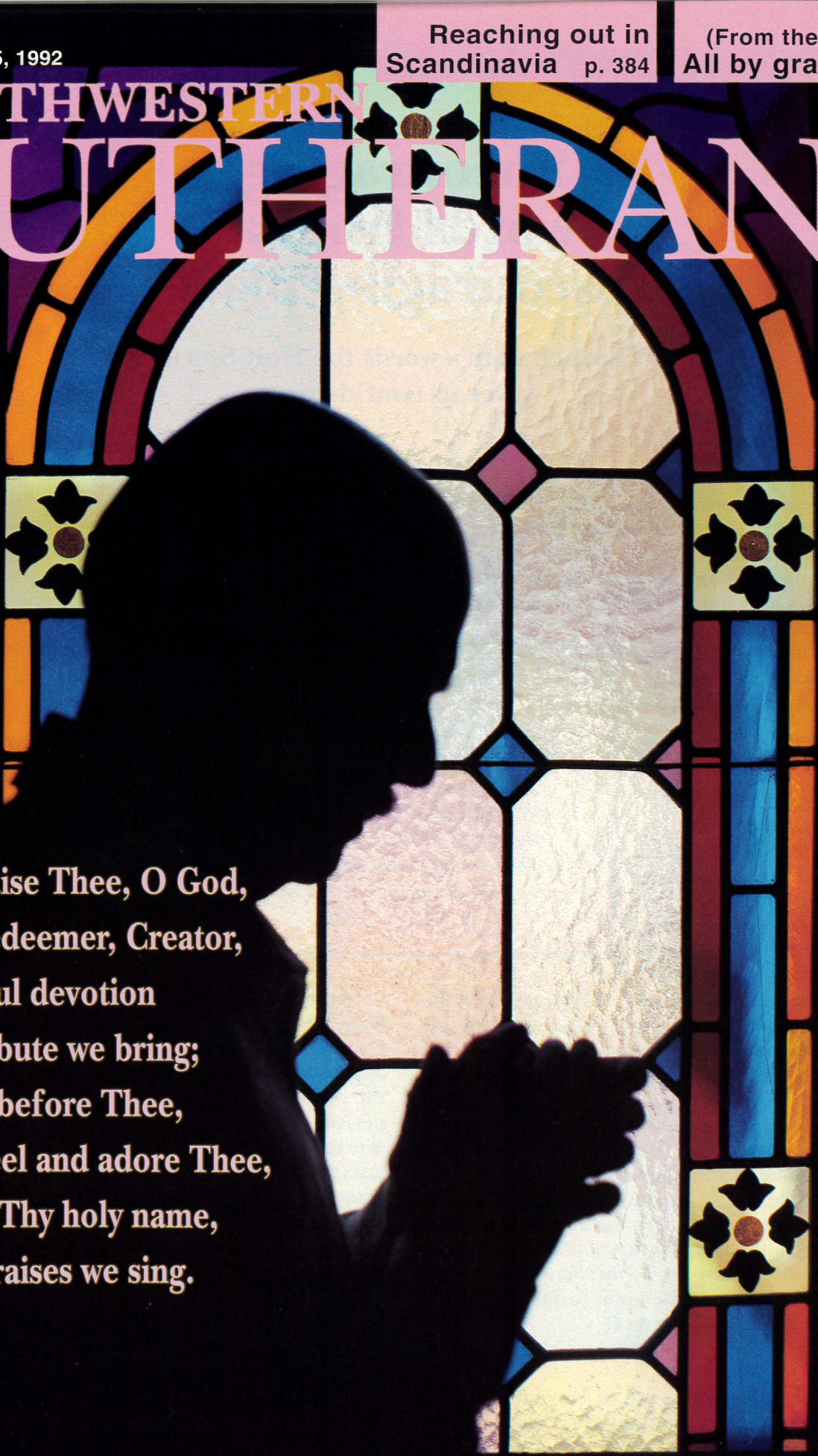


November 15, 1992

Reaching out in
Scandinavia p. 384

(From the president)
All by grace p. 395

NORTHWESTERN LUTHERAN



We praise Thee, O God,
our Redeemer, Creator,
In grateful devotion
our tribute we bring;
We lay it before Thee,
we kneel and adore Thee,
We bless Thy holy name,
glad praises we sing.

Encouraging words from a discouraging place

Through Paul's words the Holy Spirit gives us confidence

by Richard D. Balge

There is something special about the writing of a prisoner of conscience. John Bunyan's *Pilgrim's Progress*, for example, has added interest and special significance because it was written by a man imprisoned for his religious convictions. So it is with the words of Paul in 2 Timothy, written a short time before his execution by the Roman government.

Persevere

The Lord called Paul to be a soldier of the cross, and he had fought the good fight. The Lord laid out a rigorous race course of gospel service for him to run, and he completed it. With "I have kept the faith" Paul is saying more than "I still believe." He is saying, "I have guarded the faith once delivered to the saints, really watching my teaching to avoid any human error." Paul knew that if the content of faith is lost, there is nothing left to believe. If the objective truth of the gospel is mixed with opinions and guesses, our personal faith is at best in danger. We thank God that Paul guarded it and handed it on in all its genuineness.

By his example Paul is also saying to us, "Fight, run, guard the Lord's teaching." In a world gone mad, find spiritual sanity in the Holy Spirit's book. In the face of scoffing, hold the course set by the Scriptures. Resist the temptation to substitute your "doing" for what God has done in Christ. Persevere!

Hope

Persevere in full confidence of eternal life. The story of Socrates' death is moving. There was a certain

serenity in the man unjustly accused and condemned. With regard to what would happen to him after he drank the poison cup he said, "Only God knows whether my judges or I will be better off after today." That was really a kind of agnosticism, wasn't it?

There is no such uncertainty in Paul's words. He is not passing into vague uncertainty but into glory. "Now there is in store for me the crown of righteousness." The righteousness of God—lived by Jesus Christ, won by his death, assured by his resurrection, revealed in the gospel—this is Paul's eternal reward. On the day of his return the Lord Jesus will give it to Paul as the victor's crown.

"And not only to me, but also to all who have longed for his appearing." It is not a confidence that is Paul's alone. It is for all who long for Christ's appearing. It is for all who rejoice in his coming into the world to be the Lord our righteousness, to be our perfect sacrifice for sin, to triumph over death—all to win eternal life and salvation for us. It is for all who love the message that he who will appear as the righteous judge first appeared as the Savior of all.

Through Paul's words the Holy Spirit gives us the same confidence. We will not pass to eternal death or eternal oblivion, but to eternal life. The Lord, the righteous judge, will award it to us on that day.



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

*I have fought the good fight,
I have finished the race,
I have kept the faith.
Now there is in store for me
the crown of righteousness,
which the Lord, the righteous Judge,
will award to me on that day—
and not only to me, but also to all
who have longed for his appearing
(2 Timothy 4:7,8).*

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

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FORWARD

■ Lutheranism and Scandinavia seem to be synonymous; over 90 percent of the people belong to the Lutheran state churches. But the churches “have been departing from God’s word and the Lutheran Confessions,” says John Brug. That departure led to the formation of the Lutheran Confessional Church in Scandinavia (LBK), a small body in fellowship with the WELS and dedicated to preserving the pure teaching of God’s word. Brug, who recently visited Scandinavia, describes the LBK’s efforts in sharing the gospel. His report begins

on page 384.

■ “Salad bar religion” is how Robert Siirila describes the beliefs of many of the Chinese living in Taiwan, where he serves as a member of the mission team. “They take a little of what they want, put it together, and call it religion,” he says. Read about mission work among the Chinese on page 386.

■ A new series, “Our place in the Son,” by James Aderman, begins with this issue. It starts off by exploring “What it means to be in Christ” on page 396.

DJS



Reaching out in Scandinavia

by John F. Brug

Sweden, Norway, and Finland have been Lutheran countries since the Lutheran Reformation. In Scandinavia more than 90 percent of the people are members of the Lutheran state churches. However, most are members in name only. The majority do not worship regularly or participate in the life of the church.

