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NORTHWESTERN

May 1993

LUTHERAN



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((SOUND EDITION)) in stereo

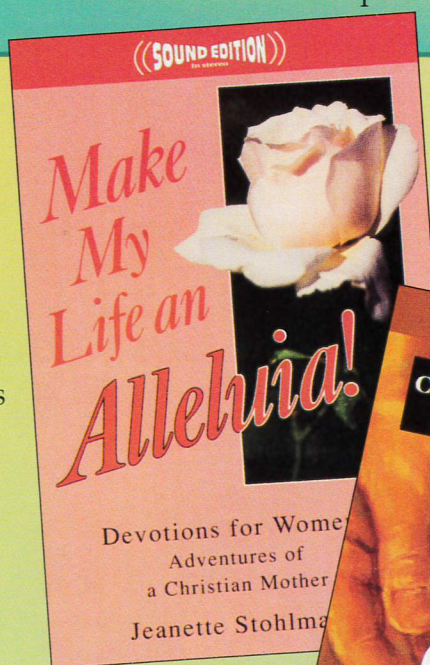
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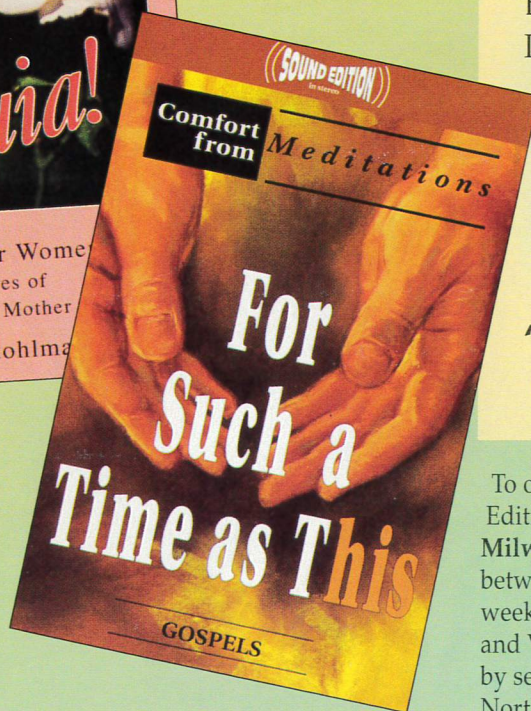
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“Winning isn't everything. It's the only thing,” claimed a famous football coach. Our world seems to agree. From sandbox play to boardroom maneuvers, the world pounds that kind of philosophy.

Not our Lord Jesus. He set the pace for us by showing that giving, not getting, loving, not hating, helping, not hurting are what really count.

In one area, though, our Lord reminds us winning is the only thing. That's in the contest for our souls. This month, when many young believers are taking and many older believers are remembering their confirmation vows, we can use such a reminder.

Recognize our enemies

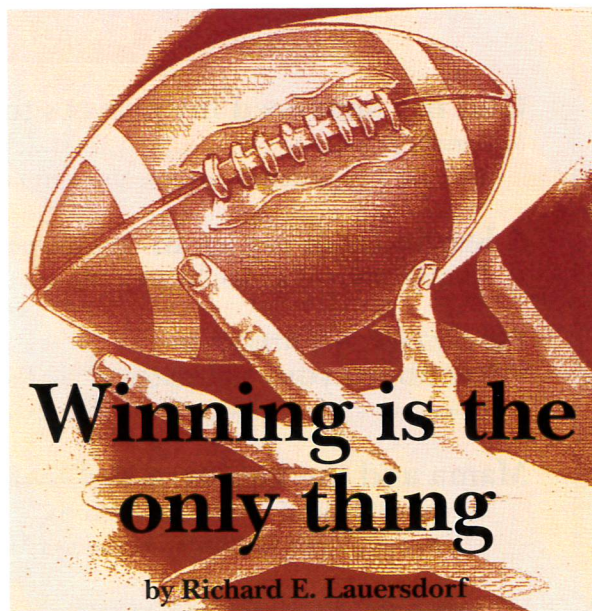
Who are the enemies that believers, regardless of age, must face? One is with us every second of life. From our parents we inherited a sinful nature which we call the “Old Adam.” Like some snake he's coiled inside our hearts, always striving to push up the lid and slither free into our lives.

Allied with him is the world. A world which lives only for the here and now, which measures everything by whether it gives pleasure, which spells God with an additional letter making it “gold,” can hardly be called the believer's friend.

And behind these two stands hell's five-star general himself. Satan's all-consuming desire is to attack God's people, and he never seems to run out of ideas. His arsenal in hell is always well stocked with the latest in weapons and his pentagon always buzzing with new plans.

What to do with such enemies? “Ignore them,” some say. “Pretend they aren't there.” This approach can only prove fatal and lead to looking out eternally from behind the barbed wire fences of hell's prisoner-of-war camp.

“Dialogue with them,” others suggest, “sit down and negotiate so that you can exist side by side.” How foolish! For while such enemies spin their silken words at



*“Finally, be strong in the Lord
and in his mighty power”
(Ephesians 6:10).*

the conference tables, they are sizing up our ribs for the best spot for their stilettos.

Still others advise taking a swing now and then at the enemy. Such people dress up and talk like soldiers, but their efforts are half-hearted. They fight as if the bullets were blanks, the blood fake, and the soldiers able to play another day.

Want to win against such foes? Then listen to Paul. He doesn't advocate fatally ignoring, foolishly dialoguing with, or feebly swinging at them. He said, “Be strong.” He spoke of power and might. In this battle for souls, where winning is the only thing, Paul urges us to recognize the enemies and to take them on fully.

Utilize our weapons

Paul had learned in battle what the weapons were and now wanted everyone to know. “Be strong in the Lord,” he urged, “and in his mighty power.” The only way to win is to use Christ's almighty strength. Only the Savior can padlock the old Adam in his cage, spring open Satan's handcuffs, and break off the tips from the world's poisonous darts.

Actually, Paul urges us never to stop. In the original Greek he said, “Keep on being strengthened in the Lord and in his mighty power.” Confirmands of all ages, do we hear what he is saying? “Take the word,” he's telling us, “that sword of the Spirit.” Use it to grow in faith and knowledge as the Spirit works through it. Let the worship services, Bible classes, daily devotions, regular attendance at the Lord's table not be options, but divine necessities if we are at all serious about winning in this battle for our soul's eternal future.

For ourselves and Christian confirmands everywhere we pray, “Grant us weapons for the strife and with victory crown our life” (TLH 226:7).



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

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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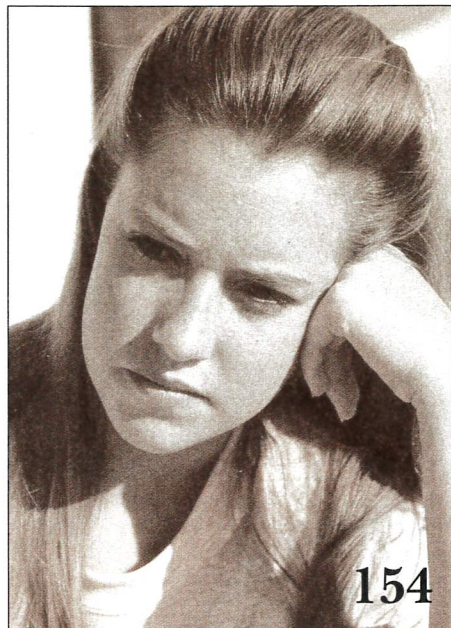
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FORWARD

- Pictured on the cover are Jackie and Ray Konecny with their son Jack. For 28 years, their conversations were almost entirely one way—from parents to son. Jack finally was able to communicate with them, thanks to facilitated communication, and he knew exactly what he wanted to tell them first. For their story, turn the page.
- May—Mother's Day. For a heartwarming story about a former Mother of the Year, see "Mama and the babies," on page 156. On the back cover are two letters, both sent to us by the proud mothers who received them. And to all the children and grandchildren and husbands who make Mother's Day meaningful, we mothers thank you.
- Two series end with this issue: Robert Raasch's articles on lay/pastor partnership, and the series on sexual abuse, put together by Phil Merten. Our thanks to both.
- You'll find the list of delegates to the synod convention in this issue. If you're at all interested in the convention—which you are, if your heart is with the WELS—don't miss "First things first" on page 176.
- For these topics and more—forward.

Dorothy Sonntag

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Because he has autism, people thought Jack Konetz was retarded.

God has answered my prayers to be heard

by Dorothy J. Sonntag

At last Jack could communicate with his family.

“God heard me, but no one else,” he wrote.

“I think this is a miracle for me.”

Although the members of Resurrection, on Milwaukee's south side, are friendly folks, they rarely spoke to Jack Konetz even though he's been going to church there all his life. They thought he wouldn't understand them. Now they know better.

Jack, 28, has autism, a neurological disorder. When he was born, his parents, Jackie and Ray, didn't notice anything wrong. “Jack progressed normally—maybe a little behind in some things,” said Jackie. “But he was over 2 and wasn't talking. Another thing, he didn't react to loud sounds. We thought he might have a hearing problem. In addition, Jack would never show affection. We would hug him, but he would pull away.”

The pediatrician ordered tests. “Everything showed up absolutely normal,” said Jackie.

“Jack's had every kind of test you can think of,” said Ray. “They all come out normal.” That's not surprising, he said. “A brain wave can show up normal in an autistic person. The brain doesn't process properly.”

A child who didn't talk

“Jack talked only to echo what he heard,” said Jackie. “Communication is the biggest problem with autistic people.”

At the time, however, the Konetzes did not know their son had autism, “The doctors would never use the word ‘autistic.’” recalled Jackie. “Back then, autism was thought to be caused by parents. So they would never tell us.”

Then Jackie read a magazine article describing an autistic child. She showed it to the doctor. “This is my son,” Jackie told her. “This article names all the symp-

toms Jack has displayed.” The doctor admitted she believed Jack was autistic.

Jack attended Milwaukee's public school special education program. “He had good teachers,” recalls Jackie. “Jack didn't hit, he didn't bang his head on the wall, as a lot of autistic people do. But there were behaviors that weren't acceptable. With the teachers' help he got rid of unacceptable behavior, so we were able to take him anywhere we went.”

Being able to take Jack with them was important, she said. “If we felt we always had to stay home, we couldn't have functioned as a normal family.”

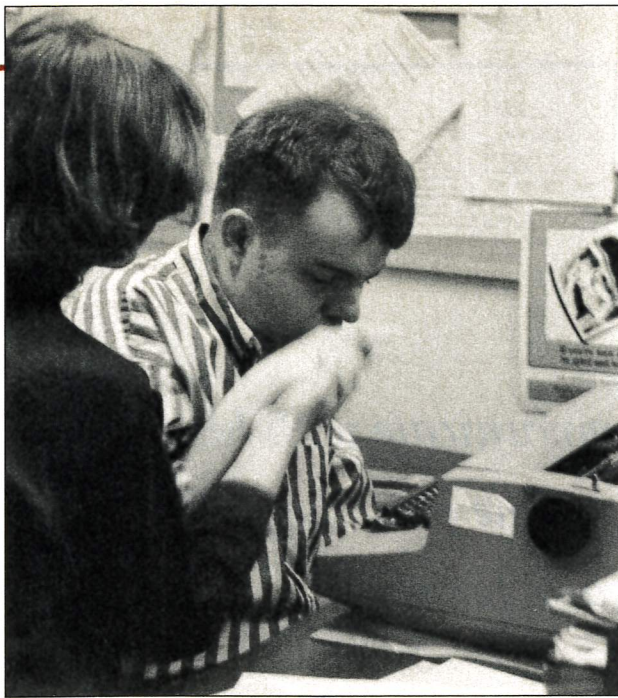
One place they took him was to church. “Everybody accepted him. He used to make funny noises, but nobody ever complained,” said Jackie. “We spent a lot of time in the mothers' room, but we went.”

Jackie remembered a conversation with Roland W. Ehlke, their pastor until he retired. “I asked Pastor Ehlke, ‘What will we do with Jack? He hasn't been confirmed,’” recalled Jackie. “He told me, ‘Don't worry. He's baptized. You know the Lord is taking care of him.’”

At home, Jack had different relationships with different members of the family. Older sister Cheryl “is kind of bossy,” said Jackie. “She used to make him talk.” Cheryl is now married, but when she comes to visit, “She still will make him say what he wants. She's real firm with him.”

Joe, a junior at the University of Wisconsin—Milwaukee “is more laid back,” said Jackie. “He's easy-going; he doesn't put any pressure on Jack.

“With Jeremy, there's sibling rivalry. Jeremy doesn't have much patience with Jack.” Jeremy is a junior at



Debbie Vincent helps Jack type. "I am honored and awed to be part of this," she said. "I think it's a miracle."

Wisconsin Lutheran High School.

"You think I am retarded"

Until last summer, Ray and Jackie thought Jack had accomplished all he could. He attended special education classes until age 21 and now spends each day at Goodwill Industries' Center for Independence. He appears to function at a 5-year-old level.

Ray and Jackie were satisfied. "Our family feels fortunate that the Lord placed Jack with us," said Jackie. "Because of his limitations we have all learned patience. He is a real blessing and never a burden."

Then the television show *20/20* showed people with autism using typewriters to express the thoughts they could not speak. Facilitated communication, as it is called, was developed by Australian educator Rosemary Crossley. The facilitator steadies the disabled person's arm as he or she strikes the keys.

"We thought it was a remote possibility that facilitated communication could help Jack," Jackie said. "We didn't know, but we had to try."

The only teacher in the area was too busy for new students. Jackie thought she might learn the technique herself, but she could find little information. She heard of a seminar on facilitated communication too late to register.

Jackie thought she had exhausted every source when Debbie Vincent, a case manager at the Goodwill center, called. She had helped another client use facilitated communication. She wondered if the Konetzes would mind if she tried with Jack.

Within two weeks Jack brought home a page he and Vincent had written. Her questions were typed in

lower case, and Jack's answers were in capitals.

Did your mommy tell you I called her
yesterday?

YES YES YES

Would you like to type something for her
and pop today?

YES YES I LOVE YOU I LOVE YOU

Is there anything else to say now?

YES YOU THINK I AM RETARDED I AM
SMART I AM SMART

That is important for you to tell them.

YES YES YES

Anything else before we stop?

YES YES I AM HAPPY HAPPY HAPPY

A few days later Jackie and Ray shared the page with Resurrection's pastor, Curtis Peterson. "I was at their house for a Christian education meeting," recalled Peterson. "After the meeting, Jackie showed me the pages Jack had written."

"He read it," Jackie said, "and we all cried a little. Then he asked if he could share it with the congregation."

Soon afterward, in an article in Resurrection's newsletter, Peterson told Jack's story. "We've heard from so many people," said Jackie. "They're excited, and they're glad for us."

"God heard me but no one else"

Pastor Peterson hoped confirmation might be in the future for Jack. "We'd need someone with special training to instruct him, but it's a possibility," he said.



CLIF KOELLER

Jackie, Jeremy, Joe, and Ray Konez read the message Jack typed.

"If not, Jack's at church week after week. He comes to Bible class. I believe in the power of the Holy Spirit and the word. He's picking things up."

Peterson was right. Some time later, Jackie requested that Debbie Vincent ask Jack about his faith. When Jack brought home the page he and Vincent had typed, Jackie and Ray learned for the first time what their son had to say about God.

Have you thought about mommy's
questions about religion and God?
I HAVE GOD FOR CREATOR

Do you like to go to church?
I THINK GOD CAN HEAR ME FROM
HOME

Do you learn when you are at Bible study?
YES GOD TEACHES ME FROM HEAVEN

Do you feel you know God?
YES I GO TO BIBLE STUDY. GOD IS
THERE FOR ME.

Would you like to learn more about God?
I KNOW FROM CHURCH
VINCENT YOU GO TO CHURCH?

I go to prayer meetings.
GOD IS THERE FOR YOU

I'm like you in that I think God hears me
wherever I am.

YES YOU ARE RIGHT GOD THE
FATHER GOD THE SON AND GOD
THE HOLY GHOST

Does your church celebrate Lent?
YES FOR 6 WEEKS. THEN EASTER

JACK HAS BELIEVED IN GOD BEFORE
THIS TIME FROM HIS HEAVEN GOD
HAS ANSWERED MY PRAYERS TO BE
HEARD
FROM HEAVEN GOD ANSWERED MY
PRAYERS TO BE HEARD

That is very powerful and I feel very teary
and happy. I know that was hard for you
to say.

