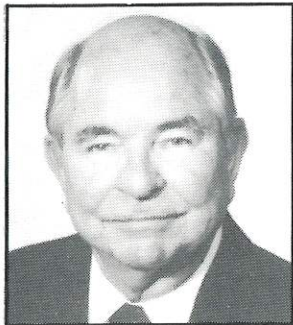
Would you like to get tax benefits now but defer income until later, possibly after retirement?

If your answer is YES to any of these questions, then a Charitable Gift Annuity may be for you. For further information, contact:

Office of Planned and Special Giving
WISCONSIN EVANGELICAL
LUTHERAN SYNOD
2929 North Mayfair Road
Milwaukee, Wisconsin 53222
(414) 771-6119

Considering the social revolution taking place in the world around us, it will surprise no one that a church convention would search out ways, within the limits prescribed by God, in which the church can best employ the members of the body of Christ — his chosen generation, his royal priesthood, his holy nation, his own people. Not in nearly 2000 years has this subject been under such intense study. The 51st convention of the WELS will not be an exception.

There will be the question of how women are to be utilized in the service of the kingdom. At one time the Germans had an automatic three-word answer: *Kinder* (rearing children), *Kirche* (the family's designated church-attender), and *Kueche* (queen of the galley). Although there still is nothing menial or disparaging about these tasks, a broader area of service beckons today.



For over ten years we have been pursuing the question of how women can serve the church in today's society. The length of time indicates not so much lack of agreement about principles, as about their application in a whole new setting.

Such new questions as the following arise. Can women of the congregation usher in the church service? At what age are we to consider young males as "men" and no longer under the authority of a woman teacher? Does a woman serving as president of a parent-teacher group breach scriptural principles? More such questions arise each year.

Another issue relates to men in the church. Traditionally the term "ordination" has been restricted in the history of the Christian church to the office of the pastoral ministry. The convention will hear a report recommending that for male teachers in Lutheran elementary schools the "formal ceremony by which they are consecrated for their initial field of service [be designated] as 'ordination into the teaching ministry.'"

In a related service area there is a report on "The role of staff ministry in the WELS." The report identifies four staff ministry positions "for which we will require spiritual qualifications, formal training, certification, and calling according to procedures accepted among our congregations." The four positions are minister of family and youth, minister of evangelism, minister of administration, and deaconess who are to spiritually serve women and youth of the congregation. As outlined by the committee, preparation for staff ministry will require a five-year baccalaureate program with a liberal arts base.

Among reasons for encouraging this staff ministry the committee points to the shortage of pastors which is looming in the coming years. If congregations wish to expand their ministry, pastors will be in short supply. Staff ministries can take up some of the slack and utilize talents which are sometimes neglected in the royal priesthood.

In these areas the five-day convention will obviously make decisions having long-range implications for our congregations. We can do no better than pray the Lord to bless our delegates with understanding, patience, and wisdom.

James P. Schaefer

Lord, I'm Sorry

Lord, I'm sorry
For all the time I've wasted
When I didn't trust you
and thought I was alone.

Lord, I'm sorry
For the times I kept my mouth shut
When I didn't defend your name
and didn't proclaim your glory.

Lord, I'm sorry
For letting my mind wander
When I look like I'm paying attention
but instead I'm daydreaming.

Lord, I'm sorry.

How foolish you must have been,
to pick me as your friend.

Thank you, Lord,
For giving your time to me,
Holding me up
and never letting me be.

Thank you, Lord,
For proclaiming loud and clear
That I am yours and you'll always be near.

Thank you, Lord,
For never leaving my side,
For holding my hand.
With you I will abide.

Thank you, Lord.

*Kelly Burk
Wisconsin LHS, Milwaukee*

Encouragement

In the deep, dark, gloomy night
A young girl sits all alone.
She tries to handle on her own
All the problems she has to fight.
Trying to figure out what is right.
If only before she would have known
To call a friend on the telephone,
Perhaps life would have seemed more bright.
This girl thinks her life's not worth a thing.
All teens have problems with which to cope.
Show them you care; their life is worthwhile.
Trials just test us to see if we bring
Our thoughts to Christ; he's our only hope.

*Tanya Jahns
Winnebago Lutheran Academy
Fond du Lac, Wis.*

Not forgotten

I feel like a china doll
Just sitting on a shelf,
Only to be used when you need me.
I thought you were my friend.

I'm full of dust
From the years of sitting
On that shelf.
You've found another friend.

I've found a friend also,
One who will stay around.
He loves me for me.
The Lord found me.

*Heather Harris
Shoreland LHS, Somers, Wis.*

What a tragedy

What a tragedy.
There was this girl
Who had everything going for her,
But one day
She decided
To end her life.
She was a senior in high school.
She had a wonderful boyfriend.
And she was very popular, looked great,
And was very smart.
We don't know why she did it.
We wished we knew.

We could have helped her.
But instead she took the easy way out.
We all are saddened
In our hearts
By this terrible tragedy.
It's a terrible feeling inside
To know a loved one
Committed suicide.
I hope there aren't any more
Terrible tragedies.

*Leah Strutz
St. John, Two Creeks, Wis.*

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news on 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.