Furthermore, for more than one hundred years the state churches have been departing from God's word and the Lutheran Confessions. Today the most fundamental doctrines of Scripture are denied within the state churches.

Our small sister church, the Lutheran Confessional Church in Scandinavia, commonly known as the LBK, broke away from the Lutheran state churches in order to preserve the pure teaching of God's word. The members of the LBK are also eager to share God's word with their neighbors in Scandinavia. For a number of reasons this is a very difficult thing to do.

Outreach is difficult

One problem is the small size of the church body. The LBK consists of eight congregations and a number of preaching stations widely scattered in Sweden and Norway. An independent congregation in Finland is also in fellowship with the LBK.

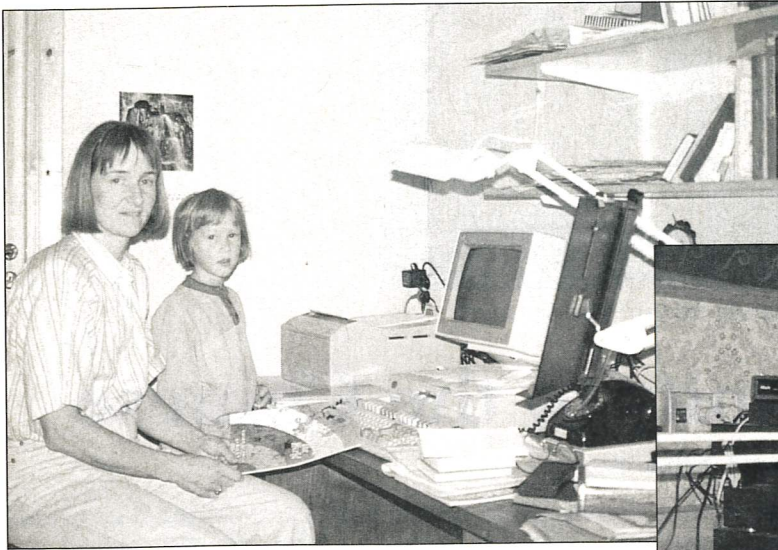
The LBK has fewer than 300 members. This creates a second obstacle for efforts at outreach. Because of

the very small size of the congregations, in addition to their pastoral work the eight pastors have to work at secular employment to support themselves and their families. Among the professions practiced by the pastors are printer, electrician, mechanic, postal service employee, and prison guard. This double duty makes it difficult to find time for outreach. Nevertheless, members of the LBK are searching for ways to expand their evangelism efforts.

Different ways of reaching out

Several couples from the LBK have attended the School for Outreach held each summer at Wisconsin Lutheran Seminary, where they learn about outreach methods used by the Wisconsin Evangelical Lutheran Synod and adapt the ideas for use in their own lands.

The LBK's publication program includes *Bibel och Bekannelse*, which is similar to Northwestern Lutheran, *Biblicum*, a theological journal, and many tracts and books. WELS material has been translated into Swedish or Norwegian, including most of our Sunday



(Above) Gunilla Hedkvist, shown with her daughter Linnea, translates Sunday school material into Swedish.
 (Right) Pastor Stefan Sjoqvist produces the radio broadcast.



school material. The Sunday school translation project is largely the work of a number of women, led by Gunilla Hedkvist. Translation projects are made easier because English is widely studied in Swedish schools.

Biblicum, an independent Bible research institute associated with the LBK, is currently close to completing a new translation of the New Testament.

Reaching out through radio

The LBK has a tape ministry and is testing radio broadcasts as a means of sharing the gospel. The LBK is supporting a broadcast on local radio in Uppsala, Sweden, produced by Pastor Stefan Sjoqvist in a small rented studio. An example of the format for the broadcast is a group of interviews with leaders of other churches, such as the state church and Roman Catholic church, in order to contrast their views on biblical topics with the views held by the LBK. Other broadcasts focus on topics of Christian faith and life.

For a modest sum such a program could be broadcast on other stations in other parts of Sweden. One problem is meeting the requirement that programs being broadcast on these local stations must be locally produced.

The WELS can help

The LBK is an independent sister church which

receives no money from regular WELS mission offerings. However, the WELS does have a Scandinavia fund, which depends on special gifts to provide a small amount of financial help to the LBK to free more of the pastors' time for gospel work. The LBK has set a goal for gradually becoming independent from any operating assistance from WELS, but we can continue to help them in evangelism and in training pastors. The Scandinavia fund also provides for the travel for visits and exchanges between the WELS and the LBK. Your continued offerings for the Scandinavia fund are needed and appreciated. Such gifts may be sent to the Scandinavia Fund, WELS, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

Because they are isolated from other Christians who share their beliefs, and because they work under difficult circumstances, the members of LBK are encouraged when fellow Christians from the WELS remember them. Please keep the LBK in your prayers. When attention is focused on eastern Europe, we also need to remember the confessional churches of western Europe.



John Brug teaches theology and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



Robert and Judy Siirila with children Robin and Aaron

Bringing Christianity to the Chinese

by Nancy J. Schneider

Taiwan is a mountainous island that lies 100 miles off the southeast coast of mainland China. It has become one of Asia's most advanced industrial centers and has the highest standard of living in all Asia. Only five percent of the 20 million people of Taiwan profess to be Christians, so the harvest field is plentiful.

Almost three quarters of the 20 million people live in the cities. "I figured it out, it's not exact figures, but if Wisconsin were as densely populated as Taiwan, you would need 80 million people," said Missionary Robert Siirila, a 1979 graduate of Wisconsin Lutheran Seminary who was in the US on furlough.

When Siirila arrived in 1984, he was the third WELS missionary in Taiwan. "We now have a five-man mission team in Taiwan," said Siirila. "We have a national pastor—a Chinese—and we also have seven men who serve part-time, preaching and teaching. Our WELS mission in Taiwan has reached a milestone by assuming responsibility for all expenses for its national workers and buildings. WELS will continue to support its five missionaries in Taiwan. Our biggest goal is training local people to take over the church work. This way they will consider it their church and not the foreign church or the Americans' church.

Salad bar religion

"Their religion—well, I like to call it a 'salad bar' religion. They take a little of what they want, bits and pieces of what they like, put it together and call it religion. I can't give you a percentage, but the majority of the people have heard of Jesus. In fact, their President Lee Teng-hui is a Christian and so was Chiang Kai-shek, so that gave Christianity higher visibility. But it is very vague and often distorted. Some show interest, because it's very influential in Western history, and they would like to study it more. They

feel if they could understand Christianity, they would be able to better understand the Western world. So it's not necessarily wanting to find truth."

WELS has six churches in Taiwan. "What we do is buy an apartment," said Siirila, "and then convert it for church use."

It's easier to reach the young

Siirila, who is married and the father of two, says he finds more success with younger people. "Generally speaking, it's easier to reach the young. They become more active in becoming Christian, especially after college age. Also young married people, because they're out of the family home.

"They are very family oriented, but many times it's not out of respect, but fear. An interesting thing, though, is what a Christian family can do. They show respect and love for each other and can set an example for others. That's a natural bridge you can use to kind of show the Chinese how Christianity is a pretty neat thing. That's very important; otherwise we're just saying words to them. Sometimes you have to first give people something they can see—like 'what is a Christian?'—before they want to hear what you have to say to them."

How can the people of America get more involved? "Make more effort to understand more about the different peoples of the world," said Siirila. "We must combine love and understanding. Understand that

God loves them. God loves all people of all nations. They are people, just like you and me. They need to hear God's word."



Nancy Schneider is a member of St. Luke, New Lisbon, Wisconsin.

The word body-building brings to mind energy, exertion, exhilaration, excitement. And it provides ministers (both pastors and teachers), members, and lay leaders a quick, concise answer to questions like "What's your job? What's the reason for your church? What's the purpose of this meeting?" Body-building. We are all here to build the body of Christ—his church.