YES YOU GOT THAT RIGHT
GOD HEARD ME BUT NO ONE ELSE

God heard you before anyone else.
YES. YOU ARE RIGHT

You told me a lot today, some personal
things, and I appreciate that. Thank you.
THANK YOU.

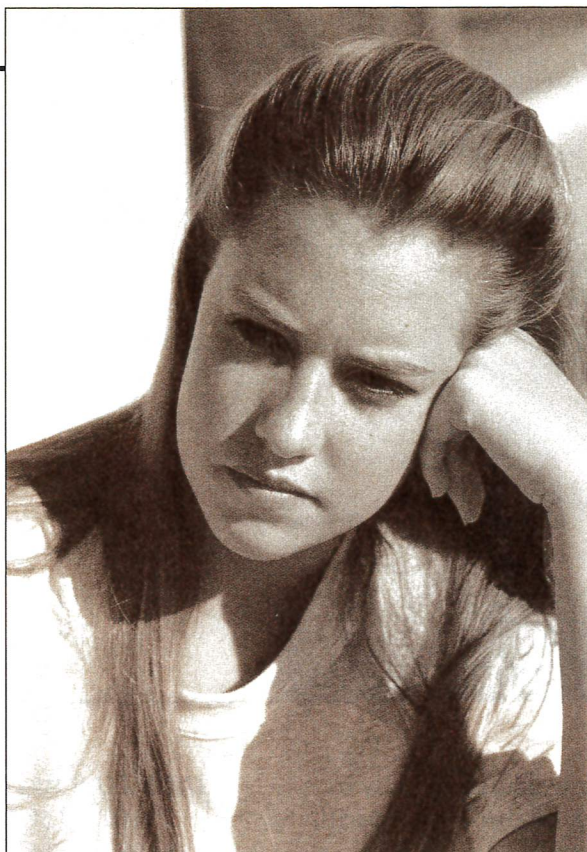
Did you want to say more?
I JUST THINK THAT THIS IS A
MIRACLE FOR ME

Jackie and Ray aren't sure what lies ahead. Jack continues to bring home pages he has typed at the workshop, but he has not typed with them at home. Communicating would be easier if he did, but "if this is as good as it gets, that's okay," said Ray.



Jackie has noticed one change. "Resurrection has always accepted him," she said. "But now people go out of their way to talk to him. Now everyone says good morning."

Dorothy Sonntag is assistant editor of Northwestern Lutheran.



The year was 1973. I came home from my first semester of college, an enlightened individual. Irritated with my mother for still knowing more than I about life in general (demonstrated in very few, well-chosen words), I wished she would get a job or a life—anything but focus on me for that moment.

There I was, a young woman of the '70s, politically enlightened in the University of Wisconsin school system by professors who had more degrees than a thermometer. I lived in a coed dorm and majored in a field dominated by men. What could my mother know about issues that concerned me? It had been many years since she had been out in the "real" world. Mom ended her teaching career years ago to be home for us four children and encourage a husband with a growing business.

During my college days, women were striving to break into job markets saturated by men. The press, TV, teachers, and role models were urging us to reach where no women had reached before. We were voting-aged Americans with those rights and privileges. Was mom being self-righteous or lazy when she said she didn't work because men needed jobs to support their families? What did she do with her life?

What my mother had failed to do was insert her ego into her own situation, which made her life less than glamorous and less than dramatic, much to my youth-

**I wished my mother
would get a job or a life
—anything but focus on me**

A lesson from my mom

by Deborah J. Christian

ful dissatisfaction. Realizing her blessings of a secure marriage, healthy family, and material needs met by Dad's business success, Mom went about her life, tending ours. She also voluntarily directed a fine children's choir in our congregation. She was available to teach vacation Bible school, serve steadily with the Ladies' Guild, sing in the adult choir, play organ occasionally, and add her experience to the local PTA. She collected for the Heart Fund, United Way, and other charity drives, and always had a warm, home-cooked meal on the table for us by six o'clock.

In my zeal to make a mark in the world in the name of womanhood, I was unaware of the true strength of a "real" woman whose children have reaped the rewards of their parents' steadfast example. With God's help, my brother, sisters, and I have all been able to choose Christian spouses and raise our families in Christ-centered homes, also serving the Lord in our congregations.

And so, eighteen years, a military marriage, and two children after my bout with feminism, I find myself volunteering to speak for Career Day at my daughter's elementary school as a housewife and mother.



Deborah Christian is a member of Bethlehem, Manassas, Virginia.

What about your ministers?

What is your congregation doing
to prevent stress overload
for your pastor or teacher?

by Robert Raasch

If your congregation doesn't have a support group for your ministers, why not? They need access to a frank but supportive member or group of members to help them see themselves through others' eyes. If you can be such a person, be available. Or make sure the elders have that in their list of duties. Or have a "Called Worker Care Committee."

You probably will not hear this from your called workers, but there are some good reasons why burnout has reached the teaching and preaching ministry. Paul Kelm put it this way: "Burnout, whether among clergy or laity, has several factors: trying to do more than one is capable of doing, under unrealistic expectations and unfair criticism, with little sense that all this effort has made a difference—that's a formula for dropout."

Set up a sounding board

Pastors and teachers have as many bosses as they have members. That can be a formula for disaster. A "sounding board" can be a great help. Such a group can help put criticism in perspective—and provide counsel on what is reasonable criticism and what is unreasonable, what is a realistic expectation and what is not. While you don't want this group to encourage or solicit criticism, they may uncover concerns which are troubling the whole congregation. It is usually better to get such matters in the open rather than letting them fester.

Straight talk about salaries

Ministers may not say a lot about salary. But needs of a higher order—accomplishment, self-fulfillment, desire to make a difference—can be addressed only after more basic needs such as self-preservation, hunger, and shelter are satisfied.

Salary specialists also believe that salary may serve as a report card. A salary below one's peers can lead a worker to conclude that he or she is less effective or is unsatisfactory.

There is no excuse for any called worker's salary being below synod code. Find out what professionals with equivalent education and experience are paid in your locale. Compare the salaries of your called workers to other denominations. If you cannot match those, at least set a step-by-step goal to narrow the gap.

It's my experience that called workers won't push for fair pay. If lay people don't show leadership in this area, it won't happen. Ministers have other non-monetary blessings, but our financial treatment of our workers must be just.

Speak up

It is no mystery to me why the ranks of ministers are declining. It's not that pastors and teachers are quitting in droves because of low salaries. But ask yourself how vigorously parents can urge children into the ministry when it means they may face inadequate salaries and stress overload.

Think about it. But do something about it, too. Propose remedies. Confer with others in your congregation. Speak up at meetings.

Finally, be guided by love for your fellow members of the body of Christ and those who are not yet members. Pray for the degree of success that God wishes for you, and trust his will be done, in his time and way.



Robert Raasch, a retired business executive, is a member of Christ, Brainerd, Minnesota, and the WELS Board for Home Missions. This series is adapted from an essay he delivered at the 1992 Minnesota District convention.

Mama and the babies

by Ruth Guenther Kessel

“Feed them, love them, give them a good Christian foundation, mix it all with discipline, and you can bet they’ll build well on that.”

That was the answer my mother, Minnie Guenther, gave to one of the reporters crowded around her in the ballroom of

Waldorf-Astoria in May of 1967. She had just been named American Mother of the Year. The reporter had asked her what her secret was for so successfully raising not only her own nine children, but several Indian children as well. Her answer was quoted in newspapers across the nation.

Bringing the gospel to the Apaches

The journey that led Mother to that dais in New York began in Wisconsin in 1910, when she married my father, Edgar. He had just accepted a call to be missionary to the Indians on the Fort Apache Reservation.

Within two weeks Mother found herself in the territory of Arizona. She threw herself wholeheartedly into helping her husband bring the gospel to the Apaches. They worked side by side for over 50 years until Dad’s death in 1961. By that time all their children were educated and married. With pride and joy they had seen their pastor son Arthur and his wife Gloria take over their work.

During those early years on the reservation, Father’s work had been preaching, teaching, doctoring, and building churches. Mother was no less busy. She had taken orphans and unwanted babies into their small parsonage, and bedded them in apple boxes until a small building was equipped to house them.

The orphanage grew over the years into a large



modern facility which has cared for hundreds of babies. It is now known as the East Fork Lutheran Nursery.

Later on Mother waged a successful campaign to get medical help for crippled Apache children. She had Sunday School in her living room for over forty years. She taught, typed sermons, cooked and sewed, and was involved in community affairs.

After Father’s death, Mother stayed on in the parsonage. She helped with Ladies Aid and worked with Apache alcoholics. But she seemed to find the most joy in helping children.

Mother of the year

Early in 1967 the Apache Ladies Aid nominated her for Arizona Mother of the Year. They submitted glowing examples of her accomplishments on the reservation. Over all other nominees she was selected.

After each state had selected its state winner, the chosen women traveled to New York. The Waldorf-Astoria was the site of the week of meetings, interviews, and activities which would conclude with the announcement of the American Mother of the Year. I accompanied Mother on the trip and enjoyed the whirlwind of activities which had been arranged for us.

We were at a banquet on the evening before the celebration which would conclude with the crowning of the new American Mother. I was having a wonder-

Minnie Guenther,
1967 American Mother of the Year

ful time, the food was delicious, and the people at the table were interesting. I smiled across the table at Mama. As she smiled back at me, she reached in her purse for her handkerchief.

The babies in her Sunday purse

When she pulled it out, several little dolls fell out, and scattered down the table. Conversation stopped abruptly, and everyone at our end of the table looked at the dolls and then at Mother.

I flushed with embarrassment. I couldn't think of a thing I could say to help her, but she didn't need any help.

"Oh," said Mother, "My babies! I forgot that they were in there. This is my Sunday purse, you see." She said it as if that explained everything.

There was a long moment of silence, finally broken by a mother who gently asked Mom if she always carried dolls in her purse. Mother smiled and said yes she did, and went on to explain.

Boxes of clothes and shoes were frequently sent to the mission, she said, and were always put to good use. But one day a mission box came that contained not clothing, but hundreds of identical little rubber baby dolls about two inches long. She never found out who sent them, or why, but she quickly found a use for them. She always put several in her purse when she went to church on Sunday.

When a child got restless and started fussing or crying, she would reach into her purse for one or two of the babies and pass them down the pew to the child's mother. The babies wouldn't break, made no noise even if dropped, and were just the right size for little

hands. They kept the children quiet and content and allowed their parents and the rest of the congregation to enjoy the service in peace and quiet. Children who were happy in church, she maintained, would gradually learn to sit quietly. They would come to know that church was a special place where the whole family came to sing, pray, and listen to God's word.

When Mother finished her explanation, everyone wanted to have a look at one of her babies. They wanted to hear more about her and her family and the Indians, and what had kept them on the reservation for so many years. No one wanted to leave the table; everyone wanted to hear what Mother had to say. When we finally got up to leave, one of the contestants leaned over to me and said she thought Mother

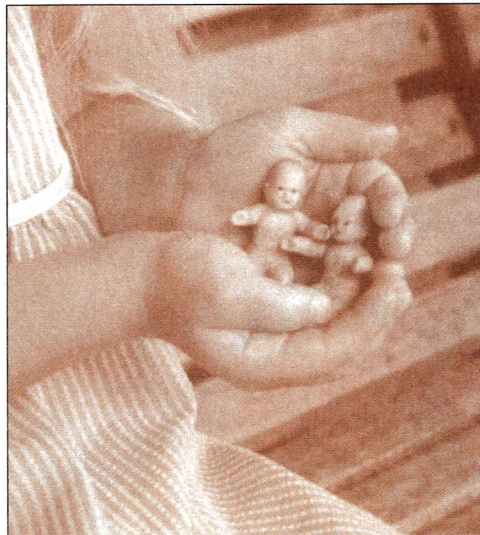
truly deserved to be chosen the American Mother.

The judges thought so, too, and the next day in an impressive ceremony, Mom was given that honor. As the television, radio, and newspaper reporters crowded around, she gave her formula for successful child raising. "Feed them, love them, give them a good Christian foundation, mix it all with discipline, and you can bet they'll build well on that."

Mother has been gone for years now, but her formula still works. Her idea for keeping little ones quiet in church still works, too. I carry several of the little rubber babies in my Sunday purse.

(We regret to inform our readers that East Fork Lutheran Nursery has closed. See story on page 162.)

Ruth Kessel is a member of Peace, Cottonwood, Arizona.



The babies Mama kept in her purse were just the right size for little hands.



He did something terrible to Jenny

As a pastor I've had a lot of second-hand contact with the pain of sexual assault when I counsel victims. One summer afternoon my contact with this pain became first-hand: my eight-year-old daughter Jenny was assaulted.

My office phone rang. It was Nancy, my wife. "Our neighbor Ron did something terrible to Jenny." All my emotions shut down as I

listened. Then I rushed home.

The man who assaulted my little girl didn't fit any of the stereotypes I'd had of a child molester. He was a friendly and responsible retired man, married with grown children, and a choir-singing member of a Christian congregation. Someone we trusted.

He did what child molesters usually do—he warned my daughter to keep it a secret. But Jenny told us about it immediately.

Jenny was calm by the time I got home, but Nancy and I were strained to the breaking point. Jenny told me her biggest fear was that she was going to be kidnapped. "I thought I might never see you again. I wanted to blink my eyes and disappear."

For the first time in her life, Jenny saw her father cry.

Helping Jenny recover

Jenny told us, and we believed her. That started her recovery from the assault. I've heard horror stories of children and teenagers who have gone to parents, teachers, and pastors for help after being molested, but were told that they were exaggerating or even lying. The shame the child already feels then gets multiplied.

But Jenny got to see action. We made an appointment with a counselor for her. We called the police. And I confronted the man who'd done it.

Ron looked surprised to see me at his door. "Jenny told us everything," I said. His show of innocence was amazing.

But I hadn't gone to his house to find the truth; I knew the truth. I told him, "Up until now I'd considered us friends, and that's why I'm here to tell you that the police will be calling on you and you will be charged. For your soul's sake you'd better start getting help now." I gave him the phone number of a Christian counselor and left.

Jenny got excellent Christian counseling for several weeks after the assault. Her counselor helped her work through the problems that sexual assault survivors feel, such as nightmares and fear that it could happen again. After several sessions, the counselor told us Jenny was looking back at the incident without shame, and looking at the future with healthy confidence.

Dealing with my anger

It has taken longer for me. I'd never before had to

deal with anger this intense.

The people at the district attorney's office were helpful and sensitive as we worked with them to prepare a case against Ron. But they told us Ron was denying the whole thing.

But deny my anger? No way. It's right to be angry at sexual assault.

And I couldn't just forget the whole thing. When this man assaulted my little girl, he changed the lives of everybody in our family. In the power of God, those changes don't have to be for the worse; but still our lives will never be the same.

The DA's office pursued the case. Finally, Ron pleaded guilty. We were asked what kind of sentence we wanted the judge to give Ron. Having him sent to prison would have been satisfying, but I knew what happens to child molesters in prison: they become sexual assault victims themselves. We didn't think two wrongs would make a right, so we asked for probation with mandatory treatment for his perversion. That's what the judge gave him.

It wasn't nearly as satisfying. Once, when we drove past the county jail, Jenny said wistfully, "You know, I kind of wish Ron had gone there for what he did to me." I think we did the right thing by Ron. Had we done the right thing by Jenny?

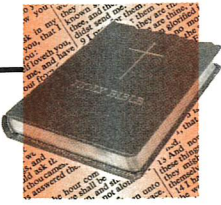
Learning to forgive

Here's what I eventually came to realize about forgiveness. First of all, it's a process. It's not just saying, "I forgive," and it's all over. When people ask me, "Have you forgiven this man?" I still can't say, "Yes, I've forgiven him," but I can say, "I'm in the process of forgiving him."

And I've learned that forgiving isn't something I do because I'm supposed to; I do it because I need to.

I seldom see Ron any more; he stays out of my family's sight by court order. But I still see his house, and I know he's in there. If I had bitterness and hatred in my heart every time I looked in that direction, it would tear me apart. Instead I'm learning to feel the peace and the power that come from looking at the house of the man who molested my little girl and saying along with Jesus, "I forgive you."

For the sake of his daughter the author chooses to remain anonymous, but he'd be glad to talk with anybody struggling with a similar situation. Contact can be made through Pastor Phil Merten, 6320 N 103rd St, Milwaukee WI 53225; 414/353-7337.



