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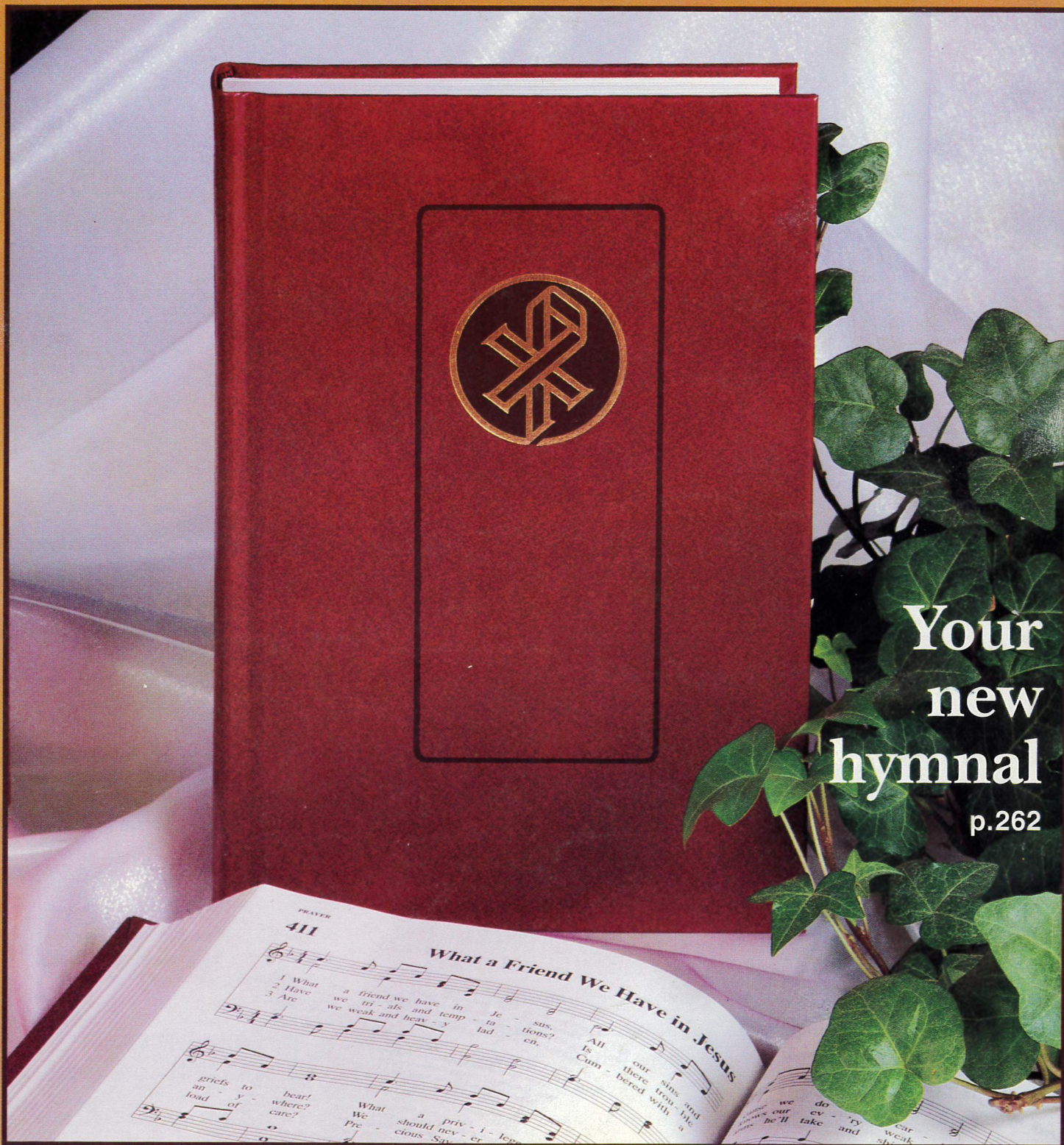
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NORTHWESTERN

August 1993

LUTHERAN



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hymnal

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The apostle Paul cites this illustration from Proverbs when he is encouraging Christians to overcome evil, not with more evil, but with good.