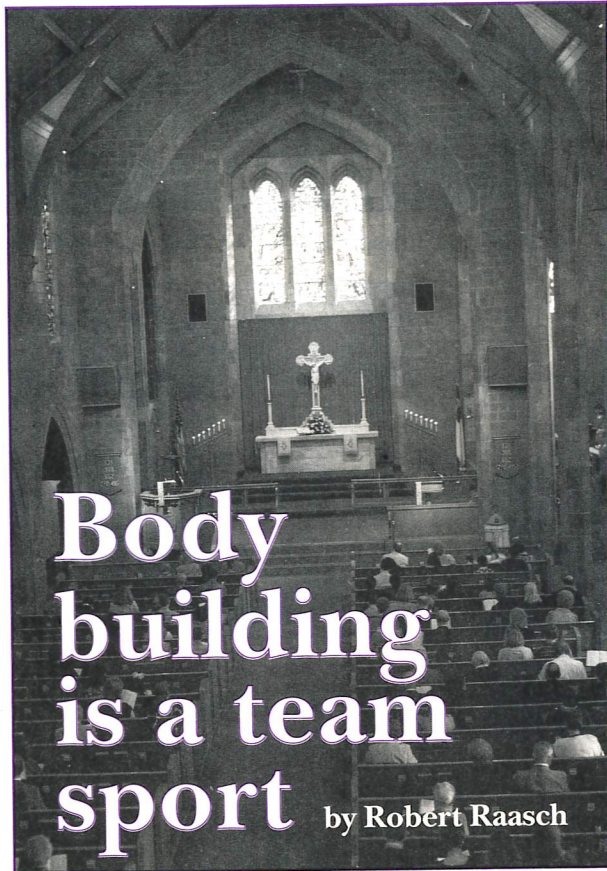
Expanded to "Body-building is a team sport," the phrase creates a little tension (hey, body-building is a solo sport) and a uniting theme. We Christians are all here to build the "body" of Christ—his church. I don't want to begin with a bunch of do's and don'ts. I truly believe there is no use talking about the hows until we have a unified view of what this body-building is about: what problems keep us from it, and where those problems come from. If I go the route of do's and don'ts, it seems to me, it will only broaden and deepen the stress and burnout of pastors and laity we see in the body-building.

Please, I don't want anyone to misunderstand this body-building analogy, as though it were up to us. The growth of the church—its constancy, its strength, its worth—is all the result of the Holy Spirit's working. The Spirit working through word and sacraments effects the true body-building. We use these tools of the Spirit. We cannot empower, improve, or enhance the law and gospel message.

Getting in the way

But we can get in the way of it. We can adulterate it. We can mistrust it to the point of thinking we have to make it more acceptable—more "politically correct" as the word is today—less grating, less jarring.

Seeking growth by this means is the equivalent of a weight lifter using steroids. The initial results may seem spectacular, but by God's yardstick a trail of disappointment and ultimate failure will surely follow. God's test for steroids is precise.



I am not going to deliver a sermon, for which I am—and you should be—grateful. In this series, please God, I am going to give you a layman's suggestions for better body-building teamwork based on my experience on the corporate level and in a 25-year involvement in synodical activities. Currently I am a member of a district mission board and of the synod's Board for Home Missions.

I hope to do this not with a carefully connected framework for action, but a series of mini-essays. All of them will address the body-building theme with emphasis on raising the morale and effectiveness of our partnership in the gospel.

Do you see what I see?

"Do you see what I see?" is meant to trigger the process

of formulating the congregational statement of mission and purpose. We crudely call it "getting the herd pointed in the same direction." I trust many of you have gone through this process. It is one of my major contentions that not having such a unified view of what we are here for is responsible for a lot of poor morale among called workers and for aimlessness in congregations.

Seeing what I see isn't just a matter of everyone looking the same way. It is sharing a vision for the future. For that, a simple theme like "body-building" is insufficient. There must be a clear picture in all members' minds of what the leaders' vision for their congregation's future is, supported by definitive objectives and goals agreed upon by all. If you don't know where you are trying to go, how do you know when you get there? This is an obvious frustration and morale-buster when different people have different ends in mind—different ideas about what the pastor or teacher or congregation should be making Job One.

Next: Is there a problem?



Robert Raasch is a member of Christ, Brainerd, Minn.



(Above and below) Zietlow enjoys fishing, summer or winter



(Left) Pastor and Mrs. Zietlow



A man of the people

Pioneer Alaska pastor retires in Alaska

by Naomi Warren Klouda

If one can tell a man's character by his wall hangings, the Rev. David Zietlow's are a dead giveaway.

Antlers share space with paintings of Jesus Christ. Trophy fish and the heads of bears line his study walls. He displays his Field and Stream Trophy record pins on a file cabinet that is probably stuffed with sermons. There's also a photo of his church, the one he and a handful of faithful cleared raw land to build, a quarter of a century ago.

"I always say a pastor should be a man for all people, so that he can win the souls of a few," said Zietlow.

And when the parishioners of Faith Lutheran Church tell about Zietlow, who retired after 25 years in Anchorage, the stories reflect that philosophy.

"He's a very dynamic individual who lives his life with trust in the Lord," said long-time friend Jim Perham. "He's not afraid of anything. I've been on

snow machine trips where the weather was down and someone would fly off the cliff and the machine would land in the trees. He is the kind of guy who won't put a spare in his truck before going somewhere."

Zietlow and his wife, Carol, are leaving Faith for semi-retirement at their home near Soldotna. But he's not stepping entirely out of the lives of the people who helped him build Faith Lutheran.

"I'll be around but it really is time to let a younger man take over, bring in new blood and new ideas," Zietlow said. "I'd like to join Builders for Christ, and maybe travel around helping others build churches. And of course, some people might want to come down and fish with me."

Zietlow "isn't bland," said parishioner Dick Wilson, who also has known him since Zietlow arrived in 1967. "That's been a significant drawing card because

he is interested in what others are interested in, and he is a hard worker. He's a down-to-earth individual."

Zietlow, his wife, and their six children arrived in Anchorage from a mission in Montana. Zietlow was installed in a rented Seventh Day Adventist church. A year later, he had enough of a following to purchase land. Armed with a chain saw, he began to clear the land.

"I was hoping it wasn't too far out of town for people to go to church," Zietlow said. "But here we had the mountains. The kids could just take off and go out and hunt and fish."

Wilson helped Zietlow clear the land, lay the foundation, and pound nails. He said Zietlow wasn't like any other preacher he'd known.

"I was there definitely because of his personality. I was turned off by other churches. After meeting Pastor Zietlow, I don't think I missed very many Sundays. As far as pounding nails or laying stones, everything is togetherness. He always said everything you do is for the Lord. The time I met him I was discharged from the Air Force, I had no job, four kids and it was winter. He said, 'Come work with me.'"

Zietlow started an electrical wiring company called Safeway Electric and employed members of his congregation and others. As the business made a profit, he was able to buy land in the Matanuska Valley to build a church camp. Then he used the money toward building churches in Eagle River, Kenai, Soldotna, Sitka, Juneau, Fairbanks, and east Anchorage. Zietlow's son, Todd, will be taking over Safeway Electric, along with old friend Chuck Dotson.

For the past 30 years, Zietlow has been erecting and wiring buildings, an occupation that just came along, he said, as part of his mission work. "Originally, I'd wanted to teach Hebrew at the university," he said.

Zietlow seems especially proud of his church camp. In keeping with his character, he decided to stock the

lake with fish, so those taking time out for spiritual life could enjoy another peaceful activity, fishing.

Another old friend and parishioner, Jerry Zolldan, says Zietlow puts his heart and soul into everything he does. "When we were building the church, he was dealing with the contractors, working alongside us, right in the thick of it. He basically never quit."

He was also often hunting goat, bear, sheep, and moose with people from his congregation. Once he wrote of a particular hunt and *Outdoor Life* published it with the title, "\$25 got my goat."