The historical books

God rules the nations

by Roland Cap Ehлке

“**T**hat book [the Bible] accounts for the supremacy of England,” declared Queen Victoria. Indeed, God’s word deals not just with individual people, but it also covers entire civilizations.

In the historical books of the Old Testament, we catch glimpses of the struggles among the superpowers of old—Egypt, Assyria, Babylon, and Persia.

The historical books, however, focus most of their attention on one small nation. They relate the story of God’s chosen people from 1400 to 400 B.C., from the time they entered the Promised Land as nomadic tribes. After several centuries Israel became a monarchy, rose to glory under kings David and Solomon, split into two rival kingdoms, and fell into ruin. By the end of the Old Testament era, only a remnant of the nation remained.

From that remnant, the Savior of the world would come.

Conquest and chaos (1400—1050 B.C.)

Joshua takes up where Moses left off. Moses had died; his successor, Joshua, led the Israelites across the Jordan River and into the Promised Land. The book recounts the conquest of the land and its division among the twelve tribes of Israel. In the opening chapter, God encouraged Joshua, “Be strong and courageous” (1:6). In the final chapter, before his death, Joshua spoke his famous words of farewell to the nation, “[C]hoose for yourselves this day whom you will serve. . . . But as for me and my household, we will serve the Lord” (24:15).

Judges covers the 325 years from the time of Joshua until Israel had its first king. The book’s closing sentence sums up this period: “In those days Israel had no king; everyone did as he saw fit” (21:25). Strife, immorality, and godlessness reigned. Instead of following God’s word, the people went their own way. Then the Lord would allow enemies to oppress Israel. The people would cry for help, and God would raise up “judges,” deliverers, to help them. Time after time, this pattern repeated itself—the people’s rebelliousness, God’s judgment and mercy. The book lists thirteen judges; some of the more famous are Deborah,

Gideon, Jephthah, and Samson.

Ruth, the shortest of the historical books, is the story of the Moabite widow Ruth, who came to dwell with her Israelite mother-in-law Naomi in Bethlehem. Ruth became the wife of Boaz. Their great-grandson was King David. From that family came the greatest king of all—Jesus.

The rise and fall of kings (1050—586 B.C.)

1 Samuel relates the career of Samuel, who served between the time of the judges and kings. He anointed the first two monarchs of Israel, Saul and David. Although Saul’s reign began well, he fell into unbelief and eventually ended his life in suicide. While Saul was in decline, young David—slayer of the giant Goliath—was the rapidly rising star of Israel.

2 Samuel covers the history of David as king. His illustrious career was marred by his affair with Bathsheba. From that time on, David’s life was filled with tragedy, including the rebellion and death of his son Absalom. Unlike Saul, David repented. He has gone down as Israel’s greatest king. David’s dynasty lasted about 400 years, but from his descendants came the one who would fulfill God’s promise to David: “I will establish the throne of his kingdom forever” (2 Samuel 7:13).

1 Kings opens with the death of David and succession of his son Solomon, who built the magnificent temple in Jerusalem. Renowned for his wealth and wisdom, Solomon also succumbed to the temptations of power. His many wives and concubines led him into idolatry. Following Solomon’s death, the empire split into a northern and southern kingdom, Israel and Judah. All 19 northern kingdom’s rulers were idolaters. The most notorious was Ahab, who with his wife Jezebel persecuted the prophet Elijah. Of Judah’s 20 kings a few were good rulers.

2 Kings continues the saga of the divided kingdom, including the work of the prophet Elisha. The book relates the fall of Israel to the Assyrians in 722 B.C. They led the northern kingdom into captivity, never to be heard from again. In 586 B.C., Judah and its capital Jerusalem fell to the Babylonians. The book closes with the Jews in exile in faraway Babylon.

1 Chronicles covers the same ground as 2 Samuel, but deals more with the nation's worship life. It includes a lengthy genealogy from Adam until David, indicating God's control of history.

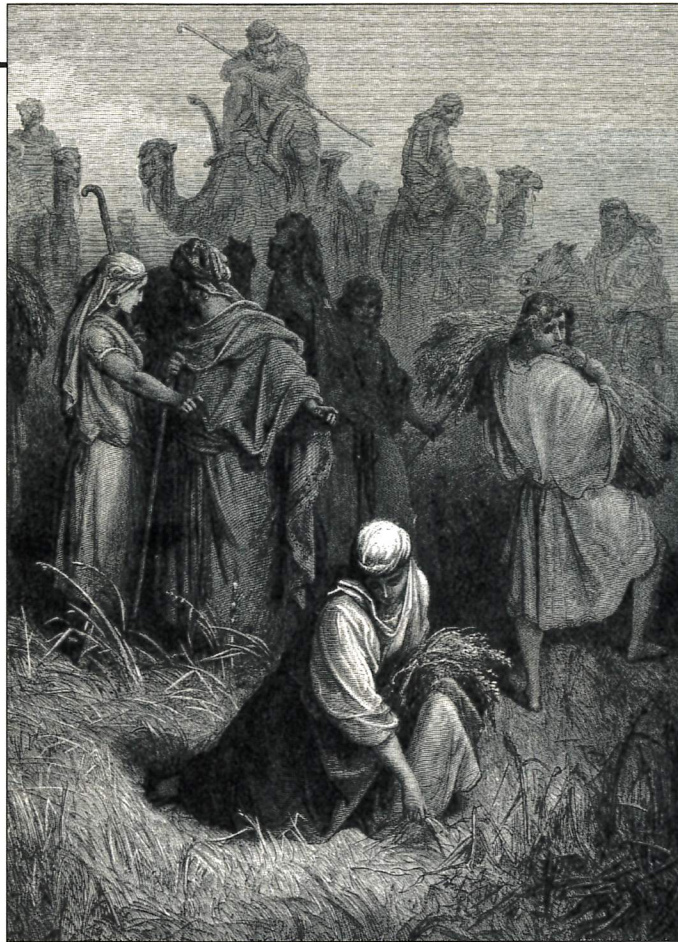
2 Chronicles relates the same period as 1 and 2 Kings. It focuses on the southern kingdom. The last chapter recounts the fall of Jerusalem, then jumps to the end of the Babylonian captivity and the decree allowing Jews to return to their homeland.

The returning remnant (540—400 B.C.)

Ezra begins where 2 Chronicles ends. Babylon has fallen to the Persians. The exiles could now return home. Ezra probably wrote it as well as 1 and 2 Chronicles. Its first six chapters recount a return from exile and rebuilding the temple. The book's final four chapters relate the return of a second remnant of Jews, which included Ezra. Upon his return, he dealt with problems such as the Jews' intermarriage with neighboring heathens.

Nehemiah most likely wrote the book bearing his name. It continues Ezra's story and describes the rebuilding of Jerusalem's walls, for which Nehemiah was largely responsible. He also helped Ezra in spiritually renewing the nation. The book concludes with a humble prayer, "Remember me with favor, O my God" (13:31).

Esther is named for the beautiful Jewish woman who became the wife of King Xerxes of Persia. God used Esther and her cousin Mordecai to save the Jewish people from a plot to annihilate them. The events of the book took place around 480 B.C., between the two returns described in the book of Ezra. The book is unique in that nowhere does it



Ruth the Moabite was an ancestress of the Savior.

mention God's name. Yet behind the scenes, he was in control as he always is.

Jesus Christ—the culmination of history

The thousand years covered by the Old Testament's historical books is actually a microcosm of all history.

When leaders ignore God's laws and have no real concern for the people, they sow the seeds of their own downfall. We wonder how long God will tolerate our country's blatant immorality. Perhaps

the most frightening aspect of all is the spiritual sluggishness and indifference of Christians.

Solomon's words still apply: "Righteousness exalts a nation, but sin is a disgrace to any people" (Proverbs 14:34). Yet, God's grace and mercy also continue to apply. In Christ there is forgiveness and renewal.

The entire history of the Old Testament—and all of world history—finds its fulfillment in Jesus Christ. He is our Joshua, who leads us into the promised land of heaven. He is our Judge and delivers us from every enemy, including the consequences of our sins. Jesus is the eternal King. He rules over everything for the benefit of his people, though they be but a remnant.

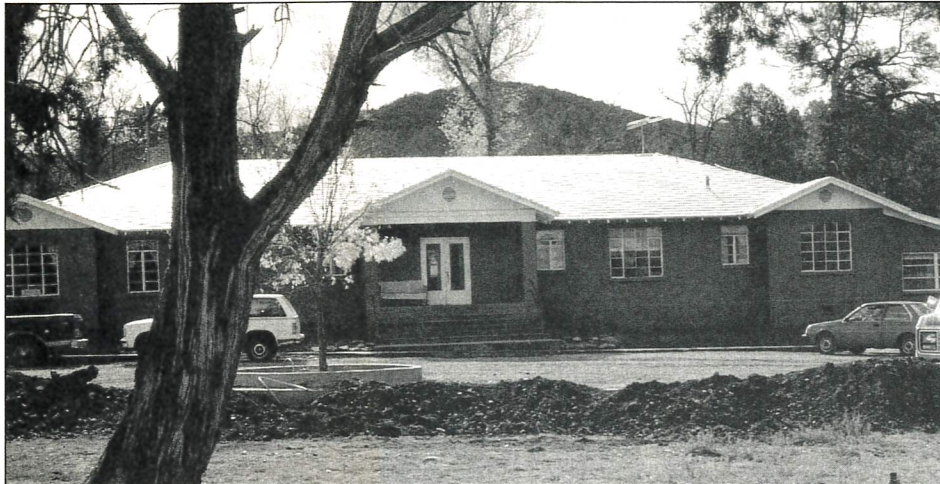
Next: The poetical books.

(More information is available in The People's Bible commentary series, published by Northwestern Publishing House.

The Historical volumes available are Joshua, 1 and 2 Kings, and Ezra-Nehemiah-Esther. 1 and 2 Samuel will be released later this year. Books may be ordered by calling 1-800-662-6022; in the Milwaukee area call 475-6600.)



Roland Cap Ehlke is an editor at Northwestern Publishing House.



East Fork Lutheran Nursery, Whiteriver, Arizona, closed its doors in February.

East Fork Lutheran Nursery closes

East Fork Lutheran Nursery, which existed for 71 years, closed February 15. Tribal Social Services, the agency responsible for placing children at the nursery, did not place enough children to continue meeting the expense of operation and refused to increase its subsidy beyond \$16.56 per child per day. Also, contributions from Lutheran supporters of the nursery did not keep up with rising costs and expenses.

During the past year the nursery's finances dipped close to \$20,000 in the red. The hope was that the financial situation would improve over the Christmas season and that Tribal Social Services would change their stance with regard to placements and support. This did not happen.

The nursery has served faithfully and well. The names of the people who have helped would fill a large book. Lives have been saved; lives have been helped; much joy has been brought; many have been blessed.

But times have changed—the children's problems are different, too. Childhood diseases, AIDS, fetal alcohol syndrome, and sexually transmitted diseases rear their ugly heads as government regulations increase and as charitable monies grow more scarce.

God bless the children. And God bless all those who have with their money and prayers so generously supported the children over the last 70 years.

—Eric Hartzell

Synod subscriptions show slight increase

Administrator Daniel Malchow of the Commission for Communication and Financial Support reported that the 1993 subscriptions of congregations to the synodical budget show an increase of only \$73,949 or 0.4 percent.

"There are some heartening increases," he noted. "In the South Central District there was

an amazing increase of 12.8 percent, and in the large Western Wisconsin District the increase was 3.8 percent or \$108,805. These pluses, however, were offset by decreases in the Arizona-California District of 4.6 percent, and in the Minnesota District of 3.2 percent."

Below is the breakdown by districts.

WELS District	1993 Subscription	Dollar Increase or (Decrease)	Percentage
Arizona-California	\$ 930,107	(\$ 45,067)	(4.6)
Dakota-Montana	437,779	7,584	1.8
Michigan	2,138,360	16,976	0.8
Minnesota	2,423,98	(79,486)	(3.2)
Nebraska	531,323	11,967	2.3
North Atlantic	346,890	1,443	0.4
Northern Wisconsin	2,475,051	26,712	1.1
Pacific Northwest	271,448	(349)	(0.1)
South Atlantic	406,47	(1,871)	(0.5)
South Central	289,06	32,721	12.8
Southeastern Wisconsin	3,293,073	(5,486)	(0.2)
Western Wisconsin	2,959,250	108,805	3.8

WELS Lutherans for Life condemns killing of doctor

In a sharply-worded statement Robert Fleischmann, national director of WELS Lutherans for Life, condemned the killing of a doctor who was performing abortions in a Pensacola, Fla., clinic, saying that "the tragedy of ending an unborn child's life can only be worsened by the taking of additional lives by supposed defenders of the unborn."

Fleischmann said that he is "horrified that in the cause of protecting human life an individual would presume to kill another. Every unborn child represents the miracle of God in the creation of life. Every born child and adult is a continuation of that miracle. To have presumed God's authority to take life is wrong."

He said that the killing has brought "shame to the pro-life

movement and is an embarrassment to the Christian community which seeks to protect all human life."

"Pro-abortion zealots," he warned, "will grab this as an oppor-

The killing has brought shame to the pro-life movement.

tunity to further discredit the millions of peaceful, concerned Christians who oppose abortion. Others will use the event to portray Christianity as a mob of uncontrolled zealots. In the end, Christians will have a tougher job sharing Christ and protecting human life because of this murderous act."

He called the killing of the abortionist "a cruel intrusion on the biblical work of changing hearts with God's love. WELS Lutherans for Life continues to encourage Christians to seek protection for the unborn by using God's word to change hearts."

WELS Lutherans for Life, with headquarters in Milwaukee, was organized ten years ago after a convention of the Wisconsin Evangelical Lutheran Synod said that "our hearts are grieved over the millions of unborn who are being murdered each year through the sin of willful abortion," and called upon WELS membership "to make God's will in this matter known to our fellow men." The organization has a national membership and chapters throughout the United States.

Thailand exploratory

A two-member team is ready to enter Thailand on an exploratory mission funded by Lift High the Cross. The two team members are Missionary Robert Meister, who has been in Taiwan since 1978, and Missionary John Hartwig, who has been in Malawi since 1983.

"The Lord opened the door," Duane Tomhave reported, "when we were offered workers' visas, currently unused by another group, for the temporary use of our two families." Without visas, expatriate children cannot attend the country's schools.

Funding is for a two-year period, during which the missionary team will assess the prospects for establishing a mission in Thailand. Whether the mission is established will also depend on the availability of funding at that time.

More missionaries for eastern Europe

In a recent letter to the synod's pastors, Duane Tomhave, administrator for the Board for World Missions, updated the synod's work in eastern Europe.

"Four missionaries have been commissioned," he said, "and are beginning work for us in Eastern Europe. . . . Pastor Philip Malchow is on the scene in Novosibirsk, a city of one million known as the gateway to Siberia. Pastor Joel Rakos . . . will soon arrive there to work with him. Pastor Kirby Spevacek, field coordinator for all the work, has moved

from former Czechoslovakia to Sofia, Bulgaria, where he has been joined by Pastor Daniel Kelm."

Tomhave also wrote that the lay mission program is being enhanced with WELS Kingdom Workers acting as the recruiting agency for both home and world mission volunteers.

Tomhave reported that Robert Grebe, a 26-year-veteran of the world board, and his wife Rhoda, will be among the first volunteers to serve with the team in Novosibirsk this fall. He will be joined by Pastor Robert Voss, retiring president of North-

western College, and his wife, Carol. Voss will be teaching English as a second language at the university there.

Tomhave added that the board's executive committee for Japan, Europe, and Asia plans to send two more lay volunteers and two Wisconsin Lutheran Seminary seniors to the area for one year.

"Generous gifts from fellow believers, who have a special heart-burden for this part of the world," he closed the letter, "are permitting us to carry on this exploratory effort. Brethren, pray for us!"

Lift High the Cross winding down

The special offering, Lift High the Cross, will come to an end June 30, according to director Pastor Ronald Roth. "There will be commitments to the fund which we will still be receiving," he said, "but active solicitation will end on that date."



Ron Roth

Authorized by the 1989 synod convention, the offering has received \$18.5 million in gifts and commitments, the largest special offering ever received by the synod in its 143-year history. As of March 1, actual cash for the offering amounted to almost \$13 million. "We are confident," predicted Roth, "that when all the commitments have been received, we will have reached our goal. God has richly blessed us

through this offering."