In a day when glowing coals were a valuable asset to share with a neighbor whose fire had gone out, doing so with a malicious recipient by depositing them on his head would be unforgettably unusual.

That's the point illustrative of Christlike love toward a person who has wronged me. My motive, of course, dare not be to hurt him. Inflicting retribution, if called for, is God's domain, not mine. But Christlike love, genuinely considerate of the other party, may call for steps which are out of the ordinary.

Effective

Scripture's physical language is not directing us to cause physical pain, but rather to do something unexpectedly good enough to cause an offender to face up to the wrong he has done and to squirm about the guilt of his offense before God.

With concern for the offender, we're employing shock value by reacting to evil with surprising kindness—not so that we can gloat, but so that he can be saved from his ungodliness. What's more, our objective is not to manipulate him psychologically to be more pleasant to us, but to lead him to face his sin and his sinfulness with a view toward a genuine change of heart.

Christlike love seeks to restore the one trapped in unrepented sin. In Ephesians 4, Paul counsels us to build up others according to their needs. If someone manifests a vicious attitude toward me, he needs action that will draw him to the word, penetrating the heart.

As a forgiven child of God, I want my reaction toward an evildoer to be constructive and productive.



Unexpected counteraction

by Robert H. Hochmuth

*Heap burning coals on his head
(Proverbs 25:22).*

To be effective it may well call for the unexpected.

Emphatic

The evildoer will guard against retaliation; that's what evil expects. It's natural to fight back to suppress evil, but that doesn't foster a change of heart in the evildoer. Getting him to realize the evil in his actions and heart is what the believer hopes to induce. Isn't that the idea in "turning the other cheek"?

Paul's idea is not that the believer is to become a punching bag. The role of God's child is not to endure spite and hatred, but to transform their source. And this calls for action: loving, earnest, and even disturbing action, specific and surprising enough to get under the skin of evil with God's law in order to uncover

and undo spite, hatred, and their counterparts.

Rather than get involved, it may seem easier to take it on the chin, but passivity is no substitute for aiming for the wrongdoer's repentance and his return to life with God.

If Jane feels Mary stabbed her in the back, not talking about it will not help either of them. A sincere invitation to lunch to talk it over could function as a surprise to open the way to genuine reconciliation as people who want to enjoy God's mercy.

If you feel that "I'm not perfect myself; how can I take the initiative in regard to someone else's evil?" remember, you're forgiven; you appreciate God's saving mercy. Now you have to be concerned about the other person's walk with the Lord. And that can call

for measures surprisingly helpful and emphatic. Not self-righteous, not covertly vindictive, not haughty, but humble—and maybe creative, prayerfully seeking a way to overcome evil with good.



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

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

NORTHWESTERN LUTHERAN

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

AUGUST 1993 / VOL. 80, NO. 8

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Production

Production services of Northwestern Publishing House. Production, layout: Clifford Koeller. Subscription: Suzanne Giese (manager), Sandy Arndt.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Allow **four weeks** for a new subscription, subscription renewal or change of address. (If you have a question on your subscription phone 1-800-662-6093, press 8; Milwaukee area phone 414/475-6600, press 5.)

Subscription rates (payable in advance)

U.S.A. and Canada—**One year, \$8.50; two years, \$17.00; three years, \$22.50.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 per subscription. All prices include postage.

All other countries—Please write for rates.

Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, MN 55107.

NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *monthly* by Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. ©1993 by *Northwestern Lutheran*, magazine of the Wisconsin Evangelical Lutheran Synod (WELS). Printed in the USA.