Jim Perham, a frequent hunting and fishing companion, said they were always having adventures. "Once we lost the wheel on an all-terrain vehicle because all the nuts and bolts were shook loose. We were pretty far back in the woods hunting for moose and it would be quite a ways back.

"The next day we retraced our path and found all the nuts and bolts so we could put the wheel back on."

Being active in the outdoors helped Zietlow attract young people, Perham said, reciting Zietlow's creed of being all things to all people in order to win the souls of a few.

Wilson said Zietlow would be missed. "He's just a heck of a man. If you miss a Sunday in the summer in order to work, he doesn't down you for that. It's been a good workingman's church. He really has the drive and it rubs off on everyone who comes into contact with him."

Zolldan agreed Zietlow will be missed. One of Zolldan's memories of the pastor was on a fishing trip, when Zietlow was ferrying Zolldan's daughter across the river on his shoulders.

"She dropped her blanket. As the current was moving he followed long until he was able to get her blanket back. The kids loved him."

Naomi Klouda is a writer for the Anchorage Times, from which this article is reprinted.

An Alaska missionary

Every Bible student is familiar with the missionary journeys of Paul. His congregations dotted the map in the Mediterranean world. The map of Alaska is similarly dotted with places where Pastor David Zietlow planted Wisconsin Synod congregations either directly or indirectly during the past 25 years.

Zietlow pioneered the WELS effort in Alaska in 1967 at Faith in Anchorage. Seven other churches are on the map because of his interest and efforts. One of them, Christ, is a new mission in Juneau where his son Hans is the pastor.

Zietlow's wife, Carol, has been a strong supporter of her husband's ministry. She raised their seven children in Alaska and arranged for them to receive all or part of their education in synodical schools.

The Zietlows are now enjoying a well-deserved retirement, but we doubt his retirement will preclude his continuing to look out for WELS interests in his adopted state.

—Joel C. Gerlach

Campus ministry— a network of support

by Wendy L. Greenfield

Every summer new college students ask themselves questions such as “Where am I going to live?” “What classes should I take?” and “What’s my major?” According to Troy Moldenhauer, a senior at the University of Wisconsin-Whitewater, college students should ask another question, “How can I get involved in campus ministry?”

Approximately 15,000 Wisconsin Evangelical Lutheran Synod members attend public colleges and universities. Campus ministries provide opportunities for these students to meet Christian friends, grow spiritually, and share the word of God with others. In the United States there are 69 WELS campus ministries—all but a few part-time—located on or near college campuses.

“Campus ministry provides a really good support network,” Moldenhauer says. “At college sometimes you’re not accepted because you are a Christian, and you need some place to go where you can recognize your faith in Christ.”

Tina Lechner, a May 1992 graduate of UW-Whitewater, says, “Sometimes you may think you’re the only WELS Lutheran or Christian on campus. You have to listen to jokes in class about religious people or about going to church on Sunday. Sometimes you might feel like you want to hide your faith, but you can come to campus ministry and realize there are other people like you.”

Moldenhauer and Lechner helped plan the campus ministry’s annual national campus rally, one of the highlights of the year for those involved in campus ministry. The rally, sponsored by the UW-Whitewater campus ministry, was held in Janesville last March. One hundred forty-two students from around the country attended. The 1993 rally will be April 23-25 at the University of Wisconsin-

Oshkosh. Students interested in attending can contact Pastor Robert Diener, University Lutheran Chapel, at 414/233-5731.

Ken Fischer, a graduate student at Stanford University, has flown from California for a number of years to attend the national rallies. “I enjoy coming to rallies because it’s a very uplifting experience,” Fischer says. “The rallies also provide an opportunity

for us to share ideas about campus ministries. I’m hoping to stay involved with campus ministries after I graduate to encourage more young people while they’re away from home at school.”

In addition to attending rallies, many students participate throughout the year in a variety of activities sponsored by their own campus ministry. “We have Bible studies, gym night, skiing, horseback riding, sledding, swimming, and we

eat a lot,” Moldenhauer says. “Food is big.”

Some groups also try to meet with other campus ministries on a regular basis for athletic events or weekend retreats. John Kisting, a former member of the UW-Milwaukee campus ministry, says, “I met my wife during a weekend seminar on dating.”

If you are interested in contributing your time, skills, or financial resources to campus ministries, please call Campus Ministry Foundation, Inc. at 608/277-8343 or write PO Box 9288, Madison WI 53715-0288.

Students interested in becoming involved in a campus ministry or receiving the newsletter, *Lightsource*, should call the WELS Board for Home Missions at 414/771-9357, extension 279.



Campus ministry provides opportunities to meet Christian friends.



Wendy Greenfield, a graduate student at the University of Wisconsin—Madison, is a member of St. John, Wauwatosa, Wisconsin.

Real estate manager retires

After 18 years as the synod's real estate manager, Warren Hanson is retiring. Hanson, 63, will still be busy. He will serve as part-time manager of a woodworking shop, and he and his wife, Vera, will manage a 38-unit apartment building.

In 1974 Hanson came to the synod from St. Cloud, Minnesota, where he was active in real estate. He was reared on a farm in Hector, Minnesota, and after service in the army, was involved in several businesses before taking up real estate in St. Cloud. From there he was recruited by the late Pastor Harold Eckert, who served the synod's Board of Trustees as administrator in the '60s and into the '70s.



Included in the duties of real estate manager is responsibility for property and casualty insurance on all the synod-owned property, including the five schools and 350 congregations with Church Extension Fund loans. While Hanson was real estate manager, the synod's national offices in Milwaukee moved from a location on 35th Street at North Avenue to their present location on Mayfair Road, and the Martin Luther Preparatory School campus in Prairie du Chien was purchased. The synod-owned homes of synod administrators and managers are the responsibility of the real estate manager, as are also the purchase of land and the building of chapels and parsonages for missions.

Hanson will continue as part-time real estate manager until his successor has been engaged.

Ministry symposium scheduled

A symposium to discuss "ministry" has been scheduled for December 29 and 30 at Northwestern College, Watertown, Wis., under the sponsorship of the Board for Parish Services.

According to the announcement, the symposium was triggered by the resolution of the last convention authorizing a staff ministry program with a program of study for a ministry of evangelism, of family and youth, of administration, and deaconess.

The convention directed that the education track for the four ministries be located at Dr. Martin Luther College since the "theological requirement for staff ministry positions are similar to those for our Lutheran school teachers," and the college already "has many other basic courses."

This convention action, said the announcement, has raised questions regarding "the relationship of staff ministries to the traditional ministry forms of pastor and teacher." The

symposium will also address the question of using differing terminology for various forms of the ministry.

Four papers will be presented at the symposium: "Ministry in the minds and lives of the confessors" by Prof. Arnold Koelpin; "The scriptural basis and historical development of WELS' doctrine of ministry" by Prof. em. Edward Fredrich; "Coworking of pastors, teachers, staff, and member ministers" by Prof. David Valleskey; and "How beautiful the feet: the dignity of public gospel ministry" by President Carl Mischke.

The parish service board has formally invited 36 participants. But the symposium will be open "to all interested parties to the extent that space permits." The college will not be able to house these guests but will furnish meals at a nominal cost. For further information write or call Northwestern College, 1300 Western Avenue, Watertown WI 53094; 414/261-4352.

WELS librarians organize

Meeting at Zion, South Milwaukee, on Oct. 3, 29 church librarians voted to accept the newly written constitution of Wisconsin Evangelical Lutheran Synod Church Librarians Organization (WECLO).

The purpose of WECLO is to encourage and assist church librarians and to assist congregations which want to start a library. The group also plans to promote Christian literature.

Approximately 80 congregations have already expressed an interest in the group. A quarterly newsletter is published and the current mailing list has 110 names.

Plans are underway to develop an informational kit to assist churches

when starting a new library.