The 1989 convention stipulated that 40 percent of the offering was to supplement the synod's operating budget and 60 percent was to expand missions. A mission expansion endowment fund, which permits only the earnings of the fund to be used annually, has received \$3 million from the offering. The rest of the receipts flow into a restricted fund from which the funds are disbursed over an eight-year period to support the synod's operating budget.

In the last three years, 18 home missions have been planted from Tallahassee, Florida, to southeastern Alaska and from Calgary, Alberta, Canada, to The Woodlands, Texas. The fund has also made possible two missionaries to Thailand, two missionaries to Cameroon, a two-man seminary team for Nigeria, a missionary to the Mozambique

refugees in Malawi, and a two-man team to south Zambia.

In addition, the Committee for Mission Expansion of the Board for World Missions, says Roth, "has a long list of projects which are being explored for possible entry. No commitment, however, has been made to any of them." Of the 22 projects on the list, three involve Native Americans: the Navajo, Canadian, and Sioux Indians.

"One of the great blessings of the offering," Roth pointed out, "is that it served as an encouragement for increased stewardship of treasure among so many of its donors. A survey revealed that 82 percent supported the offering through increased giving to the Lord." The money, he said, "is important to the synod's budget, but this is an equally important outcome of the offering for which we are most grateful to our Lord."

Wisconsin Lutheran Seminary Auxiliary anniversary

For 20 years WELS members have gathered on the first Saturday in October for the annual meeting of the Wisconsin Lutheran Seminary Auxiliary. The organization's purpose is to acquaint the members of congregations with the seminary, to undertake projects that will benefit the seminary, and to promote Christian fellowship.

In carrying out its purpose, the auxiliary encourages service projects and material projects. Service projects include helping serve the noon meal on call day and gradua-



About 300 people enjoyed lunch in the seminary cafeteria during the annual meeting of the WLS Auxiliary.

tion day, and providing a nursery during the call day worship service.

Every year the auxiliary members choose one major and one or two minor material projects from a list submitted by the seminary. Major projects have included furnishings, office equipment, a video camera, kitchen appliances, and a utility vehicle. This year, relocation and improvement of the auditorium's

sound system is planned, as well as new choir robes.

"For 20 years the seminary has experienced the goodwill of this large group of friends," Prof. John Jeske told the auxiliary. "The campus is more beautiful because of your gifts over the years. Carpeted classrooms are quieter, student recreation areas furnished more attractively, and student exercise rooms equipped more fully because of your generosity. We who live and

work and study here look upon this as evidence of your love for this school and its work. We want you to know we are grateful for your goodwill and your love."

All WELS or ELS members, male and female, are welcome. Anyone attending a meeting is entitled to vote. The next meeting is October 2.

—Carol Egelseer

International program at Michigan Lutheran Seminary

Most of the students at Michigan Lutheran Seminary, Saginaw, come from Michigan and Ohio, but in the early 1980s MLS began seeking young people from far away. This started the international program at MLS.

The first international students, Karenne and Stephen Sylvester, came from the island of Antigua. Their sister, Marianne, is a junior this year. Also from Antigua came Maxine Harvey and Patricia Harley.

Lisi, Perry, and Wisson Slangor came from Indonesia and brought distant cousin Roberto Mogot, a freshman this year.

The Caribbean is represented by Ravi Kunavarapu, a native of India who now lives in St. Lucia. Avinash Sallapudi, Ravi's cousin, came from India.

Taiwan is represented by Jenny, Eric, and Alice Chen. Younger brother David is a freshman.

Laotian girls, Pang Xiong and Yer

Lee, graduated in 1992.

Senior Patti Fernandez of Monterrey, Mexico, wrote to her former Japanese roommate, Kazu Ito, who joined the junior class last fall.

MLS's sister-school relationship with Trifels Gymnasium of Annweiler, Germany, has brought six students to the school. In 1989, Isabelle Tripod, of Basel, Switzerland, attended for one semester, while confessional ties with the small Lutheran Church in Sweden brought Maria Erlandsson.

In addition to these students, there have been missionary children from three continents. Robert, Joel, and Steven Wendland and Scott Lawrenz came from Zambia. Synara Leyrer from Bogota, Colombia, will be joined next fall by her brother Carlos and Juan Carlos Delgado.

Joel and Adriane Haar, along with Yohanne Balasingham, of Sri Lankan ancestry, came from a multi-cultural mission near Toronto,

Canada. Sean Boileau is from Orleans, Ottawa.

In all, students from 16 countries on five continents have attended MLS. The flag of each country hangs in the back of the school chapel, flies proudly beneath the American flag on the birthdays of international students, and shares the stage on graduation day.

Because foreign citizens require special student status, MLS registered with the Immigration and Naturalization Service as an approved school. International students pay the same fees and meet the same academic requirements as American students with one exception: English fills the MLS foreign language requirement.

Host families who live in or near Saginaw are assigned to each international student. They offer weekend stay-overs, a home away from home, and moral support.

—John Lawrenz

WELS capsule news

- A grant of \$18,438 from Aid Association for Lutherans, Appleton, Wis., funded **study grants** for 19 persons in the WELS world mission program in 1992.

- Saint Croix Lutheran High School hosted the 1993 WELS Lutheran **high school band festival** in March. Eighteen schools participated. Students rehearsed for two days, culminating in a concert on March 28.

- A guide for those working with **students who have special learning needs** is now available. "Understanding your new student," written by Jane Zimmerman, is available from the

WELS Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

- Two Lutheran Church—Missouri Synod executives have served in the pastoral ministry of the Wisconsin Synod. **President Alvin Barry** was pastor of Pilgrim, Minneapolis, Minn., for four years in the late 1950s. **Dr. David Schmiel**, 61, president of Concordia Theological Seminary, Fort Wayne, Ind., is a graduate of Northwestern College and Wisconsin Lutheran Seminary, Mequon, Wis. He served in Gresham, Neb., before transferring to the LCMS.

- The Commission on Youth Discipleship recently received a \$10,000 grant from Lutheran Brotherhood for the development

of a **peer ministry curriculum**. The grant will fund the development of resources and a program for training adults to start peer ministry programs among teens.

- **Allen Stueck** of Mundelein, Ill., has accepted an appointment to the executive committee for Latin American Missions. The term runs until 1997. He succeeds Robert Grebe who will be going to Russia as a volunteer mission worker.

- **Joanne Weber**, secretary in the office of the Commission on Parish Schools, has been appointed librarian of the WELS administration building library. Weber is also librarian of St. Paul, Muskego, her home church, and a founder of the WELS Church Librarians' Organization.

Churches observe milestones

Sixteen congregations of the synod are celebrating anniversaries of 100 years or more in 1993.

Nine congregations are celebrating their centennial: Zion, Remus, Mich.; Faith, Rising City, Neb.; St. Paul, Roscoe, S. Dak.; St. Paul, Cudahy, Wis.; St. John, Genoa, Wis.; St. Paul, Lake Mills, Wis.; Gethsemane, Milwaukee, Wis.; North Trinity, Milwaukee, Wis.; and Emanuel, New London, Wis.

Five congregations are celebrat-

ing their 125th anniversary: St. John, Allegan, Mich.; St. Peter, Appleton, Wis.; St. John, Kaukauna, Wis.; Trinity, Merrill, Wis.; and Zion, Peshtigo, Wis.

Two congregations are celebrating their 150th anniversary: David's Star, Jackson, Wis.; and St. John, Oak Creek, Wis. Pastor J. Weinmann, former pastor of St. John, Oak Creek, was one of the founding fathers of the Wisconsin Synod in 1850.

New phone number for WELS

Because a new telephone system has been installed at the synod's administration building in Milwaukee, the number has changed. The switchboard's number is 414/256-3888, and the FAX number is 414/256-3899. After business hours, the number is 256-3896.

To bypass the switchboard and reach someone directly, callers may dial 414/256-3 plus the extension number. If the person does not answer, callers may leave messages on voice mail or speak to someone else in the building.

Editor to retire

Pastor James P. Schaefer, editor of Northwestern Lutheran, recently announced his intention to retire December 31. A call for candidates in order to choose a successor is among the notices found in this issue. The call is issued by the synod's Conference of Presidents.

Schaefer has been editor since January 1, 1982. Prior to that he had served as the synod's stewardship counselor since 1967. A 1947 graduate of Wisconsin Lutheran Seminary, Mequon, Wis., he was assigned to Atonement, Milwaukee, which he served until 1967.

Committee to review catechism's wording

The WELS Board for Parish Services has appointed a committee to review the wording of the Enchiridion (six chief parts of the catechism). The committee will consider the replies to the proposed changes which were mailed to all called workers in July 1992. The committee will also review other parts of the Enchiridion. This review is being done so that any changes can be included in the new Christ-Light coordinated religion curriculum. Pastors, teachers, and laypersons are invited to comment and give suggestions to any of the committee members:

Pastor James Fricke, 1494 S German #11-N, New Ulm MN 56073
 Prof. John Isch, DMLC, 1884 College Heights, New Ulm MN 56073
 Prof. Roger Klockziem, DMLC, 1884 College Heights, New Ulm MN 56073

Pastor Bruce McKenney, 3115 Meadow Ln, Manitowoc WI 54220
 Daniel Schmeling, 2929 N Mayfair Rd, Milwaukee WI 53222
 Dorothy Sonntag, 2929 N Mayfair Rd, Milwaukee WI 53222.

World missionary 1993 furlough schedule

Ahlers, Bruce	Indonesia	June 15 — Aug. 15	Rieke, Mark	Malawi	June 15 — Sept. 15
Cherney, Kenneth	Brazil	June 5 — Aug. 5	Satorius, Tim	Puerto Rico	Aug. 4 — Oct. 4
Dietrich, Joseph	Zambia	July 1 — Sept. 10	Schroeder, Gary	Hong Kong	Aug. 15 — Sept. 20
Flunker, Charles	Brazil	April 26 — July 16	Soukup, Timothy	Malawi	June 16 — Sept. 10
Gunn, Jeff	Zambia	May 28 — Aug. 10	Spevacek, Kirby	Bulgaria	June 28 — Aug. 28
Habben, Kermit	Japan	April 12 — June 11	Sprengeler, Mark	Hong Kong	June 12 — Aug. 13
Hering, John	Japan	July 10 — Sept. 8	Strackbein, John	Puerto Rico	June 2 — Aug. 9
Jones, Ralph	Taiwan	June 10 — Aug. 10	Wendland, Ernst R.	Zambia	May 25 — Aug. 24
Kriehn, David	Taiwan	June 15 — Aug. 31	Wendland, Mark	Malawi	Sept. 1 — Oct. 31
Meister, Robert	Taiwan	June — July 31	Zimdars, Ernest	Mexico	June 14 — Aug. 23
Mohlke, Howard	Zambia	Aug. 12 — Oct. 20			

For further information call WELS Board for World Missions, Gloria Hermanson, 414/256-3239.

Book notes

Red as in Russia and Measles and Love by Linda Jane Niedfeldt. Northwestern Publishing House. 126 pages, softcover, \$7.99 plus \$3.25 for postage and handling, stock no. 17N1623.

Set in the 1920s, this children's book describes a family's escape from Russia and journey to America in search of religious freedom. The story is told through the eyes of young Lisenka.

Readers familiar with Laura Ingalls Wilder's *Little House* series will see a similarity in format and

style, with one difference. The author weaves in the family's faith in the Savior as an integral part of the story, and does so without pious platitudes or "preachiness." Since the book ends with their arrival in America, one can hope for one or more sequels—perhaps a series.

Linda Jane Niedfeldt, a graduate of Dr. Martin Luther College and a former teacher, is a photojournalist for a Fond du Lac, Wisconsin, newspaper. Her byline has also appeared in *Northwestern Lutheran*.

—Dorothy J. Sonntag

These books may be ordered from NPH by calling 1-800-662-6022 and in the Milwaukee area call 475-6600.

Obituaries

Martin Albrecht 1909–1993

Martin Albrecht was born July 11, 1909, in Milwaukee, Wisconsin.

A 1929 graduate of Dr. Martin Luther College and a 1937 graduate of Wisconsin Lutheran Seminary, he taught at Winnebago Lutheran Academy, Fond du Lac, and served as professor for 20 years at DMLC and 25 years at Wisconsin Lutheran Seminary. He served pastorates at Calvary, Thiensville, Wis., and St. John, New Ulm, Minn.

He served on the Synodical Hymnal Committee, Commission on Worship (Chairman), Board for Parish Education (Chairman), Commission on Higher Education, and Board for Parish Services. For over 64 years he directed choirs at Winnebago Lutheran Academy, DMLC, Wisconsin Lutheran Seminary, and Calvary, Thiensville. He coordinated the choirs for the WELS Radio Services in Milwaukee for 30 years.

He is survived by his wife Selma; daughters, Marianne (Robert) Bame, Ellen (Daniel) Schmeling, Elisabeth Plath, Carol (Ronald)

Schultz, Kathryn (Leonard) Collyard, Janet (Joel) Mischke; fourteen grandchildren; and two great-grandchildren.

Alfred T. Kretzmann 1906–1993

Alfred Theodore Kretzmann was born October 11, 1906, in East St. Louis, Illinois. He died February 20, 1993, in Milwaukee, Wisconsin.

After graduation from Concordia Seminary, St. Louis, Missouri, in 1927 he served as missionary at large in the Northern Illinois District of the Lutheran Church—Missouri Synod. He also served congregations in Barrington and Crete, Ill., for over 30 years. In semi-retirement he served congregations in Florida, Louisiana, Alabama, Michigan, Tennessee, and California until his retirement in 1976.

He was preceded in death by his wife Ruth, his son Alfred, and his brother Martin. He is survived by four children, Carol (Samuel) Harris, Ernette (Walter) Schultz, Phyllis (Curtis) Townswick, and Judith (Ronald) Gorske; his brother, Gerhard Kretzmann, and sisters Erna Fenker and Elfrieda (Charles) Ludhoff.

Touch of laughter

Our daughter Virginia attended a Lutheran school until we moved to Richmond, where she would attend a public school.

As the principal gave us a tour of the new school, Virginia's eyes grew round. Finally, she turned to me to ask what kind of school this was. When I told her it was a public school, she became upset.

"But Mommy," she cried, "I can't go to this school. We're Lutherans. I don't want to be a Publican."

Lynda K. Roper
Richmond, Virginia

One morning at breakfast, our 3-year-old daughter, Jennifer, decided she would show me she could say her table prayer by herself. She started out, "Come Lord Jesus, be our guest." She hesitated, then started singing, "Be our guest, be our guest, be our guest!" from *Beauty and the Beast*. Realizing what she had done, she giggled and then finished her prayer.

Mrs. Kara Schmeichel
Auburn, Washington

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

WELS Connection videotapes

May topics

- The Woodlands, Texas
- African Medical Mission

June topics

- The Hmong pastors
- Builders for Christ

July topics

- Committee on Relief
- Church libraries

For more information, contact CCFS, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.



Star of Bethlehem, Santa Maria, Calif., and Risen Savior, Chula Vista, Calif., dedicated new churches recently.

California

• After fifteen years of worshipping in rented facilities, **Star of Bethlehem, Santa Maria**, dedicated its new sanctuary on January 24, 1993. Three Sundays later a Friendship Sunday worship service and an afternoon open house with tours of the church brought many visitors to the congregation.

• On February 28, **Risen Savior of Chula Vista** dedicated its new chapel after fourteen years of worshipping in rented facilities. A small crew from "Builders for Christ" helped with the project.

• **Green Valley, Henderson, Nev.**, will dedicate its new chapel on May 16.

• **Summerlin, Las Vegas**, broke ground for its new chapel on March 7.

• At the January 9, 1993, meeting of the **California Lutheran High School Association**, the members voted to purchase an 8.2 acre site at Wildomar, located between Riverside and San Diego. The cost will be one million dollars. The previously owned 54-acre site in Temecula was sold for \$600,000. This Temecula site was purchased by the CLHSA in 1985 for \$175,500. The plan is to construct modular buildings on the Wildomar site during the summer and begin classes on the new campus on September 7, 1993. CLHSA is presently using rented facilities

in Huntington Beach.

• **Christ Our Redeemer, Rancho Penasquitos** (near San Diego), voted to close as of August 23, 1992, after learning that subsidy was no longer available. The high cost of land in the area also played a part in the decision. Most of the 52 communicant members joined surrounding WELS congregations.