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FORWARD

■ The new hymnal isn't really new; it's the old hymnal revised. "The overall intent of those who prepared *Christian Worship: A Lutheran Hymnal*," according to the hymnal project director Pastor Kurt Eggert, "is to produce a Lutheran hymnal that is at once forward-looking and also enriched by the faith and worship experience of the whole Christian church of the past." He tells on page 262 how the new/revised hymnal preserves our Lutheran heritage and at the same time improves it. You can soon see for yourself how well the hymnal committee did its job, if your congregation has ordered new hymnals. For information on how to get a copy of your own, see the inside cover.

Eggert, a talented musician who also served the church as a parish pastor and teacher, made the hymnal his final gift to the WELS. He was taken to his eternal home on June 22.

■ Recruiting young people for public ministry is vital. To encourage them, area Lutheran high schools have introduced a number of programs. Read about them on page 270.

■ For these and more—forward.

Dorothy Sonntag

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The early years in Apacheland.



Just an usher.

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GERALD M. KOSER STUDIO



The Lutheran Hymnal (left) published in 1941 and the new Christian Worship.

Pressing on to the future and holding on to our past

by Kurt J. Eggert

The story of *Christian Worship: A Lutheran Hymnal* actually began in 1953 when the Lutheran Church—Missouri Synod (LCMS) initiated work on a revision of *The Lutheran Hymnal* (1941), the hymnal shared by the synods constituting the Synodical Conference. In 1959 the Wisconsin Evangelical Lutheran Synod (WELS) accepted the invitation to share in the revision work. In 1965, however, the LCMS abandoned the project in favor of a new pan-Lutheran hymnal, leading to the publication of *Lutheran Book of Worship* (1978) and

Lutheran Worship (1982).

After studying various options, the WELS in its 1983 convention resolved, "That the synod now begin work on a new/revised hymnal of its own, one that under the blessings of God will be scripturally sound and edifying, welcomed and judged to be highly satisfactory by a majority of our members, in harmony with the character and heritage of our church body, and reflecting the larger perspective and mainstream of the worship of the Christian church."

In 1984 the Conference of Presidents called a full-

time project director and appointed working committees. The Liturgy Committee, Hymn Committee, and Commission on Worship formed the Joint Hymnal Committee. Later in the project a full-time music editor was called. The hymnal group worked steadily for seven years to finish the hymnal manuscript, followed by a year and a half of layout, design, and promotion. In 1993, the completed hymnal is being introduced along with *Christian Worship: Accompaniment for Liturgy and Psalms*, and *Christian Worship: Manual*.

The phrase "new/revised" in the synodical resolution was interpreted to mean a hymnal which preserved the Christian and Lutheran heritage of liturgy and hymns from *The Lutheran Hymnal* and at the same time improved and expanded it.

Liturgy

Much of the familiar content of *The Lutheran Hymnal* has been preserved. The three historic liturgies, the Common Service, Matins, and Vespers are retained with some revision. Two new liturgies are included, the Service of Word and Sacrament and the Service of the Word, following the structure of historic Lutheran liturgy, but with new or revised texts and with newly composed music. These liturgies were added to provide some of the liturgical variety sought by many congregations and individuals.

Also included in the book are rites for the sacrament of holy baptism, Christian marriage, and Christian funeral. Three brief liturgies, Morning, Evening, and General Devotions, are designed for use in schools, conferences, and congregational organizations.

The regular use of psalms is a new liturgical feature. In addition to its traditional use in morning praise and evening prayer (matins and vespers), the psalm serves as response to the first lesson in the Common Service, Service of Word and Sacrament, and Service of the Word. The most important and most familiar of the psalms were selected and arranged for liturgical use by careful shortening to six or seven verses. All the psalms or psalm sections are responsorial and have been furnished with easy and attractive congregational refrains. Sixteen melodies have been provided for singing the psalm verses.