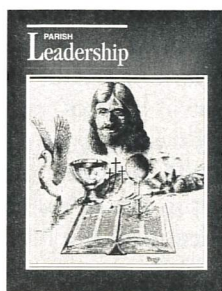
Membership to WECLO is open to any WELS congregation or any congregation with whom the synod is in fellowship. Dues are \$10.00 per year.

Officers for the coming year are Lorraine Ashmore, St. Marcus, Milwaukee, president; Barb Koch, St. Peter, Fond du Lac, Wis., vice president; Betty Welke, Trinity, Watertown, Wis., secretary; and Joanne Weber, St. Paul, Muskego, Wis., treasurer.

For more information, contact Joanne Weber, S90 W13322 Boxhorn Drive, Muskego WI 53150 or call 414/425-4225.

New journal debuts

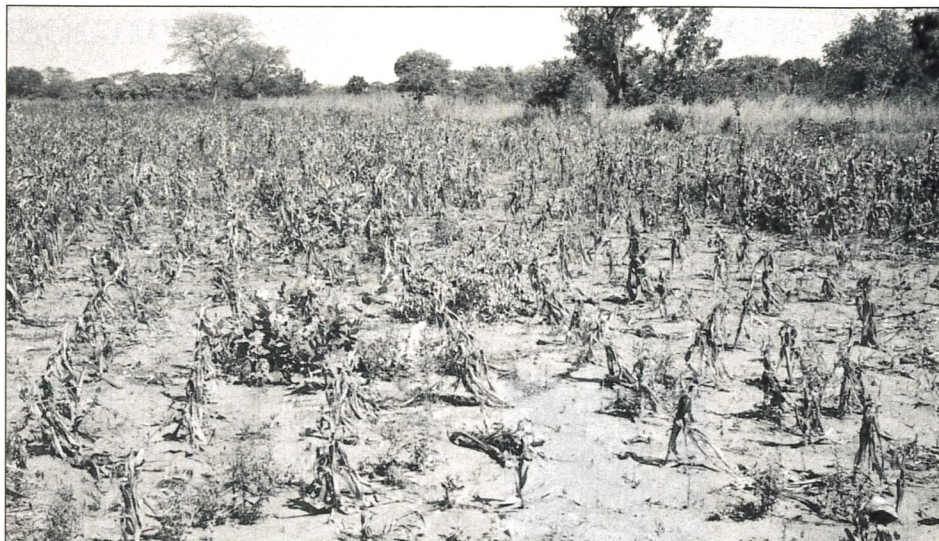
This month saw the publication of a new journal for parish leaders published by the Board for Parish Services and edited by Pastor Wayne Mueller, administrator of the board. Title of the new journal is *Parish Leadership*.



Scheduled to appear three times a year, the 50-page professional ministry journal was sent to 20,000 parish leaders free of charge. After this pilot edition, copies will be received by subscription only. A three-year subscription is \$19.50.

The journal will contain biblical encouragement and practical examples of word-based ministry. Theme of the first issue is "Adult spiritual growth is job one."

The Board for Parish Services also announced the three six lesson courses initiating a new series, *Lutheran Leadership*. This Scripture study for leaders will eventually contain five courses on mission, planning, change, priorities, and the spiritual qualities of Christian leadership.



African cornfields have withered because of drought.

Famine strikes Africans in Zambia and Malawi

The apostle Paul collected money to help famine stricken Christians in Judea. The story is the same today in our more than 170 Lutheran churches in Zambia and Malawi, Africa.

Little did anyone know that the mid-1991 eruptions of Mt. Pinatubo in the Philippines would close the skies of southern Africa. Flourishing crops withered.

Because most Zambian and Malawian Lutherans live off their crops, with little or no cash income,

they have no food and no money to buy any. They need our help.

Our synod's Committee on Relief has given \$20,000 to Zambia and Malawi, but much more is needed. The committee encouraged us to share our situation with you. If you are interested, you can send your gifts to the Committee on Relief, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Please specify your gift is for Zambia and Malawi famine aid.

—Stephen Lawrenz

Parish planner installed

Pastor Ronald K. Heins was installed October 11 as parish planner for the Board for Parish Services. The installation took place at St. John, Wauwatosa, Heins' home church. Pastor Wayne Mueller, the board's administrator, preached the sermon and Pastor Forrest Bivens of



Saginaw, Michigan, chairman of the board, performed the rite of installation.

As parish planner Heins will implement a step by step effort to help individual congregations focus on their means of grace ministry of outreach and nurture. Twenty-six congregations have expressed interest in this type of effort. Similar programs have been in existence for several years (see NL, 3/1/90), and were well received.

For the past five years Heins has been serving as superintendent of the Wisconsin Lutheran High School Conference. Previous to that, he was pastor of Our Savior, Brookings, South Dakota, and St. John, Wauwatosa.

The position of parish planner is a non-budgetary item and is funded for three years by a grant from Lutheran Brotherhood of Minneapolis, Minnesota.

Church members learn sign language

Twelve members of Risen Savior, Austin, Texas, signed away their summer with a flick of the wrist.

The group met every Wednesday at the church to practice the sign language they learned while taking a course in the spring.

They communicate with each other using no words. They try to be as realistic as possible.

"It's a review of what we learned in the spring," Charis Olson said. "We're at the base level so we don't expect much from each other, but we're pleasantly surprised. We can even make sentences."

Olson, a church member who lives near Bergstrom Air Force Base, wants to get as much practice as she can. "I met with a young deaf man on base, and he is trying to communicate with the children," she said. "I felt at a loss because I wasn't able to communicate with him. It's a skill

I can take home with me."

It all started last April when Pastor Paul Prange mentioned to his congregation that a sign language course was being taught at Jesus Lutheran Church for the Deaf (LCMS).

"I was sitting at the intersection of Manchaca and Dittmar, and I was in a three-car collision," Prange said. While waiting for the police to arrive, Prange met an employee of the Texas School for the Deaf, and "he told me that not many churches offer sign language. I thought it would be good to help as many people as possible."

Since then, sign language has been a way of life for Risen Savior members.

In September, the group enrolled in an intermediate course, and is making excellent progress.

"I really like the momentum and



Pastor Prange practices speaking in sign language.

spirit of this program," said Prange. "It's burning all on its own."

—Ron Lubke

Reprinted with permission from the Austin American-Statesman

Back to school for nanny

Julie Esch is back at school after taking a year off to lend a hand at the WELS Japan mission. This school year she is back at Wisconsin Lutheran College where she is studying to be an elementary school teacher.



Julie is from St. Joseph, Mich., and her pastor, Ronald Freier of Grace Lutheran Church, asked her to take a year off to work as a nanny for a missionary family in Japan. Freier is chairman of the world board executive committee which oversees the synod's missionary work in Japan.

The missionary family in Japan included Missionary Glen Hieb, his wife Jackie, and six children.

Although Hieb had been in Japan for six years, Jackie could not break away from the children to concentrate on learning the language. Julie, as nanny to the family, could make it possible.

A year ago in August she arrived at the Tokyo airport in the middle of a typhoon. "It was raining so hard and the clouds were so thick you couldn't see the ground until just before we landed," she said. "When we landed, I said, 'I want to go home.'"

The Hieb family met her at the airport and transported her to Tsuchiura, 65 miles north of Tokyo. There she lived with the Hiebs and cared for their six children ranging in age from 2 to 10, and took care of the house.

She finished her duties with the Hieb family at the end of May.

Leaving was very difficult she said. "I grew close to the kids. I was their second mom, their buddy, their pal. Even the 9-year-old, who used to pull some shenanigans, was crying when I left. . . . It's a year I'll never forget. No matter what, I'll never forget it."

Her airfare to Japan was paid for by Kingdom Workers while her room, board, and salary were paid by the synod.

CALL FOR NOMINATIONS Wisconsin Lutheran Seminary

Prof. Wilbert Gawrisch has informed the Wisconsin Lutheran Seminary Board of Control of his intention to retire effective June 30, 1993. Therefore the Seminary Board of Control, with the authorization of the Board for Worker Training, requests the voting constituency of the synod to nominate qualified candidates to teach systematic theology and Old Testament.