—*Hermann K. John*

Michigan District

• **Mr. Stephen Schultz** was appointed chairman of the District CCFS.

• **Teacher Ronald Zahn and Pastor Joel Voss** were appointed to the District CCFS.

• **Pastor Tom Westra** was appointed circuit pastor of the Southern Circuit of the Ohio conference, and **Pastor Timothy Peterson** circuit pastor of the Northwest Circuit of the Northern Conference.

• **Pastor Carl Pagel** was appointed to the Michigan District Commission on Youth Discipleship.

• **Jerome Spaude** announced his retirement from Michigan Lutheran Seminary in Saginaw effective the end of the school year.

• **Teacher Douglas Stindt** announced his retirement from teaching at St. Paul, Saginaw, effective June 30.

—*James L. Langebartels*

Southeastern Wisconsin District

• Kettle Moraine Lutheran High School observed the 25 years **Leonard Collyard** has served in the teaching ministry on January 24.

• **Margaret D. Gruendeman**, wife of Pastor Leo Gruendeman, died in Milwaukee on January 15, 1993.

• On January 24, **Faith, Sussex**, dedicated its new addition and rejoiced in the renovation of the existing structure. A mothers' room was added and the kitchen was enlarged.

• **Bethlehem, Menomonee Falls**, will dedicate its church and school addition on May 16.

• **St. John, Burlington**, dedicated its new school addition on February 7. Pastor James Getka, a graduate of the school, was the speaker. The addition includes four classrooms. The gymnasium was enlarged and locker rooms were added.

• Two anniversaries of ordination were observed at Calvary, Thiensville, on February 28—**Paul Nitz**, 40 years and **James Westendorf**, 25 years. Both are professors at Wisconsin Lutheran Seminary, Mequon.

• **Uriah Monday**, a senior at Kettle Moraine Lutheran High School, Jackson, has been named a finalist in the National Merit Scholarship competition.

• Wisconsin Lutheran High

Lutheran students borrow Catholic school

On January 24, St. Paul, Cudahy, Wis., a suburb of Milwaukee, dedicated a new school for its 168 pupils. The event was reported in *The Milwaukee Journal* because of the kindness shown by another congregation one block away from St. Paul.

According to the *Journal* account, for the past school year and for two months of this school year the pupils of St. Paul used the vacant school of St. Frederick, a neighboring Roman Catholic congregation which had closed its parish school. St. Paul's only costs were utilities and a janitor.

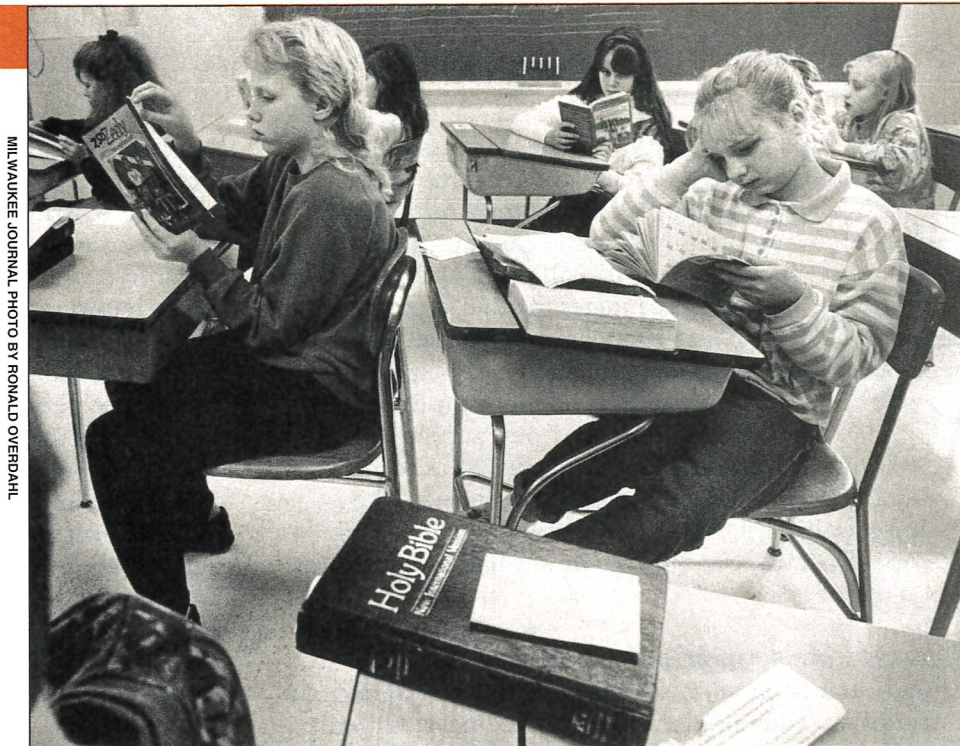
St. Paul's problem was a familiar one: a 60-year-old school inadequate for a growing attendance. The congregation began drawing plans for a new school.

In 1991, the congregation overwhelmingly approved the million dollar project. Since the plans called for razing the old school, the church had a problem: where to educate the children during the year-long construction phase.

School students **Andrea Binter**, **Andrew Kallies**, and **Michelle Miller** had art works displayed as part of the 1993 Wisconsin Regional Scholastic Art Awards Exhibition at Milwaukee Art Museum as Gold Key Award winners. Their works will also be judged for national honors in New York City.

- **Ryan J. Safranek**, a student at Wisconsin Lutheran High School, Milwaukee, has been named a National Merit Scholarship finalist.

- On April 18 **Mt. Calvary, Waukesha**, dedicated its new church and expanded school. The project includes a worship facility, a fellow-



MILWAUKEE JOURNAL PHOTO BY RONALD OVERDAHL

Paul Berger's fifth and sixth graders concentrate on assigned readings in the comfort of the new St. Paul school, Cudahy, Wis.

Building in two phases would have added another quarter of a million dollars to the project.

"It was not a very attractive alternative," said Principal Barry Wierschke. Then St. Frederick entered the picture. "We wanted to support another congregation just down the street from us," said Father Robert Lotc, pastor of St. Frederick. "They had a need, and we had a resource that wasn't being

used during weekday school times. . . . It worked out wonderfully."

In January the pupils of St. Paul moved back to their own classrooms. Everyone at St. Paul agreed that they had to find some way to say 'thank you' to St. Frederick.

"We bought them a new TV and VCR," Wierschke said, "The ones they had were old and worn-out. It's just a token, but we can't say enough about their kindness."

ship hall in the basement; and three new classrooms, three offices, and rest rooms in the school addition.

—Robert A. Sievert

Western Wisconsin District

- **Bethany, Fort Atkinson**, observed its 50th anniversary and the 25th anniversary of the present sanctuary on January 31. President Carl Mischke was the guest speaker on that date, as well as on the date of the sanctuary dedication in 1968. Other special services throughout

the year are planned.

- **Six seminars** introducing the new "Training Christians for Ministry" Bible study materials were conducted in January and February throughout the district. Approximately 100 pastors and 180 lay leaders participated. The TCM materials are an outgrowth of the synod's Spiritual Renewal Program which identified adult spiritual growth in the WELS as job number one. Similar seminars will be held in the other eleven districts of the synod during the year.

—Elton C. Stroh

Uruguay tops in atheists . . . Uruguay has more agnostics and atheists than any other country included in a Gallup survey of people around the world. Seven percent of predominantly Roman Catholic Uruguay is atheist and 3 percent agnostic. Following Uruguay, countries with the highest percentages of atheists and agnostics were the US, Great Britain, and Bolivia, all at 4 percent. Several countries logged large percentages of people who chose to describe their religious preference as “no preference”—South Korea, 41 percent; the Netherlands, 35 percent; Great Britain, 21 percent; Canada, 15 percent; and Uruguay, 14 percent. The Philippines logged the highest percentage of Christians at 97 percent, while India and Turkey had the lowest, at 3 percent or less.

Church-state separation upheld in Utah . . .

Church-state separationists hailed the narrow defeat of a constitutional amendment which would have diluted church-state separation in Utah. It would have allowed government to “publicly acknowledge or otherwise show respect for religious or cultural traditions, practice or beliefs” as well as to support any action that “solemnifies legislative sessions or other public gatherings with voluntary invocations, readings, meditations, or other similar acts.” The amendment was narrowly defeated in Utah’s House of Representatives. The amendment was proposed when Utah Judge J. Dennis Frederick ruled that city-sponsored prayers before meetings of the Salt Lake City council violated the state constitution by advancing religion and creating church-state entanglement.

Colson receives Templeton Prize . . . Chuck Colson, aide of former President Nixon, who during Watergate served a jail sentence for obstruction of justice, recently was the recipient of the Templeton Prize for Progress in Religion, worth \$1 million. After his release, Colson formed Prison Fellowship, a Christian ministry to prisoners and their families. Today, Prison Fellowship has a staff of 380 and some 50,000 volunteers throughout the US. Colson said he would use the prize money to strengthen the organization. The Templeton Prize was established in 1972 by British financier Sir John Templeton, a Presbyterian.

Save the Ascension Day holiday . . . Church of Norway news reports that as a measure to help the Norwegian economy, the government has proposed to abolish Ascension Day as a public holiday. The proposal has elicited protests both from the church and political parties. In a counter-proposal, the National Council of the Church of Norway has suggested that a non-religious holiday (“Gro-day,” named after Prime Minister Gro Harlem Brundtland) be revoked instead.

Pro-life liberals . . . When it comes to the issue of abortion, left-wing advocates of “choice” refuse to allow any dissent, writer Nat Hentoff charges in a recent issue of the *New Republic*. “Nearly ten years ago,” he writes, “I declared myself a pro-lifer. A Jewish, atheist, civil libertarian, left-wing pro-lifer. Immediately, three women editors at the *Village Voice*, my New York base, stopped speaking to me. . . . But men, women, and teenagers wrote from all over the country that they had thought themselves to be solitary pro-lifers in the office, at school, even at home. They were surprised to find that there was someone else who was against capital punishment, against Reagan and Bush, and dismayed at the annual killing of 1.6 million human beings. . . . I felt less alone myself. In time, I found other heretics. For instance, the bold, witty, crisply intelligent members of Feminists for Life of America. . . . You won’t see much about Feminists for Life in the press.”

Jews feel threatened . . . Germany’s small Jewish community, according to *The Jerusalem Post*, feels threatened by the rise of the extreme right since German unification in 1990. A poll indicated recently that 45 percent of the Jews in Germany believe democracy is strongly endangered. Only 10 percent of non-Jewish Germans share this fear. The study by Cologne University showed that “Jews in western Germany do not see anti-Semitism in the country as a harmless phenomenon in a generally tolerant society. They see it as a serious political problem which for them poses a potential threat.” Suspected rightists recently fire-bombed two Jewish memorials in former Nazi concentration camps and desecrated other sites commemorating the Holocaust. “Nearly one-third of those questioned said they were convinced that German anti-Semitism will increase further. Only a minority believes anti-Jewish prejudices will die out in Germany,” the study said.

Prison officer can refer pastor . . . A Marion County, Ore., jury has found that Oregon State Prison officials wrongfully fired a corrections officer for asserting her right to engage in religious activities. The case involved the firing of Patricia Whitman-McCoy, who was asked by a terminally ill inmate for the name of an outside pastor who could visit him in prison. McCoy referred the inmate’s request to her pastor, who had been active in the prison’s chaplaincy program. Officials fired the corrections officer after learning of the referral.

News reported in this section is derived principally from Religious News Service, but use is also made of the Ecumenical Press Service and Lutheran World Information.

**THE 52ND BIENNIAL CONVENTION OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD**

August 2-6, 1993 / Michigan Lutheran Seminary, Saginaw, Michigan

LIST OF VOTING DELEGATES

ARIZONA-CALIFORNIA DISTRICT				
Conference	Lay Delegates	Congregations	Pastors	Teachers
Apache	Daniel Victor	Peridot, Peridot, AZ	Mark Krueger	Jay Storm Robert Gruetzmacher
Black Canyon	Russ Schlittenhart Martin Steffenhagen Roger Wendt	Grace, Casa Grande, AZ Good Shepherd, Phoenix, AZ Deer Valley, Phoenix, AZ	Richard Paustian Michael Dusek Frederick Casmer	Richard DeFraim Gregory Stam John Campbell Paul Bauer Willis Hadler
California North	Don Stahlfeld Ted Heyn	Living Word, Petaluma, CA Hope, Penryn, CA	Scott Klein James Behringer	
California South	Richard Stueve Tim Cunningham Victor Lozano	Gloria Dei, Sierra Madre, CA Grace, Yorba Linda, CA St. Paul First, N. Hollywood, CA	Silas Krueger Richard Kogler Lyle Sonntag	
Gadsden	Thomas Blatterman Dean Metz	Trinity, El Paso, TX Redeemer, Tucson, AZ	David Schultz Philip Koelpin	
DAKOTA-MONTANA DISTRICT				
Conference	Lay Delegates	Congregations	Pastors	Teachers
Eastern	Harlan Hatfield Loren Pottratz Seth Hansen	Ascension, Moorhead, MN Ascension, Mitchell, SD Our Savior, Brookings, SD	James Bolde Rupert Eggert Michael Enderle	Alan Uher
Rocky Mountain	Robert Hanson Gil Turner	Good Shepherd, Wolf Point, MT Mt. Zion, Missoula, MT	Jonathan Schultz	
Western	Jeff Kolb Hadley Seeklander Gary Kruse	Christ, Bison, SD St. Paul, Hazelton, ND Grace, Hot Springs, SD	Alan Gumm Steven Steiner	
MICHIGAN DISTRICT				
Conference	Lay Delegates	Congregations	Pastors	Teachers
Northern	Alvin Rathje Herman Enser Jerry Hamming Al Truesdell Herman Ziel Charles Whitney	St. John, Pigeon, MI St. Matthew, Freeland, MI St. John, Clare, MI Good Shepherd, Beaverton, MI Our Savior, Perry, MI St. Luke, Vassar, MI	Terry Balogh Dennis Himm John Seifert Jeffrey Londgren Ronald Semro David Schwartz	Douglas Dast Alan Selbig Daniel Boehm Harold Hosbach
Ohio	Wayne Neubauer Jack Hoffman Craig Ehinger	Peace of Our Savior, New Carlisle, OH Hope, Cuyahoga Falls, OH Arlington Ave., Toledo, OH	Robbin Tisdale Gregory Stahlecker Robert Schumann	Steven Towne
Southeastern	Robert Skrycki Louis Leitz, Sr. Arthur Henry John Buss	St. Mark, Flat Rock, MI Emanuel First, Lansing, MI Faith, Monroe, MI Divine Grace, Lake Orion, MI	James Frey Norman Burger Edward G. Zell, Jr. John Henderson Jeffrey Weber	Tod Bartholomew Kurt Heyer
Southwestern	Lorence Stebbins, Sr. Larry Larsen	Grace, Muskegon, MI Good Shepherd, Benton Harbor, MI	William Balza Robert Meiselwitz Rodney Schwab	Bradley Pleuss Alan Treder Michael Bahn
MINNESOTA DISTRICT				
Conference	Lay Delegates	Congregations	Pastors	Teachers
Crow River	Roy Flaten Harold Schultz	Immanuel, Willmar, MN St. Paul, Alexandria, MN	William Leerssen John Engel	Michael Butzow Mark Dobberstein
Mankato	William Schimmel David Kaiser	St. Paul, N. Mankato, MN Emmanuel, Owatonna, MN	Charles Degner John Zeidler	Arthur Hackbarth Franklin Kolander Craig Morgan Gordon Vetter
New Ulm	Ronald Renner Lawrence Janzen	Courtland, Courtland, MN St. John, Darfur, MN	Keith Bender Roger Woller Arnold Koelpin	Jon Ziesemer Joseph Lequia John R. Schultz Arlen Koestler
Red Wing	Norman Weihert Ralph Rauterkus Dennis Stelling	Our Redeemer, Wabasha, MN St. John, Red Wing, MN Trinity, Millville-SS, MN	Robert Berg Paul Otto Jon Wolff	Marvin Meihack John Paulsen David Pelzl
Redwood Falls	Christian Weigel Sheldon Schultz	St. Matthew, Danube, MN St. Peter, Balaton, MN	Randy Bader John A. Schroeder	
St. Croix	Marlow Kom James Priebe Lloyd Luckwaldt Harold Schanzbach James Tjernagel Harold Wellnitz	Divinity, St. Paul, MN Good Shepherd, Burnsville, MN Immanuel, Woodville-1NW, WI Pilgrim, Minneapolis, MN St. Andrew, St. Paul Park, MN Shepherd of the Hills, Duluth, MN	Lloyd Hohenstein Thomas Kutz Robert Edwards Rodney Luebchow Russell Schmidt	
Southern	Phil Dirksen	Prince of Peace, Mason City, IA	Ronald Zindler	
NEBRASKA DISTRICT				
Conference	Lay Delegates	Congregations	Pastors	Teachers
Central	Brent Bockerman Steven Applegate	Good Shepherd, Omaha, NE Garden of Gethsemane, Omaha, NE	William Goehring	Scott Sievert Paul Thiesfeldt Michael Schaefer
Colorado	Larry Dubbel Dan Passig	St. Paul, Grand Junction, CO Grace, Pueblo, CO	Mark Birkholz Paul Wendland	
Rosebud	Melvin Cahoy Albert Schramm	Zion, Colome, SD Trinity, Winner, SD	Delmar Harders	
Southern	Roy Kusaba Marlin Sprengler Robert Hanson	Mt. Olive, Overland Park, KS St. Paul, North Platte, NE Redeemer, Norton, KS	Philip Schwerin Norval Kock Mark Barenz	

NORTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Colonial North	Dale Anderson Adolph Pekrul	Prince of Peace, Fairport, NY Faith, Pittsfield, MA	Allen Lindke Erich Waldek	
Colonial South	John Rugen Hubert Fethel	Grace of God, Dix Hills, NY Good Shepherd, China Grove, NC	Timothy Unke John Mittelstaedt	

NORTHERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Fox River Valley	David Werth Duane Russ William Kiehnau Bryce Kolpack Gerhard Rolloff Tim Russow Elmer Heublein Clyde Guth Dallas Heuer Raymond Koeppe Herman Nimmer	St. Peter, Weyauwega, WI Grace, New London, WI St. John, Sturgeon Bay-7NE, WI St. Paul, Appleton, WI St. Matthew, Appleton, WI Bethany, Appleton, WI Mt. Olive, Appleton, WI St. Paul, Green Bay, WI St. Paul, Dale, WI St. John, Fremont, WI St. Paul, Winneconne, WI	Richard Pankow Mark Neitzel Paul Seiltz Carl Klein Richard Frost John Brandt	Brian Root David Wege Robert Kramer Donald Potthast William Radue Elroy Schroeder Thomas Schroer Richard Slattery George Traucht Roger Kramp Thomas Neumann William Pekrul James Kaniess Richard Ash Elwood Lutze Lynn Sackenheim Donald Diersen Matthew Schlawin
Lake Superior	Perry Crozier Glen Greve	Our Savior, Lena, WI St. Paul, Oconto Falls, WI	Leonard Pankow Philip Kuckhahn	
Manitowoc	Robert Reinke Larry Varlinden Earl Boettcher Gene Beimbom Robert Doneff	Trinity, Brillion, WI Immanuel, Manitowoc, WI Rockwood, Manitowoc-6NW, WI Immanuel, DePere-10SE, WI St. John, Manitowoc-3S, WI	Henry Koch Keith Haag Waldemar Loescher	
Rhineland	Edwin Schuffletowski	Redeemer, Tomahawk, WI	Michael Spaude	
Winnebago	Bryan Purchatzke William Amthor Ervin Jahns Ken Werth Robert Timm Bruce Seemann	Faith, Oshkosh, WI Peace, Wautoma, WI St. Peter, Eldorado, WI St. John, Markesan, WI Mt. Zion, Ripon, WI St. Paul, Mt. Calvary, WI	Rodney Dietsche Daniel Habeck Paul Kolander Gregg Schoeneck	

PACIFIC NORTHWEST DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Alaska	Sam Dickey	Peace, Eagle River, AK	Neal Schroeder	Werner Lamke Jeffrey Koepsell
Cascades	Donald Butler Alan Annis Ken Johnson	Redeemer, Yakima, WA St. Matthew, Spokane, WA Christ Our Redeemer, Bend, OR	Douglas Scherschel Mark Cares John Henning	

SOUTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Cypress	Harry Dudley Roger Herman	Emmanuel, Zephyrhills, FL Bay Pines, Seminole, FL	David Priebe Richard Hennig	Daniel Gartner
Everglades	Ervin Schultz Harold Hostak	Shepherd of the Palm, Jupiter, FL Abiding Love, Cape Coral, FL	Steven Lockman James Pope	
South Central	Frank Boehm Duane Duckering	Our Savior, Hendersonville, NC Cross of Glory, Baton Rouge, LA	Edward Schuppe Frederic Kosanke	

SOUTH CENTRAL DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	William Harris Roger Ruser Oscar Hahn Donald Johnson	St. Mark, Duncanville, TX Good Shepherd, Midland, TX Mt. Zion, Hillsboro, TX Glory, DeSoto, TX	Mark Bitter Neil Hanson James Krause William Brassow	James Hussman

SOUTHEASTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Chicago	Robert McConnell John Vick Rodd Groat	Beautiful Savior, Ft. Wayne, IN St. Matthew, Niles, IL Palos, Palos Heights, IL	Allen Zahn Steven Radunzel David Carlovsky	Wayne Baxmann James Schierenbeck Richard Warning
Dodge-Washington	Elmer Meyer Orie Haag Lenard Hoff	St. Matthew, Iron Ridge, WI St. Paul, Lomira-2S, WI St. Paul, Brownsville, WI	Allen Zenker Robert Noldan	Richard Ebeling Paul Schumacher Richard Bakken Ron Wels Philip Boileau Roger Festerling Michael Hertig Michael Miller Randal Watts Gary Wille Eugene Baer Delbert Draeger James Fenske Rudolph Jeseritz George Lillegard Timothy Paschke John Weimer Paul Berger Donald Eickmeyer Gerald Hosbach Merlin Wilde Roland Frahm
Metro North	George Zaferos Paul Wangsness Harvey Becker Raymond Semenski Norman Bergemann Leon Kemp Arthur Tacke	Calvary, Thiensville, WI Calvary, Milwaukee, WI Zion, Hartland, WI St. James, Milwaukee, WI St. Matthew, Milwaukee, WI St. Philip, Milwaukee, WI Zebaoth, Milwaukee, WI	Curtis Jahn Roland Zimmermann Fredric Piepenbrink Carl Otto Rolfe Westendorf Cleone Weigand Richard Balge	
Metro South	Ralph Holtz Ervin Passow Robert Vogt David Goelzer William Snamiska Greg Martin Obert Nygaard Harold Kassulke	St. John, Mukwonago, WI St. Paul, Muskego, WI St. Peter, Milwaukee, WI St. Paul, Franklin, WI St. Lucas, Milwaukee, WI St. John, Wauwatosa, WI St. Paul, Cudahy, WI St. Jacobi, Greenfield, WI	Kenneth Gawrisch Peter Kruschel John Gawrisch Charles Pappenfuss Robert Hartman Daniel Koelpin John Mattek	
Southern	Roger Culver Gerald Bock Norman McInnis	St. Luke, Kenosha, WI First Lutheran, Lake Geneva, WI Epiphany, Racine, WI	Stephen Hintz Michael Loescher	

WESTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central	Kerwin Steffen Dennis Lemke Robert Meyer Richard Zenda Scott Menke Norman Stilson Jeff Guse Reuben Feld William Peterson John Pratt	Wisconsin Lutheran Chapel, Madison, WI St. Andrew, Middleton, WI Good Shepherd, Beaver Dam, WI Hope, Belvidere, IL Peace, Loves Park, IL St. John, Doylestown, WI St. Luke, Watertown, WI St. John, Watertown, WI St. James, Cambridge, WI Zion, Columbus, WI	John Braun Thomas Trapp James Thrans Myron Kell Daniel Deutschlender Steven Ehke Roger Kuerth Robert Voss David Babinec Dale Raether	Richard Korth Donald Hartwig Paul Bertolus Robert Behnke Douglas Klitzke Ronald Schleeff William Birsching James Buege
Chippewa River Valley	Chuck Rasmussen	St. Matthew, Spring Valley-3E, WI	Jeffrey Seelow	Paul Dable Roland Helmreich Daniel Kunz Clyde Wobeck Harold Kaiser Daniel Kirk Armin Schwartz Alan Jeffers
Mississippi River Valley	Michel Renken Herbert Wehling John Gatzlaff Brach Seitz	St. Peter, Chaseburg, WI St. Peter, Chaseburg-3W, WI Jehovah, Altura, MN Dr. Martin Luther, Buffalo City, WI	Russell Kloehn John Schuetze	
Southwestern	LaVern Peper DeWayne Huebner	St. John, Hillpoint, WI St. Paul, Hillsboro, WI	Walter Westphal Paul Ziemer	
Wisconsin River Valley	Doug Redetzke Thomas Kopecky Don Miller	Emmanuel, Stratford-9NW, WI St. John, Rib Lake, WI Grace, Ringle, WI	James Babler Jon Guenther Richard Weber	
Wisillowa	Gary Loss Wilbur Nicol	Gethsemane, Davenport, IA Our Savior, Freeport, IL	Robert Jensen Paul Ibsch Daniel Schumann	

WORLD MISSIONARY DELEGATES

Name	Location
W. Jeffrey Gunn	Lusaka, Zambia
Ralph Jones	Taipei, Taiwan
Mark Rieke	Lilongwe, Malawi
John Strackbein	San Juan, Puerto Rico
Ernest Zimdars	Monterrey, Mexico

LIST OF ADVISORY DELEGATES

Officers

Rev. Carl H. Mischke, President
Rev. Richard Lauersdorf, First Vice President
Rev. Robert Zink, Second Vice President
Rev. David Worgull, Secretary

Coordinating Council

Rev. Carl H. Mischke, Chairman
Rev. Robert Zink, Secretary
Prof. Forrest Bivens
Mr. John Brooks
Rev. Douglas Engelbrecht
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Rev. William Gabb
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Prof. Forrest Bivens, Convention Essayist
Rev. Wayne Borgwardt, Convention Essayist
Rev. Philip Koelpin, Convention Essayist
Rev. Carl H. Mischke, Convention Preacher
Rev. Warren Widmann, Convention Preacher
Rev. Carl Voss, Parliamentarian

The deadline for submitting notices is six weeks before publication date.

CALL FOR NOMINATIONS
Michigan Lutheran Seminary

Nominations are requested for a teacher of German at Michigan Lutheran Seminary, Saginaw, Michigan, to replace an instructor. The board will call for a permanent replacement if and when the Board for Worker Training approves the conversion of the German instructorship into a professorship. Teachers at MLS require certification by the WELS and by the state of Michigan. Certification programs are arranged and supported financially by the school. Please send nominations and pertinent information by May 22 to Jerold Meier, 397 Auburn, Plymouth MI 48170. Persons may request a complete list of nominees from the board secretary.

CALL FOR NOMINATIONS
Editor, Northwestern Lutheran

James P. Schaefer is retiring from the editorship of Northwestern Lutheran on December 31, 1993. The Conference of Presidents asks the voting members of the synod to submit names of candidates from which a successor will be called. The person to be called must be theologically trained. In addition to his duties as editor of Northwestern Lutheran, he may also be given additional editorial duties as determined by the Conference of Presidents. Kindly submit all nominations to the Conference of Presidents by May 10 in care of Pastor David P. Worgull, 1270 North Dobson Road, Chandler AZ 85224.

**WISCONSIN EVANGELICAL LUTHERAN
SYNOD CONVENTION**

The fifty-second biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 2-6, 1993, at Michigan Lutheran Seminary in Saginaw, Michigan.

The opening communion service at St. Paul Lutheran Church will begin at 9:00 a.m. on Monday, August 2. President Carl H. Mischke will preach the sermon. The opening session of the convention will follow. Delegates are asked to arrive early to register either on Sunday or before the opening service.

The closing service will be held immediately after the final session on Friday, August 6. The preacher will be Pastor Warren Widmann, president of the Pacific Northwest District.

The convention theme is "To every nation, tribe, and people." Three essays will carry out the theme, based on Romans 10:14-15:

"How, then, can they call on the one they have not believed in?" Prof. Forrest Bivens.

"How can they hear without someone preaching to them?" Pastor Wayne Borgwardt.

"How can they preach unless they are sent?" Pastor Philip Koelplin.

Housing will be provided for all delegates and meals will be served in the school cafeteria. Each delegate will receive a letter from the synod secretary before May 31, certifying his delegation to the convention and informing him if he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in mid-June.

Mail sent to delegates during the convention should be addressed in care of Michigan Lutheran Seminary, 2777 Hardin, Saginaw MI 48602.

Delegates may be reached by telephone at 517/793-1041; FAX: 793-4213.

David Worgull, Secretary

LWMS CONVENTION

The 1993 Lutheran Women's Missionary Society national convention will be held June 25-27 at the Sioux City, Iowa, convention center, with accommodations at the Sioux City Hilton. Contact Sharon Baumann, 402/773-4876, Sharie Sievert, 712/276-6939, or your congregation's contact person.

WELS KINGDOM WORKERS CONVENTION

WELS Kingdom Workers will hold its annual convention July 30-August 1 at Michigan Lutheran Seminary, Saginaw. Guests are welcome.

1993 GRADUATION DATES

May 15	10:00 a.m.	Dr. Martin Luther College
May 19	10:00 a.m.	Northwestern College
May 19	1:30 p.m.	Northwestern Preparatory School
May 20	10:00 a.m.	Martin Luther Preparatory School
May 28	10:00 a.m.	Wisconsin Lutheran Seminary
May 29	10:30 a.m.	Michigan Lutheran Seminary

SUMMER JOBS AVAILABLE

Camp Phillip needs qualified applicants for the following positions this summer (June 1—August 18): female counselors, waterfront directors, head chef. All applicants must be WELS with experience and motivation to work with children. Positions pay \$1325 to \$2000 plus free room and board, depending on experience, qualifications, and training.

They also need registered nurses or EMTs to volunteer as health care director for one-week and half-week sessions of Son Shine Camp.

For application packets and more information, contact Camp Phillip, c/o Steve Huhn, Rt 3 Box 190, Wautoma WI 54982; 414/787-1085.

OUR FAVORITE HYMNS

Orders for cassettes, "Our Favorite Hymns," sets I, II, III, should be placed through Northwestern Publishing House; 1-800/662-6022.

NAMES WANTED

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

EVANSVILLE, INDIANA/HENDERSON AND OWENSBORO, KENTUCKY—Worship/Bible study each Sunday. Contact Pastor Steven Mischke, 10415 Scarlet Oaks Ct, Louisville KY 40241; 502/425-1101.

RADCLIFF/FORT KNOX/ELIZABETHTOWN, KENTUCKY—Worship/Bible study on second Sunday. Contact Pastor Steven Mischke, 10415 Scarlet Oaks Ct, Louisville KY 40241; 502/425-1101.

OAKVILLE/ MISSISSAUGA/ BURLINGTON, ONTARIO, CANADA—Contact Pastor Douglas Priestap, 416/857-7486.

ANNIVERSARIES

ANCHORAGE, ALASKA—Faith (25th). June 27, 4 p.m. Ice cream social following. RSVP to 907/562-2124 or 907/345-0589 by May 27.

MILWAUKEE, WISCONSIN—North Trinity (100th). June 6; 8 and 10 a.m. Dinner and program at noon. Reservations required; call 414/461-2051. Aug. 22, Christian education Sunday, 8 and 10 a.m. Picnic and open house following.

ITEMS AVAILABLE

Church furnishings—altar, lectern, pulpit, baptismal font. Divine Word, Midwest City, OK. Mike Poor, 405/769-7534.

Hymnals—blue cover, about 250. Available for cost of shipping. Pastor R. Waldschmidt, 11311 Goodridge Way, Grass Valley CA 95949; 916/272-4147.

Paraments—Full set, brocade, available for cost of shipping. Emmanuel, 6195 N Main St, Las Cruces NM 88001; 505/382-0220.

Printing equipment—AB Dick mimeograph, stencil maker, offset press, master maker, conversion unit. Trinity, 235 W Water St, Brillion WI; 414/756-3738.

ITEMS NEEDED

Altar cross, candlestick holders, paraments—Cross of Life, Oakville, Ontario, Canada. Will pay shipping. Pastor Douglas Priestap, 416/857-7846.

Candlesticks—10" or 12" brass, for altar. St. Martin, Sterling, Mich. Contact Mrs. Schultz, 717/821-5274.