Hymns

The hymn section of the new hymnal has a familiar look. Over 400 hymns have been retained from *The*

Lutheran Hymnal, though many have undergone a slight updating of language. The hymns are arranged according to the Christian year and topical headings. The hymn section also has a new look and sound. The last three decades have seen a strong resurgence of creativity and interest in the writing of hymns. Therefore, congregations will enjoy a greater variety of hymns than before.

In addition to Lutheran chorales and traditional English hymnody, a wide selection of plainsong hymns, spirituals, folk hymns, from Appalachia, Wales, Ireland, and elsewhere, gospel hymns, and contemporary hymns in different styles are included. In addition to new texts and new melodies, a somewhat freer and fresher type of harmonization has been furnished for some of the hymns; descants and guitar chords are supplied for a few others.

A Christ-centered book

The hymnal is a unique tool for worship. It is a treasury of theology, poetry, music, history, liturgy, and praise. Because it is truly "the people's book," a good deal of care was taken to solicit opinion and reaction from the field. In addition to the *Sampler* of liturgy, hymnody, psalmody, and prayer distributed to all congregations early in the project, field testing among groups of congregations was carried on throughout the project. Thanks is due to the many critical reviewers, proofreaders, and writers of several thousand letters of advice and reaction.

The overall intent of those who prepared *Christian Worship: A Lutheran Hymnal* is to produce a Lutheran hymnal that is at once forward-looking and also enriched by the faith and worship experience of the whole Christian church of the past. Specifically the goal is to deliver to the church a strongly Christ-centered book, bringing together liturgies and a large number of hymns celebrating the life and atoning work of Jesus.

May the new book proclaim the power of the word of God and the foundation doctrine of forgiveness by God's grace through faith in Christ. May its use among us foster and strengthen appreciation of liturgical worship, and enrich and enliven our relationship with God and each other.



The late Pastor Kurt Eggert was project director for *Christian Worship*.

The Apache reservation in 1896
near East Fork, Arizona.



Men on a mission: the early years in Apacheland

by Eric S. Hartzell

They came on horseback, beyond stagecoach lines and fledgling railroads, to speak about Jesus. They stepped into loneliness, strangeness, and sickness. They were the first missionaries sent by the Wisconsin Synod to the Apache nation in Arizona in 1893.

They were young men, who, in many cases, had not even finished their theological education. They spoke German—some spoke no English. That did not matter, because the Apaches spoke neither English nor German.

Teaching

The men recognized the importance of starting schools. By teaching they could win the hearts and souls of not only the young, but also the old. John Plocher, one of the first two missionaries, began giving Bible instruction twice a week to about 100 children at the government school in Rice. He also started a mission school with an enrollment of 20 children. In 1895, Paul Mayerhoff began work on the Fort Apache Reservation and in the government school at Whiteriver. In 1902, teacher O. P. Schoenberg joined Mayerhoff and opened a small school at East Fork.

While early attempts failed and the schools folded, the men kept at it. In Globe in 1907, Pastor Gustav Harders built a schoolroom and dining room with private funds and scrap lumber. He fed his pupils meals consisting partly of scraps collected from local restaurants.

At Cibecue in 1911, O. P. Schoenberg opened a school with only a box of chalk and a homemade table covered with blackboard cloth. A section of the table was allotted to each of the dozen pupils.

At East Fork in 1911, Pastor Guenther persuaded a few parents to send their children to his school. He started with 16 pupils who sat at improvised desks—there was no money for furnishings. The synod granted an allowance of 50 cents per child per month for lunch, served in the missionary's home. Lessons for each day were composed the night before. But after the first year no children had to be solicited. Parents preferred the primitive mission school where love reigned to the well equipped government institutions.

In 1921, the East Fork nursery opened. For many years it was the only orphanage for native Americans in the Southwest. It began because of mothers who died at childbirth or who could not care properly for their little ones and because of an old Apache custom of killing one of twins. The orphanage, a lean-to with tomato boxes for cribs, grew into a building housing 30 to 40 little Apaches.