Nominations with pertinent information should be in the hands of the secretary by January 4. A complete list of nominees will be available upon request from the secretary, Pastor Paul A. Manthey, 8419 W Melvina Street, Milwaukee WI 53222.



Good Shepherd Bible Camp, held in July in California's San Bernardino mountains, offered something extra for campers—earthquake tremors each day and black bears which visited each night. Pictured are some of the 154 campers.

Book notes

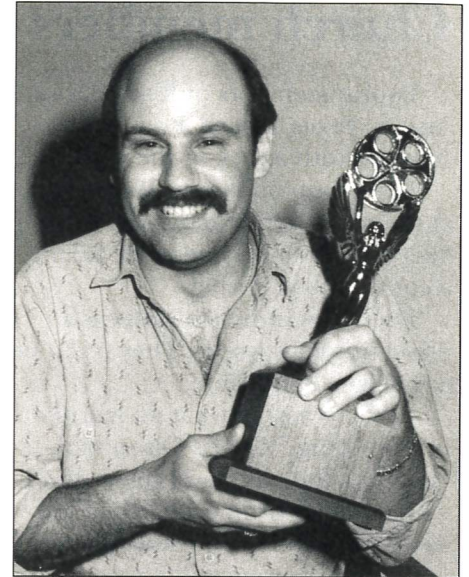
What's Going on Among the Lutherans? A Comparison of Beliefs, by Patsy A. Leppien and J. Kincaid Smith. Northwestern Publishing House. 406 pages, soft-cover, \$11.99 plus \$4.00 for postage and handling, stock no. 15N0544.

If you want to know what is going on among the Lutheran church bodies today, this book is for you. It is a book of contrasts: the difference between liberal Lutheran theology, especially as taught and practiced in the 5.2 million member Evangelical Lutheran Church in America and the conservative Lutheran synods of Missouri and Wisconsin and the

Evangelical Lutheran Synod.

Conservatives accept the Bible as the inerrant word of God; liberals reject the inerrancy of the Bible. Conservatives represent historic Lutheran theology as it unfolded with Luther and the Lutheran theologians who followed him. Liberal theology represents a theology which has all but deserted the doctrines as explicated in the Lutheran confessions. This book makes clear that the differences drive to the heart of our faith. Not all Lutherans believe alike. Here is the evidence from the public record.

Patsy Leppien is a former member of the American Lutheran Church, now merged in the ELCA. She now belongs to an Evangelical



Kenneth Young recently received the Golden Reel award for his work on the sound track of the film "Beauty and the Beast." Young, from Moorpark, California, is a member of Prince of Peace in Thousand Oaks.

Lutheran Synod congregation in Saginaw, Michigan. J. Kincaid Smith, a graduate of a seminary of the former Lutheran Church in America, now merged in the ELCA, and presently a pastor of an ELS congregation.

—James P. Schaefer

This book may be ordered from NPH by calling 1-800-662-6022.

Touch of laughter

Our son, Robert, spent a semester studying in Bogota, Colombia. One day he stepped into a pot hole and fell to the ground, his ankle badly sprained. He couldn't ask for help, because in his pain he forgot all the Spanish he ever learned.

Just then, a young man wearing work clothes got off a passing bus, handed him a pair of crutches, and in flawless English said: "Here, I won't need these anymore." The benefactor promptly reboarded

the bus and disappeared.

"I'll recognize this angel in heaven," says Robert. "He'll be the one with the Harley-Davidson T shirt."

Curtis A. Peterson
Milwaukee, Wisconsin

A little boy and girl were singing their favorite Christmas carol, "Silent Night." The boy concluded with the words, "Sleep in heavenly beans."

"No," his sister corrected. "Not beans, peas."

Newsletter of Bethlehem Lutheran
Oshkosh, Wisconsin

A vacation is a succession of 2s. It consists of 2 weeks which may be 2 short. Afterwards you are 2 tired 2 return 2 work, but 2 broke not 2. Therefore, be sure 2 bring or mail 2 the church your 2 weeks' offering before you leave. If not, we will be 2 far behind 2 do all the things for the Lord that he wants us 2 do.

Martin Luther Messenger
St. Louis, Missouri

Contributions are welcome. Please send them to LAUGHTER, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

All by grace

In our Thanksgiving worship this year—as we do in every service—we will join in praying, “Give us this day our daily bread.” And we will immediately follow with the prayer, “Forgive us our trespasses as we forgive those who trespass against us.”

Can you still recite Luther’s explanation to the Fifth Petition? The version I memorized during confirmation instruction went like this:

We pray in this petition that our Father in heaven would not look upon our sins, nor on their account deny our prayers, for we are worthy of none of the things for which we ask, neither have we deserved them, but that he would grant them all to us by grace, for we daily sin much and indeed deserve nothing but punishment. . . .

Do we always fully appreciate what we’re saying here? We’re agreeing, aren’t we, that even if we didn’t know where our next meal is coming from, if we had nothing to wear, if we had no roof over our heads, if we were sick and penniless, hunted and persecuted, without a friend in the world—there would still be no reason to complain? We’d be getting what we deserve.

But most of us who read this have food in abundance, clothing to spare, warm and comfortable shelter—and much else besides. I’m reminded of the man who took a quick walk through a shopping mall and remarked, “I’ve never seen so many things I could do without.” Could we perhaps say the same when we look at what we have?

Now if it’s true—and it is—that we daily sin much and deserve nothing but punishment, then why do we have all that we have? The answer is very simple. God has granted them all to us by grace.

By grace, God’s undeserved favor and kindness, we have received the greatest gift of all, the gift from whom all other blessings flow, the gift that makes all other blessings worthwhile—the gift of his Son. In him we have forgiveness, life, and salvation. But while we’re here in our temporary home God also richly and daily provides us with:

clothing and shoes, meat and drink, house and home, wife and children, land, cattle and all my goods, and all that I need to keep my body and life.

Why? Not to squander them on myself. Not to be selfishly oblivious to the needs of others. Not to store up treasures on earth, where moth and rust destroy and thieves break in and steal. But to use them to the glory and in the service of him who gave them, all by grace. To use them to further the ultimate goal and purpose for which all of us are still here, that of proclaiming the gospel of grace in a crooked and depraved generation as we hold out the word of life.

All by grace! Understanding that will also enable those with less to celebrate Thanksgiving wholeheartedly. And it will equip all of us for the day when things may be less plentiful. For the greatest gift of grace is the same, yesterday, today, and forever.

Carl H. Mischke



Pastor Carl Mischke
is president of the Wisconsin
Evangelical Lutheran Synod.

What it means to be in Christ

**Our security, for time and eternity,
is wrapped up in Jesus.
As long as we are in him, we are safe.**

by James A. Aderman

My two-year-old daughter ran full tilt toward me. She tackled me at the knees and gasped between sobs, "A bug, Daddy! A bug!"

My little girl was in no danger from the dot-sized bug that sent her shrieking. She was three feet tall; the bug, three millimeters. She weighed thirty pounds; the bug, less than a gram. But for that quivering two-year-old, that bug was a menace.

We Christians can find ourselves menaced by problems of bug-like proportions when we don't understand our position in the universe. Because of our relationship with its creator, there is nothing we can't face, nothing we can't cope with, nothing we can't overcome; we are God's eternal children. As we search God's word in this Bible study series, we'll explore our place in the Son.

That exploration begins with checking out what it means to be "in Christ." The Greek word for "in" indicates a very close connection between two or more objects or concepts. John and Paul are particularly fond of that word to describe the believer's personal relationship with Jesus.

Turn to John 15. Jesus tells us that our relationship with him is like that of a branch in a vine. The branch draws its life and ability to produce fruit from the vine. So closely are they connected that there's not a clear division where the vine ends and branch begins. Look at verse four: "No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me."

This "in Christ" position is a much better option than the alternative: "For as in Adam all die, so in Christ all will be made alive" (1 Corinthians 15:22). If we are not in Christ, we share a damning connection with Adam, through whom "sin entered the world . . .

and in this way death came to all men" (Romans 5:12).