Hymnals—Lord and Savior, Waunakee, Wisconsin. Contact Pastor R.W. Mueller, 416 Patrick Ave, Waunakee WI 53597; 608/849-8637.

Pews—Christ (ELS), 127 N Spring St, Klamath Falls OR 97601; Pastor James Braun, 503/884-1635.

Pews—La Iglesia Luterana de Cristo de Puerto Rico. Pastor Ronald Baerbock, PO Box 334, Guyama Puerto Rico; 809/864-1576.

Piano—Our Savior, 501 Melrose Ct, Burlington IA 52601; Paul Lindhorst, 319/752-7224.

CHANGE IN TIME OF SERVICE

Manistee, Michigan—St. Paul. Worship, 10:30 a.m. year round. 317 4th St, Manistee MI 49660-2901.

PREACHER WANTED

For June 27 and July 4 in Toronto. Stay in parsonage and enjoy the sights of Canada's largest city. Contact Pastor Doug Priestap at 416/857-7486.

LOGGING FOR WELS PASTORS

Free lodging on a farm, available year-round, for one to three nights to any WELS pastor and his family traveling or vacationing in the Reedsburg/Wisconsin Dells area of Wisconsin. Accommodations are in the loft of a log home. Phone 608/986-4692.

CHANGES IN MINISTRY

PASTORS:

- Bivens, Forrest L.**, from St. Paul, Saginaw, Mich., to Wisconsin Lutheran Seminary, Mequon, Wis.
- Clemons, Samuel M.**, from Grace, Durand, Mich., to Atonement, Milwaukee, Wis.
- Cordes, Nathan A.**, from Faith, Pittsfield, Mass., to Abiding Word, Maineville, Ohio.
- Hanneman, Bruce W.**, from Good Shepherd, Cheyenne, Wyo., to Redeemer, Hastings, Neb.
- Hartmann, John C.**, from St. Paul, Batesland, S. Dak., to Southern Province, Zambia, Africa.
- Hartwig, John P.**, from Lutheran Church of Central Africa, Malawi, to exploratory, Thailand.
- Laabs, Terry L.**, from Faith, Tacoma, Wash., to St. John, Burlington, Wis.
- Lisk, Kevin J.**, from St. John, Markesan, Wis., to Luther High School, Onalaska, Wis.
- Meister, Robert W.**, from Christian Evangelical Lutheran Church, Taiwan, to exploratory, Thailand.
- Rothe, David J.**, from St. James, Prairie du Sac, Wis., to Crown of Life, Ft. Meyers, Fla.
- Scheibe, Richard A.**, from St. Paul, Remus, Mich., to Martin Luther, Neenah, Wis.
- Stuebs, Ralph O.**, to Bethlehem, Urbana, Ill.
- Ziebell, William W.**, from St. John, Mazeppa, Minn., to Christ, Marshall, Minn.

TEACHERS:

- Cox, Krista**, to St. Paul First, North Hollywood, Cal.
- Dahlberg, David L.**, from Trinity, Minocqua, Wis., to St. Lucas, Milwaukee, Wis.
- Epple, Leonard D.**, from Immanuel, Kewaunee, Wis., to Peace, Otsego, Mich.
- Erdmann, Collene E.**, from Immanuel, La Crosse, Wis., to Zion, Columbus, Wis.
- Friske, Mona L.**, to Emanuel, Tawas City, Mich.
- Gorske, Judith**, to Trinity, Appleton, Wis.
- Gray, Mary B.**, to Calvary, Bellevue, Wash.
- Hartel, Barbara**, to St. Paul First, North Hollywood, Cal.
- Karnitz, David C.**, from Our Savior, Wausau, Wis., to St. Paul, Lake Mills, Wis.
- Leyrer, Philip M.**, from Lakeside LHS, Lake Mills, Wis., to St. Andrew, Middleton, Wis.
- Rosenbaum, Kurt E.**, from Good Shepherd, Burnsville, Minn., to King of Kings, Maitland, Fla.
- Runke, Eleanor I.**, from St. John, Wrightstown, Wis., to retirement.
- Runke, Harold W.**, from St. John, Wrightstown, Wis., to retirement.
- Seeger, Kurtis A.**, from Atonement, Milwaukee, Wis., to Wisconsin LHS, Milwaukee, Wis.
- Tetzlaff, Joanne**, to St. Luke, Oakfield, Wis.
- Wendland, Sandra**, to St. Matthew, Appleton, Wis.

ADDRESSES

PASTORS:

- Unnasch, Peter L.**, 1125 Oakridge Dr, Layton UT 84040
 - Metzger, Paul W.**, 625 32nd St W, Billings MT 59102
 - Baumler, Daniel G.**, 11213 Warbonnet Dr, El Paso TX 79936
 - Panning, James A.**, 3985 S Sandhill Rd, Las Vegas NV 89121
 - Schlenner, Mark L.**, 813 Western Ave, Mosinee WI 54455
 - Wendland, Mark T.**, PO Box 120, Blantyre, Malawi, Africa
- SYNOD ADMINISTRATION BUILDING:**
Main number: 414/256-3888
Fax: 414/256-3899
Direct dial: 414/256-3 + extension number
Benefit plans: 414/256-3860

Call for nominations

“Call for nominations” is a regular heading in the “notices” section of *Northwestern Lutheran*. It appears when a synodical position needs to be filled. Recently it has appeared with greater frequency than usual due to retirements and the need to expand faculty at some of our ministerial schools in order to accommodate increased enrollment. The process reflects the orderly procedure the synod has established for staffing its ministerial schools and certain administrative positions.

Until two years ago the names of nominees were published in a subsequent issue of *Northwestern Lutheran*. The Board for Worker Training, however, expressed concern that this unduly delayed the calling process. The 1991 convention agreed and adopted a resolution to shorten the calling process by not publishing the list of nominees. Interested parties would still be able to obtain the list from the secretary of the board of control. This arrangement has not been entirely satisfactory. So the Committee on Constitutional Matters is recommending to the 1993 convention that full-time called administrators of the synod and ministerial school presidents be called from lists that will again be published at least once in *Northwestern Lutheran*.



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

At times members of our congregations learn that their pastor or teacher has been nominated for a certain position. Or one of our called workers will learn that he or she has been nominated. How did this happen? Who did the nominating?

One thing is certain. The individual did not nominate himself. Our called workers have a high regard for the divine call. They recognize that others are usually in a better position to evaluate where their gifts can best be used in the kingdom than they themselves. They are confident that the Lord through his church will bring the person of his choosing to a given position. Sometimes it takes a while before God leads the church to that person.

The call for nominations defines the process. A typical announcement reads: “The Board of Control requests the voting constituency of the synod to nominate candidates. . . .” Our constitution spells it out even more clearly: “all pastors, professors, teachers, congregations and voting members of congregations of the synod shall be entitled to nominate. . . .”

The nominations received in this manner are carefully reviewed by the calling body, the respective board of control. The district president or his representative and the administrator of the board for worker training are normally present in an advisory capacity. For some positions the president of the synod, who is an advisory member of all boards, also attends the call meeting. Frequently, additional evaluations are sought from a cross-section of people who know and have worked closely with the nominee.

Someone once said to me, “I thought the Holy Spirit calls.” My answer was, “He does, but he works through human instruments.” The members of the calling body are keenly aware of the awesome responsibility that rests on them. They begin their meeting with prayer for God’s guidance. They are keenly aware of the Spirit’s presence. It is common for the group to pause again for prayer as the balloting begins and especially when the final vote is imminent.

The instruments in the process are human, but we are confident that the Lord uses them to accomplish his will.

Carl H. Mischke

First things first

by Paul E. Kelm

There's good news, and there's bad news. The good news is that our synod in convention this summer will apparently focus the majority of its attention on the location of worker training schools, the structure of administration, and—of course—fiscal responsibility. No doctrinal controversy is polarizing the delegates. Nobody is campaigning for the presidency with an agenda appealing to conservatives or progressives or some other fragmented constituency. No resolutions question what God really intended to say about such moral issues as homosexuality or abortion. Echoing Paul, "Thanks be to God that . . . you wholeheartedly obeyed the form of teaching to which you were entrusted. You have been set free from sin and have become slaves to righteousness" (Romans 6:17-18).

The bad news is that our synod in convention this summer will apparently focus the majority of its attention on the location of worker training schools, the structure of administration, and—of course—fiscal responsibility.

Agendas send messages

Isn't the projected shortage and continuing support of pastors a greater concern than where to train them? Surely we could be planning to proclaim the kingdom rather than arguing about how to manage it.

Couldn't we address the spiritual immaturity that underlies selfish giving rather than rehash budgets that we've elected boards to oversee? What about prayerfully considering such opportunities as mission work in eastern Europe or such problems as increasing losses of member children, between baptism and confirmation and then again after confirmation?

Yes, we ought to take the nuts-and-bolts issues of the church seriously; but we ought not lose the mission of the church in its hardware. Priorities are what we spend our time on. And we send messages with our

agendas.

Neglecting what's important

A synod convention is just a bigger reflection of a congregation's voters' meeting. Thank God you aren't arguing about theology or fighting about what the Lord put your church here to do. But pray God you aren't losing focus and dissipating energy in debating buildings and budgets, policies and procedures. Don't isolate things spiritual in the sanctuary and things practical in the fellowship hall. Don't make pastors simply guardians of the gospel and laymen only managers of money, as though members can't be trusted with the Bible and called workers should keep their noses out of the church's business. One reason most voters don't attend meetings is the agenda. And if Jesus came, would he say what he did to the

Pharisees: "But you have neglected the more important matters?" (Matthew 23:23).

The main thing

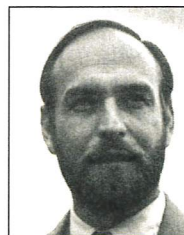
Let's all get into the word and get on with the mission. Let's reaffirm our priorities and reassert God's perspective. Let's make practical decisions that flow out of biblical principles and further Christian purpose.

We may still respectfully disagree on mundane matters God didn't consider important enough to decide with his word. But we won't disturb our unity in Christ, our joy in the gospel, and our commitment to our mission if we don't spend too much time on these things.

One of my favorite posters says: The main thing is to keep the main thing the main thing.

Life is looking up!

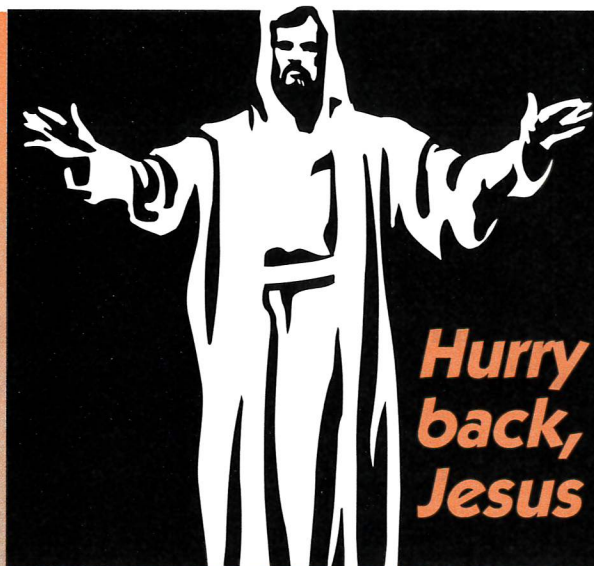
Paul E. Kelm is campus pastor at Wisconsin Lutheran College, Milwaukee.



The good news—and the bad news—is that our synod in convention will focus its attention on the location of worker training schools, the structure of administration, and fiscal responsibility.

The celebration of Jesus' ascension into heaven is one of my favorite holidays. It is celebrated during spring when the weather begins to get warmer, the grass turns green, and flowers begin to bloom. The school year is over and my summer is about to begin. But the most important reason I enjoy celebrating ascension is, although my Savior completed his mission on earth, he did not forget about me after he ascended into heaven.

Jesus has not forgotten me. He is still with me. God can be with me at any time or anywhere. 1 Peter 1:8 says, "Though you have not seen him, you love him; and even though you do not see him



now, you believe in him and are filled with inexpressible and glorious joy." Jesus' ascension was necessary in order to prepare a place for me in heaven. One day he will return and take me to live with him forever.

So on Ascension Day, we don't have to worry about being alone. Jesus comforts us by saying, "Surely I am with you always, to the very end of the age" (Matthew 28:20). He has not forgotten about us. Let's not forget

him. We can use our gift of the Holy Spirit as his disciples, while we pray for patience to wait for his return. Please hurry back, Jesus.

*Lisa Scheunemann
Kettle Moraine LHS, Jackson, Wisconsin*

Do we really know what it means to be in love?

I think teenagers and some adults think being in love is just a sexual matter. But really to be in love is to totally enjoy and like someone's entire personality. Sometimes we get caught up in the outward appearance and sexual wants and desires of earthly things. When we do that we are really missing the whole point of what it means to be "in love."

To be in love is to have a successful relationship with someone we get along with,

can talk to, care very much about—the list goes on and on. But, at the very top of this list is to be in love spiritually. Yes, spiritually! When you're in love spiritually, there are three partners in your relationship, God, your partner, and you. Then your relationship is whole. This is what it really means to be "in love."

*Rachel Wichmann
Huron Valley LHS,
Westland, Michigan*



LOVE

Love is **L**ikely to protect.
Love is **O**ur gift from God.
Love is **V**ersatile.
Love is **E**ternal.

Love is **N**ot vindictive.
Love is **E**vident throughout society.
Love is **V**aluable.
Love is **E**normous.
Love is **R**eady to forgive.

Love is **F**rom our hearts.
Love is **A** feeling of security.
Love is **I**n every one of us.
Love is **L**imitless.
Love is **S**atan's enemy.

*Dave Gumbis
Huron Valley LHS
Westland, Michigan*

TeenTalk 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.

The body of Christ

Through faith in Jesus we each are important parts of his eternal body. No one is dispensable. No one is insignificant.

by James A. Aderman

The human body contains about one trillion cells. Packed inside each cell is everything needed to perform its particular role. But cells do not operate independently. Similar cells combine to form tissue groups. Tissue groups link up to form organs. Organs work together in systems. Systems integrate in order to care for each other. And all the systems are tied together by an even more remarkable organ: the brain.

It's no surprise that the Spirit chose the human body to describe the Christian's position in Christ.

Interdependent parts of the body

Romans 12:3-8 and 1 Corinthians 12:4-31 both emphasize that Christ's body is made up of many parts, each with unique abilities incorporated into a unified, interdependent organism. "In Christ we who are many form one body, and each member belongs to all the others."

Romans emphasizes how we are to capitalize on the type of body cells God created us to be. God has given us just the right mixture of talents, abilities, gifts, education, and life experiences to build us into the body parts best suited to help meet the challenges before his church. Every Christian has something to contribute.

Important parts of the body

In Corinthians the Spirit urges us to not lose sight of our interdependence with other body parts. We are not created to be islands in need of no one else. We are to use our abilities to serve, nurture, and strengthen each other.

We can rejoice in being the parts that we are; they are important parts. Have you ever felt like the ear that says, "Because I am not an eye, I do not belong to the body"? Have you ever said, "Because I can't be a

leader, an entertaining speaker, or an adequate Sunday school teacher, my role is not important"? None of us has been given every gift. But each of us has a part in Christ's body. And it's an important part created especially for us by our loving and wise God.

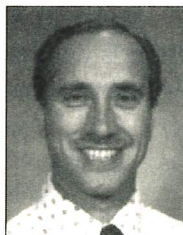
We body parts take our orders from Christ, our head. More than that, we are motivated to serve because "Christ is the head of the church, his body, of which he is the Savior." We serve because he "loved the church and gave himself up for her to make her holy" (Ephesians 5:23, 25).

Jesus is the head

What security is ours because Jesus is the head of this body! Ephesians 5:29 says, "No one ever hated his own body, but he feeds and cares for it, just as Christ does the church." Since Jesus has made us parts of his body, he will do us no harm. To harm us would be to harm himself—and he would never do that.

And since the head of the body has conquered death and has been resurrected to a new, glorious life, the rest of the body cannot be left behind. An Easter hymn boldly asks, "Shall I fear, or could the Head rise and leave his members dead?" (TLH 206:2).

Through faith in Jesus we each are important parts of his eternal body. No one is dispensable. No one is insignificant. We are united; we are interdependent. And every one of us enjoys the everlasting security of not just being directed by our loving head, but of being heirs to the glory and power which are now his. That's our place in the Son.