Trophies

Although the work was challenging, under the Lord's guidance it was established. There were even remarkable accomplishments among the Apaches—"trophies of grace," as Pastor H. C. Nitz described them, just as we all are.

Pastor Arnold Nieman at Cibecue baptized

PHOTO BY E. EDGAR GUENTHER

"Peaches," who played a major role in the capture of the Apache warrior Geronimo. Called Peaches by white men who could not pronounce his Apache name, he was described by cavalry soldier John Boulke: "He was one of the handsomest men physically to be found in the world. He never knew what it meant to be tired, cross, or out of humor."

Another Apache scout—Chief Alchessay—went into Mexico to catch Geronimo. Years later the aged Alchessay was baptized with 100 others of his tribe at the dedication of the Whiteriver church. He died in 1928 and was buried, at his request, with the key to the Whiteriver church in his hand.

Rankin Rogers blessed the Peridot school and mission station with 15 years of service. Clarence Bullis followed Rankin Rogers in faithful service to his Lord. Alfred Burdette assisted Pastor Ernest Sprengeler in Bylas. Alfred still lives in a little house among the salt cedar trees on the road to Peridot. He is 93 years old and proudly says, "I am a Lutheran!"

Silas John, a notorious medicine man whose ability to work with rattlesnakes won him special fame and a large following, led many astray with his crosses and snakes, but the Lord was patient and merciful. When Silas was in a home for the elderly, Pastor Uplegger visited. One day Silas John joined a Bible study group. He regretted things he had done, but found joy in the assurance of forgiveness of sins. Silas found peace of soul and calmly closed his eyes in death. The prodigal son came home, forgiven, a trophy of Jesus' grace.

Trials

The threat of the mission closing because of lack of funds cast a shadow over those who worked. A June 1909 conference resolved that if the rumor that funding would be cut off became a fact, "we would ourselves take steps to establish mission societies through which the work among the Apache could be carried on."

A constant strain was the executive committee in

Wisconsin. During the '30s, a member of the committee testily wrote in a letter, "Are the same two tires and tubes appearing on Feb. 1 statement? To buy two tires and tubes for \$25 per Sept. 1 statement, and then only a few months later present another bill for two more tires and tubes for the same truck is clearly a case of overestimating our ability to squeeze dollars out of the synodical treasury."

To this Paul Behn replied, also testily, "You did not pay for the tires and tubes of September. . . . What should we do, run on the rims?"

The late Pastor Edgar Guenther reminisced about the beginning of the mission work. The work was difficult, he said, because of "the size of the reservations, the inaccessible terrain, the scattered homes, and the individuality of the proud Apache, who despised anything feeble or puny—and our gospel attack was feeble, to say the least."

Guenther felt there should have been "at

least three and preferably four men sent to each reservation, unencumbered by school work, and living on one of the main streams.

"Furthermore, while other denominations sent older and experienced men (very often doctors of divinity)," Guenther continued, "we tore young men loose from the seminary apron strings. And finally, while other denominations granted their new men an unencumbered year for the study of the language, our young men immediately had to plunge into duties and responsibilities."

But God blessed the seemingly "feeble and puny" missions. While there is no way to describe the work's heartbreak, success, joy, and sorrow, it will be measured on the last day when thousands of Apaches are known as Jesus' own when they are raised from their graves.



Students of East Fork mission school in its early years.



Eric Hartzell is pastor of East Fork, Whiteriver, Arizona.

A Christian playgroup in Canada

Children who play together, pray together

by Elaine Boileau



Preschoolers have fun at Abiding Word Christian Playgroup.

Troy—my three-year-old son—and I were at the community playgroup, where neighborhood moms shared the responsibility of running a once-a-week program for preschoolers.

Troy asked to sing “Jesus Loves Me” during “circle time.” I was so proud of him.

“Oh nobody knows that song,” the leader said. My heart sank. I felt sad and angry.