But when we are brought to trust Jesus as our Savior, life—abundant and eternal—is ours. "If anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Corinthians 5:17).

Read Colossians 1:13,14. What is it we have because we have been brought into Jesus' kingdom? Skip to Colossians 2:10. What have we been given because we are in Christ? And notice the rich treasury from which that blessing constantly flows: our fullness comes from the one "who is the head over every power and authority."

Turn to Ephesians 1:3-14. Circle each time you're told about being in Christ. How does God describe your place in the Son? What assurances are yours? What promises? How will knowing your place help you face challenges? Cope with illness? Overcome sagging relationships?

At Sea World in Orlando, Florida, a gigantic aquarium holds scores of sharks. Running through this fish tank is a clear tube large enough for people to walk through. It's somewhat disconcerting to stand in that tube, encircled by hungry sharks. But there is nothing to fear. As long as you are in that tube, you are safe.

Being in Jesus is the same. Our security, for time and eternity, is wrapped up in Jesus. As long as we are in him, we are safe. "For no matter how many promises God has made, they are 'Yes' in Christ" (2 Corinthians 1:20). That's our place in the Son.



*James Aderman is pastor
of Fairview, Milwaukee, Wisconsin.*

Values and morals

During the recent presidential campaign, values were among the issues. By values we mean the standards (moral, cultural, and otherwise) by which individuals live. Two values that were in the foreground were involved in moral issues—the abortion issue (pro-choice vs. pro-life) and the homosexuality issue (sexual perversion vs. traditional marriage).

The National Organization of Women and other feminist movements and organizations like Planned Parenthood and its supporters based their moral values in these matters on individual preferences. Instead of being guided and judged by the objective standards of right and wrong that have stood since creation, these New Morality people determined their moral values by what they believed were their personal privileges and rights.

They rejected the moral principles of those who insisted that abortion was murder and of those who restricted legitimate sexual relations to the union of one man and one woman in marriage. They characterized the defenders of life in the womb, and of traditional morality in marriage, as narrow-minded, intolerant fundamentalists. They rejected any suggestion that the moral standards these traditionalists upheld in the matter of abortion and homosexuality should determine public conduct.

But these moral standards, which the liberals detested, were based on universal principles of right and wrong that were established by God at creation, and that have been in effect throughout the history of mankind. The morals the liberals were trashing are the standard of conduct for all, for Christians and non-Christians, for believers and unbelievers, whether the ungodly accept them or not. These universal morals are summarized in the Ten Commandments.

Unbelievers and non-Christians, with their self-made values, are as much in duty bound to obey the commandments, the moral law, as Christians are. (But Christians, who believe in Christ, also *want* to keep the commandments.) As Paul writes to Timothy, “We also know that [God’s] law is made . . . for law-breakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurers—and for whatever else is contrary to the sound doctrine” (1 Timothy 1:9-10). The changeless commandments, not changing individual sets of values, are the abiding moral order for all mankind.

And mankind cannot profess that it doesn’t know it. The moral law has been there from the beginning. Adam knew how he was to conduct himself before God. Romans 2 declares that “the requirements of the law are written on their hearts.” Unless unbelievers harden their hearts, their consciences are aware of these requirements. They know the law of God by nature. The moral law of God, with its penalties and rewards, has always been in effect and must remain in effect if this corrupt world is to be at all livable.

Those who hold to man-made moral values in matters of abortion and homosexuality defy divine order, and their folly imperils our nation’s welfare.

Carleton Toppe



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

Hurrah for creationists

Hurrah for the Institute for Creation Research! ("Creationists win victory in California," August). As an informal student of the scientific facts concerning the origins of the universe and man, I cannot thank and endorse the ICR strongly enough. Under the presidency of founder Dr. Henry Morris, the institute has become a leading exponent of truth in the teaching of science, unfettered by atheistic religious propaganda. The ICR has led the way in exposing evolutionism as an atheistic religious philosophy incompatible with Christianity and true science.

I strongly encourage everyone to study the scientific facts of the earth's creation for themselves, especially educators and scientists who have assumed the scientific facts opposed divine creation and the Genesis account. I contend they explicitly support Genesis, when understood in the proper context.

*Eric Blievernicht
Southfield, Michigan*

The work ethic

"The Protestant work ethic" (Sept. 1) laments that employers are increasingly concerned about a decline in the quality of the work force. It is not the workers who should be chastised, but management, which over the last 15 years has created an atmosphere where that attitude prevails.

We no longer live in a society where you are rewarded if you work hard. A census report stated that in 1979 six percent of people who worked full time lived in poverty. In 1989 that figure had jumped to 18 percent. Also, the *Wall Street Journal* (Aug. 28) stated that between 1979 and 1989 the gulf between rich and poor increased in 43 states and declined in only seven. Finally, *Fortune* magazine (Aug. 24) stated that the median income from 1979 to 1989, adjusted for inflation, decreased by \$10.25 per week.

Where my father works they were informed in January that their modest annual pay increase for 1992 would

not occur, due to the economy. A short time later the owner of the firm bought himself a \$97,000 Mercedes. Does this encourage a good work ethic?

The working people of our country and our synod deserve support, not chastisement.

*Robert W. Zimmermann
South Milwaukee, Wisconsin*

Christopher Columbus

I enjoyed "Christopher Columbus—Missionary?" (Oct. 1) because it gives us a rare view of the entire picture of Columbus' accomplishments, both positive and negative. It's time to take the blinders off and realize that written history typically glamorizes European history while depicting other people's history as something less than important. While Columbus was conquering new lands for the crown, the Indians were fighting off invaders and trying desperately to protect their property and people. The goal is not to find fault with one culture or another, but to see God's plan in all history, and to embrace history equally.

*Tim McNeill
Milwaukee, Wisconsin*

Builders for Christ

With WELS Builders for Christ, my wife and I spent last winter helping Trinity of Sierra Vista, Arizona, build a new sanctuary. Over 5500 volunteer hours were put in by BFC, not counting the hours put in by the members.

What made this experience so meaningful were the Christian fellowship, the daily devotions, the fine meals furnished by the congregation, the joint choir, shared trips, card games, singalongs, invitations to members' homes. Many lifelong friendships started.

Join BFC. You don't know what you are missing.

*Raymond and Carol Zastrow
Rhineland, Wisconsin*

For more information, contact Pastor Marvin Radtke, Rt 7 Box 7841, Hayward WI 54843.

Combining the prep schools

As a student at Northwestern, I disagree with combining the preparatory schools on the Northwestern campus. If MLPS would join the campus, it would probably triple the number of students. Northwestern has been having an increase in enrollment the past three years. How would it affect the students if another hundred or so come to the campus?

If we close one of our schools are we showing that preparing our youth for the ministry is not one of our priorities? Also, if one of our prep schools closes, would that damage our chance for more recruitment? Instead of closing the schools, we should concentrate on how to expand our enrollments.

*Wendy Klolda
Watertown, Wisconsin*

Combining the colleges

The consolidation of the colleges is an issue that needs to be dealt with, and all aspects must be considered.

The articles about a combined college (June 15) stated that the possibility of pastors changing over from the preaching to the teaching ministry was not very relevant. True, if we're really dedicated, we should be able to stay focused on the course set before us, but temptations are great. Four more years of school is a long time.

The location is definitely a major consideration. The feelings of the students should be taken into account. Many come from far away and a location near an airport would be preferable.

Also the distance from Wisconsin Lutheran Seminary is important. Relating with the seminary students and getting a taste of what the pastoral ministry will be like are boosters.

I think it's important to regard the opinion of the people it will affect.

*Rachel Westendorf
Mequon, Wisconsin*

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 READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

It is the day after the first presidential debate. I watched every minute of the hour-and-a-half debate. As I listened to the fire and cross fire, It reminded me of what G. K. Chesterton once wrote about another debate. "Humanity," he said, "has passed through every sort of storm and shipwreck but never before was it so doubtful which was the storm and which was the shipwreck; and which the ship and which the ship's crew; and what we are rescuing from what."