James Aderman is pastor of Fairview, Milwaukee.

Equality, but truth

In a number of respects we are all equal. All of us—men, women, and children—are human beings. All of us need food, clothing, and shelter. We can think, feel, and make decisions. We pursue happiness and we shun pain. American citizens are also equal in other respects. They have equal rights to expect the law of the land to protect their life and property. If they are accused of wrong-doing, all citizens have the right to receive a fair trial. All Americans have the right to receive a basic education. Any adult who meets standard voting requirements may vote.

With all the natural equalness they have as human beings, and with all the equal rights they have as citizens, it should not be surprising that Americans are claiming more and more equalities for themselves. Equalities they have because they are members of the human race and because they are citizens of a free country. Increasingly they are claiming equality for the way they think and for the way they live—equality for their beliefs and for their lifestyles, no matter how wrong and how offensive they may be. In the name of human rights Americans are calling more and more lifestyles equal.

But even our natural and social conditions as human beings, with all our equalness, remind us that our lives are full of inequalities. God did not create human beings with equal physical abilities and equal aptitudes. He did not endow them with equal powers of mind. Physically and intellectually, people aren't equal. Nor are people morally and spiritually equal. Morally and spiritually they do not think, speak, and act the same way. They do not make equal judgments in matters of right and wrong. Nor do their judgments have equal standing in the sight of God.

Before God, for example, a heterosexual marriage and a homosexual relationship are not equal unions. To one union God accords his sanction and his blessing; the other he condemns as an abomination and a curse.

God does not grant equal rights to sex within the bond of marriage and to sex outside of marriage. One has his approval; the other is fornication and adultery.

The creator of life doesn't tell a pregnant woman that she has two equal choices. Rather, one choice is for a God-given life; the other, for a murdered child.

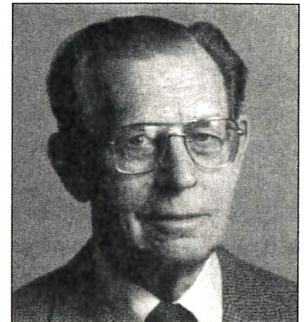
God doesn't grant blasphemy and obscenity equal rights with wholesome words that reflect decency and respect.

Above all, on the final day of reckoning, the judge of all mankind will not grant those who believed that they could live for themselves and for their desires and pleasures equal rights with those who believed in salvation through Jesus Christ and lived by it.

God never has granted and never will grant equal status to truth and to error, to morality and to immorality, to faith and to unbelief.

In the ways of life it matters less that they be equal; it matters more that they be true. In the ways of life equality must also be justified by truth.

Carleton Toppe



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

by John F. Brug

Recently I was reading through John in the NIV. I noticed that several verses at the beginning of chapter 8 are prefaced by a warning that these verses are not in the best copies of the Bible. I noticed the same thing near the end of Mark 16. What's going on? Are these verses God's word or not? Can we rely on our NIV Bibles?

We have many handwritten Greek manuscripts for all the New Testament books. Some of them have fewer words than other copies of the same book. In all such cases translators face the question, "Did the longer text add words, or did the shorter text leave some out?" In some cases the evidence is heavily weighted in one direction, and the translator's decision is relatively easy. In other cases the decision is less clear. I believe that in such cases the wiser choice is to print the longer reading in the main text and to use a footnote to indicate that the words are missing

from some manuscripts.

At times the NIV relegates such words to the footnotes. In the two cases which you cite, the NIV has chosen the less drastic solution of prefacing the questioned verses. At times the NIV editors place too much weight on certain Greek manuscripts from Egypt as the "earliest and most reliable." These manuscripts happen to be missing the longer readings in John 8 and Mark 16.

The NIV editors often follow a shorter text than the KJV but it may have been wiser to follow the longer reading more often.



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.

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

READERS FORUM

Get involved

Robert Raasch's message (Of pew potatoes and unrealistic expectations, Dec.) is not a new one. Pastors have been delivering it for years. Our synod needs people who get involved in evangelism.

For the last two summers I have been involved in inner city vacation Bible school. We canvass neighborhoods, knocking on every door, and taking names and addresses for VBS prospects. Sure we get nervous, but I always think that maybe, when we get to heaven, someone who was brought to faith through this program might come up to me and say that it was because of me that he is there.

Christians should be so thankful for their faith that they show it by helping spread the gospel.

*Matt Fager
Watertown, Wisconsin*

Didn't miss TV

May we give a response to TV, as we read the Jan. NL (From this corner). We have missed nothing without a TV for the past 25 years. Our children did miss violence, sex scenes,

etc., for which they are grateful today. Can we live without it? Yes, we did.

*Renate Bass
Chicago, Illinois*

Relocating the college

I must express more than a little disappointment in the report of the feasibility study committee (February). Most of the district conventions favored keeping our worker training system as it is. Why does the committee publish its own unofficial poll results?

In the original poll, there were five columns for responses, allowing for the expression of strong or mild agreement or disagreement. However, the poll is reported only in three columns.

I hope that readers, especially delegates to the convention, will take this report with the large grain of salt for which it calls.

*J. L. Schallert
Tulsa, Oklahoma*

It is good that we are wrestling with the school consolidation issue, as it will ultimately make us stronger. How

about combining the high schools in Prairie du Chien, and the colleges in Watertown? Campuses would be located in Wisconsin near our membership base.

*Dean R. Curtis
Simpsonville, South Carolina*

I really don't care where the synod worker-training college will be (although stewardship sense dictates that the two should become one). However, New Ulm, Minnesota, is not quite in the "boondocks." When the bridge now under construction is built, a freeway will connect the Twin Cities with the college.

Dr. Martin Luther College has not experienced a problem with recruiting students because of its distance from a major metropolitan area. Indeed, some see that as an advantage. As far as the size of the city is concerned, New Ulm is three times larger than Northfield, Minn., which supports two major colleges (St. Olaf and Carleton).

The question of proximity to schools for student teaching seems moot. New Ulm is within 200 miles of

over 60 grade schools and four area Lutheran high schools and relatively near two of the four largest districts in our synod (Minnesota and Western Wisconsin). Does a college have to be more centralized than that?

*Gregory Lenz
Eden Prairie, Minnesota*

The discussion about closing Dr. Martin Luther College has saddened and alarmed me. I am saddened to think of closing such a beautiful campus and giving up the peaceful atmosphere of New Ulm, Minnesota. I am alarmed to think we would undertake such a project with such flimsy reasons. The only reason I have heard is that the college is not centrally located. Ask the people in Texas, Vermont, or California how centrally located Wisconsin is.

We are underestimating the power of the Holy Spirit if we think the distance to New Ulm could deter members from a call into the teaching or preaching ministry.

*Anita Walker
Worth, Illinois*

The WELS Connection video for February pointed out that the sole purpose of the special committee established to study the restructuring of our worker-training system was to study the feasibility of joining the two colleges [Dr. Martin Luther and Northwestern] on the campus in New Ulm. After stating that the committee found it would be feasible to join the two schools, the video went on to show us that the committee had overstepped its purpose for which it was established. Did we set up this committee to look into the possibilities of creating a "supercampus" at an entirely new site? Has this committee done more than what was asked of it?

While it is true that the majority of students in our worker-training system come from the state of Wisconsin, would this change if more central locations were found for our prep schools or colleges?

*Daniel R. Schmidt
Hastings, Minnesota*

The February WELS Connection spokesman said, "We don't need as many classrooms at our colleges because the baby boom is over. We don't have as many baptisms and confirmations as in the past." Isn't the population growing? What happened to our Vision 2000 Plus program? What happened to our goal of 300 new congregations by the year 2000?

We need to fill all our schools to meet this goal. Leave Northwestern Prep on the Watertown, Wis., campus. Move Martin Luther Prep to the New Ulm, Minn., campus. Move Northwestern College and Dr. Martin Luther College to the Prairie du Chien, Wis., campus.

*Harold Schultz
Alexandria, Minnesota*

The WELS Connection video implied the DMLC campus should be abandoned in favor of a new campus.

One reason cited was that "many buildings were showing signs of age." To support this claim, Old Main, with the date 1884, was shown. Not shown were newer buildings such as the Memorial building with its student union, cafeteria, and auditorium-gymnasium; two large dormitories; the recently enlarged library; and a modern music center.

Labeled as "showing signs of age," but pronounced by architects as structurally sound, were such buildings as the academic center, with its chapel and memorial organ, classrooms, science laboratories, bookstore, and faculty lounge; a dormitory; and Old Main, put to good use for administrative offices, counseling rooms, and graphic arts and print shop.

To abandon this campus would be very poor stewardship.

*Arthur Glende
New Ulm, Minnesota*

The February WELS Connection video made it appear that the committee has chosen to recommend to locate a combined college somewhere in Wisconsin. The committee concludes that the revision is a result of a poll which indicated that 42 percent

agreed that the combined college be located somewhere other than New Ulm.

One would caution the committee to address the 51 percent who indicated nonsupport of fund-raising to build a new campus. The amount needed to realize such a venture should be redirected toward those nations that do not know their Savior.

*Jerome R. Bentz
New Ulm, Minnesota*

June '93

- 1. Judges 3:7-31
- 2. Jdg. 4
- 3. Jdg. 5
- 4. Jdg. 6
- 5. Jdg. 7:1-23
- 6. Jdg. 7:24-8:35
- 7. Jdg. 9:1-10:5
- 8. Jdg. 10:6-11:28
- 9. Jdg. 11:29-12:15
- 10. Jdg. 13
- 11. Jdg. 14, 15
- 12. Jdg. 16
- 13. Jdg. 17, 18
- 14. Jdg. 19
- 15. Jdg. 20
- 16. Jdg. 21
- 17. 1 Peter 1:1-12
- 18. 1 Pet. 1:13-2:3
- 19. 1 Pet. 2:4-17
- 20. 1 Pet. 2:18-25
- 21. 1 Pet. 3:1-12
- 22. 1 Pet. 3:13-4:6
- 23. 1 Pet. 4:7-19
- 24. 1 Pet. 5
- 25. Ruth 1, 2
- 26. Ruth 3, 4
- 27. 1 Samuel 1
- 28. 1 Sam. 2:1-11
- 29. 1 Sam. 2:12-36
- 30. 1 Sam. 3:1-4:1a

One of the marks of God's people is their love for his word. Many have said, "I will start at Genesis and read the Bible through to the end." But the project is soon abandoned. These proposed readings—5 to 10 minutes each day—will take you through the entire Bible systematically and with variety. The next month's readings will appear in the next issue.

THROUGH MY BIBLE IN THREE YEARS

THROUGH MY BIBLE IN THREE YEARS

I have been concerned for a number of years about the shrinking number of people throughout the world who call themselves Christians, of whatever conviction or denomination. The most immediate figure that comes to mind in this state of affairs is the loss of approximately 250,000 Lutherans each year in the US. In the past two months I have attended two meetings of congregational leaders stretching over five days and in the past two years I have attended at least half a dozen briefings by Dr. Alan Klaas, an Aid Association for Lutheran researcher on this problem.

If we extend those figures cited above over ten years, we come up with a loss of 2.5 million Lutherans in those years, a number which disturbs all of us, I'm sure. Our Lord dispatched us to make disciples, not bury them. And yet during that same decade the Census Bureau estimates an increase in the US population of 80-plus million. (There are some who don't bother much about statistics, but it was the Holy Spirit who meticulously recorded in the book of Acts the early growth of the apostolic church.)

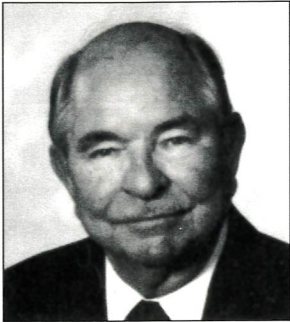
In the nineteenth and early twentieth centuries, churches grew in the United States, mostly through immigration. Growth in more recent times came through the urban sprawl following World War II. Large cities were rapidly ringed by suburbs where ethnic groups still tended to cluster. I was pastor at such a church for twenty years. As homes inhabited mostly by fertile German couples sprouted around the church, the church grew from 800 baptized members to around 1,800 at my leaving. At this high moment in my parish ministry, let me cite the words of Herb Miller, a nationally recognized church consultant. "A large proportion of what had looked like evangelism effectiveness," he said of those days, "was merely reproductive effectiveness." How true it is!

A lot of folks are disturbed over the state of affairs and sometimes for different reasons. Obviously the Lutheran fraternal benefit societies—Aid Association for Lutherans and Lutheran Brotherhood—are concerned. Lutherans are their clients. (I would note, however, that their management and board are almost without exception committed lay leaders in their Lutheran churches.) AAL, for example, funded an intensive study of the problem culminating in the Lutheran symposium reported in our April issue.

Of course, churches are concerned. Both at the congregational level and at the national level. A lot of soul-searching is going on. There is no simple answer. No sure-fire solution. When you hear someone talking confidently about what is needed "to get this church moving," take a walk. You'll feel a lot better for it.

We are in transition. An old world is passing away, and a new world is aborning. Birth is always a difficult time. In this kind of birthing there are no professionals on hand to assist. Then—finally—we remember the words of an expert in church growth, St. Paul: "When the fullness of the time was come. . . ." Our times are in God's hands, the Lord of history, and at his time his voice will be heard again and not before. Under God, we go about our work of church building, laboring faithfully with might and main as he expects of us. God's time will come.

James P. Schaffer



*An old world is
passing away,
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Birth is always a
difficult time.
In this kind of
birthing there are
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on hand to assist.*

*You can help
Build
His
House*



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Jane, Sue, and Lois Gavlitta in 1960.



Dear Mom,

I won't have time to write a tribute to mothers for your mother-daughter banquet. I'm always so busy. I find myself doing too many things at once, Mom. They all seem so important. Then I worry that I am neglecting the girls.

Maybe I should be more like you. You were involved in so many things and yet I never felt slighted. You seemed to know the perfect balance.

Do you know what would really be nice? A trip to the mall for a new outfit, come home to peace and quiet, and take a nice hot bath with my favorite Victoria's Secret scent.

But dream on—the trip to the mall means socks and shoes for the girls, laundry detergent and garbage bags for me. We come home to the phone ringing and Jill incessantly playing the same note on a toy flute. My dreams of a hot bath are shattered because there's only Mr. Bubble.

Someday I'll be like you. You always took care of us, but you also took care of yourself.

Time marches on. The girls will grow and change and life's problems will come and go. One thing I know for sure is that your love will never change. When nothing in this life can be counted on, I can count on you.

You have set a fine example of a Christian mother. You guided, pushed, and protected me through life's events with the help of God's word.

You gave me the building blocks for this life, but you made sure their foundation was in the word. I trust the foundation will hold, Mom, even when a few of those blocks begin to topple.

I'm sorry I won't have time to write a tribute for you to read at your banquet. I suppose you could always read this letter.

Love,
Sue

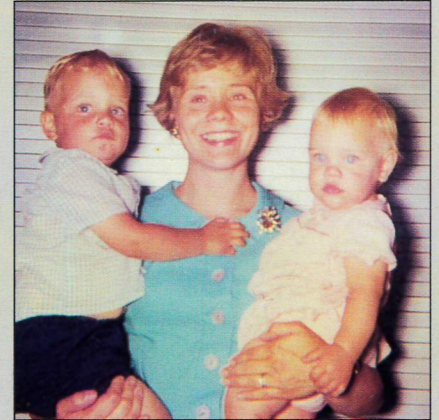


Susan Essmann teaches at St. John, Bay City, Mich.

*Samira
Advance Micro
Motonda
Bun
Keson
Unicef*

Dear Mom

Ardis Haag, holding Paul and Cheryl in 1969.



Dear Mom,

There are many times in this troubled and hectic world when I think back to a much simpler time—a time when a hug and a mother's tender kiss made everything better—a time when all that mattered was having fun on a hot summer's day—a time when the world was so big and yet it revolved only around me—a time when I had the security of knowing my mom would always hear my call at night.

I long for those days and yet I realize they are gone and greatly appreciate the memories I have of them.

I also value the relationship I now have with you and ask that you forgive the hard times I made in getting to this point.

I look forward to the day when I can share special moments with my daughter as you did with me—reading together, tucking me in at night, crying with me, laughing with me, and comforting me. I cherish these moments as I cherish having a truly kind and compassionate mother.

I can only pray that someday my daughter will have sweet memories of her mother as I have of you.

With all my love,
Cheryl



Cheryl Haag teaches at North Trinity, Milwaukee, Wis.