Later I shared my feelings with a friend who was also part of the playgroup. We talked about starting our own Christ-centered playgroup in our church basement.

We met several times to discuss how we could do it. I had several years of playgroup experience and my friend had taught in a Lutheran school. Surely we could adapt a secular playgroup program to the Christian content we wanted for our children. We could also reach the unchurched people in our community.

The congregation generously donated toys, mats, groceries, books, and craft supplies. With our pastor’s support, Abiding Word Christian Playgroup was off and running.

The Lord richly blessed us. We advertised only through word-of-mouth to members of the congregation, friends, and neighbors, and soon we had about 20 children registered.

We have a loosely structured program for children 18 months to 5 years. Infant siblings are welcome. At 9 a.m. the children begin with a half hour of free time which allows them to play and make new friends. We follow with a circle time, where we sing a few songs. At 10 a.m. or sooner

if necessary, it’s snack time. The children pray before snack begins. As moms clear the tables, the children settle on mats to hear a Christian story on the theme for the day. The craft project follows the same theme. If time permits the children build puzzles, play with home made play dough, or join in an activity like a hike or a trip to the park. We close our session with Christian songs.

At the end of the year, we invite the playgroup children to sing during the Sunday morning worship service. These little lambs who have come to know Jesus join in sharing him with others. Their moms, dads, brothers, and sisters, who may have never been inside a church before, hear God’s word.

Our playgroup has grown from the first days where we served our church members and close friends. Now we welcome many non-Christian friends from various backgrounds and cultures. We have increased community awareness of our church, families have joined our church, babies have been baptized, children have come to Sunday School or joined our Pioneer programs, and we have shared the word of God with those who did not know him.

Our playgroup is so popular that we have to maintain a waiting list. God has blessed our playgroup, more than we ever dreamed possible.

By the way, at Abiding Word’s first playgroup session, Troy got to sing “Jesus Loves Me.”



Elaine Boileau is a member of Abiding Word, Ontario, Canada. If you are interested in starting a Christ-centered playgroup, contact Pastor Kevin Schultz, Abiding Word Lutheran Church, 1575 Belcourt Boulevard, Orleans, Ontario, Canada, K1C 1M1.



Just an usher

It's not an insignificant or unimportant job

by Walter Erdmann

“Oh, I’m just an usher,” the man replied when asked if he held any church position. Just an usher—as if it were an insignificant, unimportant job, not comparable to other important church positions.

Well, I beg to differ. I have been a councilman, a school board member, and an usher at our church. When you serve our Lord in any position, you help gain souls, influence people to Christ, and help them spiritually.

The highlight of my ushering years happened several years ago. A certain couple attended our church—the woman was a member, the man not, but he attended regularly. I always greeted him with a smile and a handshake.

One day at a meeting, his wife told my wife that her husband had taken instructions and was now a member, and asked my wife to thank me for being so kind to her husband. Maybe in some small way I was instrumental in his becoming a child of God

and a member.

Over the years, I have assisted fainting people, sick people, and even helped carry a few out. One of my funniest experiences was getting a large dog out of the church. He had wandered in on a hot day when the front doors were open.

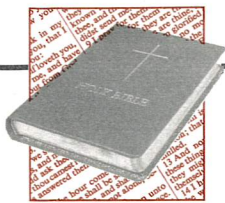
As an usher, you are not just handing out bulletins; you’re cheerfully greeting people. How meaningful a warm embrace or a firm handshake can be.

Ushers are in a position to help many people in many ways. Be proud of your job, and if you are going to be an usher, be a good one.



I think the greatest ushering job will be when the Lord, with my weak faith and his wonderful grace, will usher me into his heavenly kingdom. That’s real ushering and I can hardly wait!

Walter Erdmann is a member at St. Peter, Fond du Lac, Wisconsin.



The minor prophets

Pointing to the Sun

by Roland Cap Ehlke

The times in which the Old Testament prophets lived were gloomy days for God's people.