Though not true of the candidates, winning and losing were not on my mind. What gripped my mind was the power of the electronic media. In a July issue of *Fortune* magazine it was reported that "Americans watch television, listen to radio, and read newspapers and magazines as much as they sleep: an average of eight hours, three minutes per day." The city which spent the most hours per capita on all forms of media was Youngstown, Ohio: an imposing eight hours and 50 minutes per day, almost half of them in front of the tube.

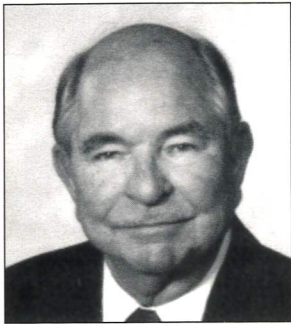
Fortune also reported that Young and Rubicam, an ad agency, found that Americans watch TV an average three hours and 48 minutes a day (up 22 minutes from 1975) and listen to the radio for three hours and 21 minutes (up 19 minutes). Newspapers get 34 minutes and magazines (ouch!) 20 minutes. The critical time is the seven hours and 14 minutes spent with the electronic media.

It seems to me to be silly to suggest that anything you live with over seven hours a day will not have a substantial impact on the way you view life. This is the subject of a book just published, by Michael Medved, *Hollywood vs. America: Popular Culture and the War on Traditional Values*. Medved is co-host of the PBS program "Sneak Previews," which reviews new movies. The entertainment industry, he contends, is now "an all-powerful enemy, an alien force that assaults our most cherished values and corrupts our children." Comments Joseph Sobran, "Some culture. Some elite."

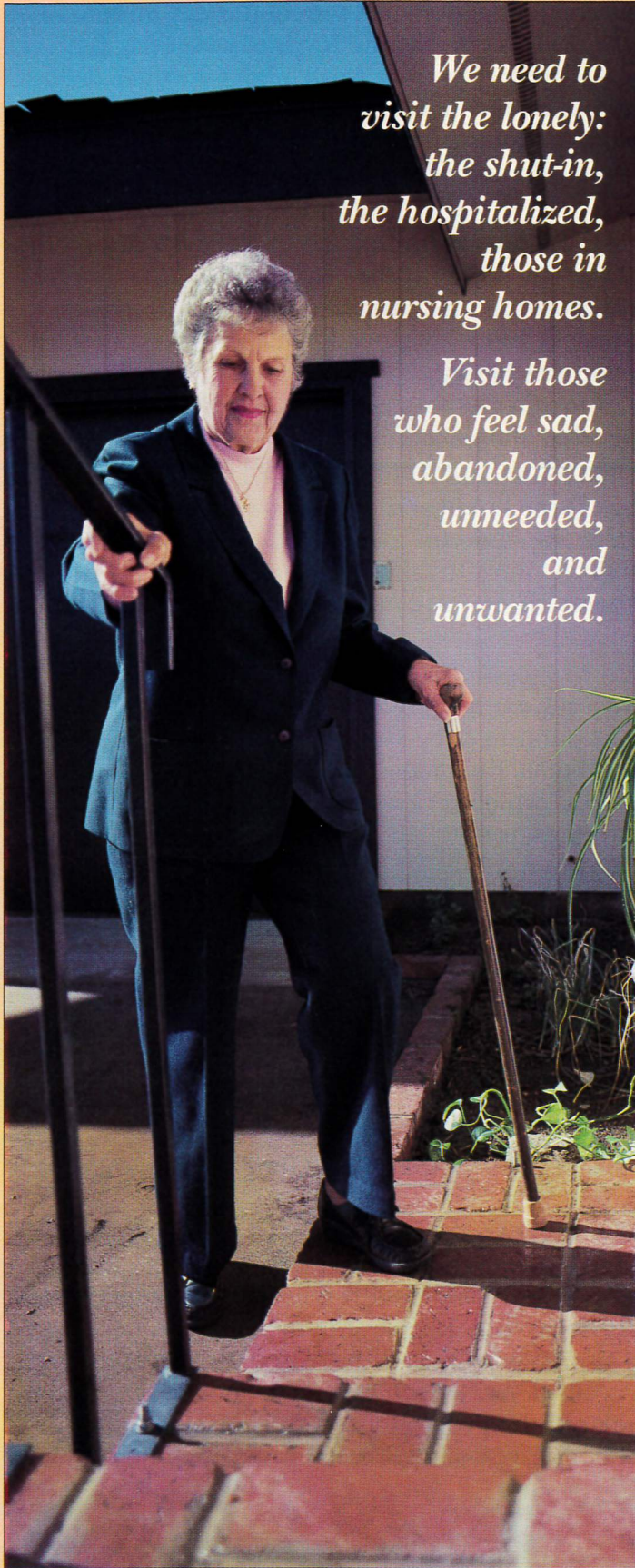
But I am baffled. Recently I read a "Tidbit" in the newsletter, "Emerging Trends," published by the Princeton Religious Research Center, founded by pollster George Gallup, an active and concerned Episcopalian. "Most Americans, young and old," the center observed, "hold to traditional social values and would welcome stronger family ties, greater respect for authority, more emphasis on working hard, and less on money." The hubba hubba at the recent Emmy awards for "Murphy Brown" and fornication suggests that Hollywood still doesn't get it—nor, apparently, those who view the program.

I would not question the sincerity of the people who respond to the Gallup questions, but where is this strong moral belief translated into ratings—poor ratings, that is? Censorship—and some readers may disagree with me—is not the answer. Not only is censorship poison to our courts, it is not necessary when those who "hold to traditional social values" have in their hands the ultimate weapon: the remote control. As Nielson ratings drop off, advertisers back off. When advertisers back off, the program is dead. Hollywood doesn't care about many things, but it does care—sincerely, deeply, tenaciously—about losing money.

James P. Schuyfer



TV censorship is not necessary when those who hold to traditional social values have in their hands the ultimate weapon: the remote control.



We need to visit the lonely: the shut-in, the hospitalized, those in nursing homes.

Visit those who feel sad, abandoned, unneeded, and unwanted.

Only the lonely

by Anthony E. Schultz

I know a shut-in. Cherry soda is her favorite.

Cherry soda. The can says six ounces equals one serving. Two jelly jar glasses full. Room for one ice cube to float on top.

Cost? Less than 25 cents per person. Worth? More than a whole bottle of fine champagne served in crystal. You cannot put a price on sweet soda shared with a lonely shut-in.

Cherry soda isn't for everybody. It might be warm cookies and cold milk. It might be chocolate chip or Fig Newtons or chewy macaroons or those cookies shaped like Dutch windmills with almond slivers in them. Or it might be coffee—chocolate flavored or just a hint of hazelnut.

You need to ask. Then you need to remember to stop and pick up the cherry soda or cookies or coffee. You need to bring the treat to the lonely recipient.

Don't wait till National Cheer Up the Lonely Day. Take sweets to the sweet. Take something sweeter than nutrasweet. Take the gospel. Remind the lonely—comfort them—with the precious truth God himself has promised: "I will never leave you or forsake you" (Joshua 1:5). Take the gospel, and remind your friends that though you must leave again, Jesus will never leave them.

We need to visit the lonely—the shut-in, the hospitalized, those in nursing homes. Visit those who feel sad, abandoned, unneeded, and unwanted. Show them Jesus cares and will never forsake them. Show them you care because you love Jesus and them. Tell them, "I love you."

Encourage them to read their Bibles. If their eyesight is failing, read the Scriptures to them. You can be just like the public radio "Chapter a Day" guy.

Reading God's word will guide you in praying for missions—around the world and around the block. Read the Scriptures. Give thanks for Jesus. Pray for missions. Then share a cherry soda.



Anthony Schultz is pastor of St. Luke, Watertown, Wisconsin.