During this period the northern kingdom of Israel fell to Assyrian invaders (722 B.C.). Jerusalem, capital of the southern kingdom of Judah, was destroyed by the Babylonians (586 B.C.). For 70 years the Jews lived in exile in Babylon. Eventually, they were allowed to return to their homeland. Yet their land never again attained the glory it had once enjoyed.

Most tragic of all, the prophets preached among a spiritually bankrupt people. Unbelief, greed, social injustice, dishonesty, adultery, broken homes, and even child sacrifice were the order of the day. The prophets' times were not unlike our own.

Amid such darkness, the prophets were beacons of hope. While they warned the ungodly, they also comforted believers. Malachi, the last prophet, put it this way, "Surely the day is coming; it will burn like a furnace. All the arrogant and every evildoer will be stubble," says the Lord Almighty. "But for you who revere my name, the sun of righteousness will rise with healing in its wings" (4:1,2).

The golden age of prophecy

The 12 "minor" prophets—designated so because of the shortness of their writings—worked in various places and circumstances. Some directed their words to the kingdom of Israel, others to Judah, and some to the surrounding nations. Most of the first six minor prophets lived in the eighth century B.C., known as "the golden age of prophecy."

Hosea, a prophet in Israel, portrayed God as a husband who remains faithful to an adulterous wife, just as Hosea did in his personal life. In spite of Israel's unfaithfulness, God's love was constant. Though the nation would be punished, it would also be restored.

Joel prophesied in the southern kingdom. He describes a terrible locust plague, followed by a drought. This was a picture of God's judgment on the great "day of the Lord." Through Joel, God foretold the birth of the Christian church on Pentecost: "I will pour out my Spirit on all people" (2:28).

Amos, a shepherd and farmer, lived in Israel about

the time of Hosea. The nation was enjoying a brief period of material prosperity, but within a generation the Assyrians would destroy Israel. This prophet's description of famine in the land could well describe our own day—"not a famine of food or a thirst for water, but a famine of hearing the words of the Lord" (8:11). Luther called this book's strong language "violent." But even here God offers hope, "Seek me and live" (5:4).

Obadiah lived about 850 B.C. and was the earliest of the literary prophets. His book is the shortest in the Old Testament, a mere 21 verses. It is directed against the nation of Edom, constant enemies of God's people. Obadiah predicted Edom's destruction. But he looked ahead with hope: "On Mount Zion [Jerusalem] will be deliverance." This was fulfilled in the salvation Jesus brought.

Jonah also directed his work to a foreign nation—Assyria and its mighty capital, Nineveh. Rather than preach to this heathen nation, Jonah tried to flee his God-given assignment by boarding a ship headed in the opposite direction. Jonah was thrown overboard and miraculously kept alive inside a large fish. When he finally did preach to Nineveh, the city repented and was spared God's judgment. Jesus referred to Jonah's three-day experience in the belly of the fish as a picture of Christ's own death and resurrection (Matthew 12:40).

Micah apparently worked closely with Isaiah, as parts of their books match almost word for word (Isaiah 2:2-4; Micah 4:1-3). Micah's book contains the amazing prophecy of the birthplace of the promised Savior in Bethlehem (5:2). It's been said that Micah had Amos's zeal for justice and Hosea's heart of love.

Seventh century prophets

The next three prophets worked during the seventh century before Christ, shortly before Jerusalem fell to the Babylonians and the Jews were taken into exile.

Nahum wrote "an oracle concerning Nineveh" (1:1) about 150 years after Jonah. By this time Nineveh was no longer repentant, and Nahum foretold its imminent doom. In 612 B.C. the haughty Assyrian empire fell to the Babylonians. God over-

throws those who oppose him and his people. This is the comfort that Nahum, whose name means "comfort," offers believers.

Habakkuk related God's plan to punish wicked Judah with an even more sinful nation, Babylon. Why would God allow an idolatrous nation like Babylon to flourish? Habakkuk's answer was, God wouldn't. Babylon's glory was to be short-lived. It, too, would fall.

Habakkuk is famous for the statement, "The just shall live by faith" (2:4). The New Testament refers to this truth as the foundation of Christian faith.

Zephaniah foretold the downfall of Judah. Though God's judgments are harsh, he holds out the promise of eventual restoration to his people. Christians continue to find assurance in Zephaniah's words, "The Lord your God is with you, he is mighty to save" (3:17).

After the exile

The last three prophets carried out their work in Jerusalem, after the Jews returned from exile in Babylon.

Haggai urged the Jews to rebuild the temple in Jerusalem. The people were more interested in making their own houses comfortable than in finishing God's house, which, lamented Haggai, "remains a ruin" (1:4). Haggai's appeals met with success and the work was finished. He continues to remind us to put God first in our lives.

Zechariah, a contemporary of Haggai about 500 B.C., also urged the Jews to rebuild the temple. He pointed ahead to the king who would come, "righteous and having salvation, gentle and riding on a



Exiles with their belongings packed on their backs are prodded by a conquering soldier in this relief from the palace of Ashurbanipal at Nineveh. The Israelites were among such refugees.

Holman Pictorial Collection of Biblical Antiquities of Holman Bible Publishers. All rights reserved. Used by permission.

donkey" (9:9). On Palm Sunday, Jesus fulfilled that prophecy. Zechariah also foretold Christ being sold for 30 pieces of silver (11:12,13). Luther called Zechariah "one of the most comforting of the prophets."

Malachi was the last Old Testament prophet. He scolded the Jews for their easy divorce practices, for their selfishness and unwillingness to give to the Lord. He rebuked

the priests for failing to preach God's word. Finally, he foretold the coming of John the Baptist, whom he called a second Elijah, and Jesus Christ, "the sun of righteousness." Between those prophecies and their fulfillment came 400 years of silence.

In their day, the minor prophets were often ignored. Sadly, this is still true. Modern believers do well to read and take them to heart. The brevity of these books makes for easy reading. Their themes are timeless—sin, judgment, forgiveness, salvation in Christ.

Next: The period between the Old and New Testaments.

(More information is available in The People's Bible commentary series, published by Northwestern Publishing House. The Minor Prophets volumes available are Hosea-Joel-Amos, Obadiah-Jonah-Micah, and Haggai-Zechariah-Malachi. Books may be ordered by calling 1-800-662-6022; in the Milwaukee area call 475-6600.)



Roland Cap Ehлке is an editor at Northwestern Publishing House.

*The road to the ministry can be difficult,
but Lutheran high schools widen the shoulders,
fill the potholes, and level the hills
to make the destination easier to reach.*

Lutheran high schools pave

The road can be difficult. It may have narrow shoulders, potholes, and hills and curves that hide the end from view. The road? The path of preparation for public ministry. The destination? A life of service with the blessings it brings.

Only a few decades ago, most of the travelers on this road were young people from our synod's preparatory schools. Now the traffic increasingly includes students from our 20 area Lutheran high schools, located in eight states.

"The area Lutheran high school has come of age. We're an integral part of the ministry of the synod," said Jason Nelson, principal at Lakeside Lutheran High School in Lake Mills, Wis. "We want to foster an attitude of service in our students so that they will desire to serve their Lord in the preaching or teaching ministry."

A taste of the ministry

To encourage students to choose the ministry, area Lutheran high schools strive to ease the trip from high school to the ministerial colleges, Northwestern College in Watertown, Wis., and Dr. Martin Luther College in New Ulm, Minn. Interested students often take the WELS ministry tour, visiting NWC, DMLC, Wisconsin Lutheran Seminary in Mequon, Wis., and sites where other aspects of the ministry are housed, like Northwestern Publishing House and The

Lutheran Home in Belle Plaine, Minn.

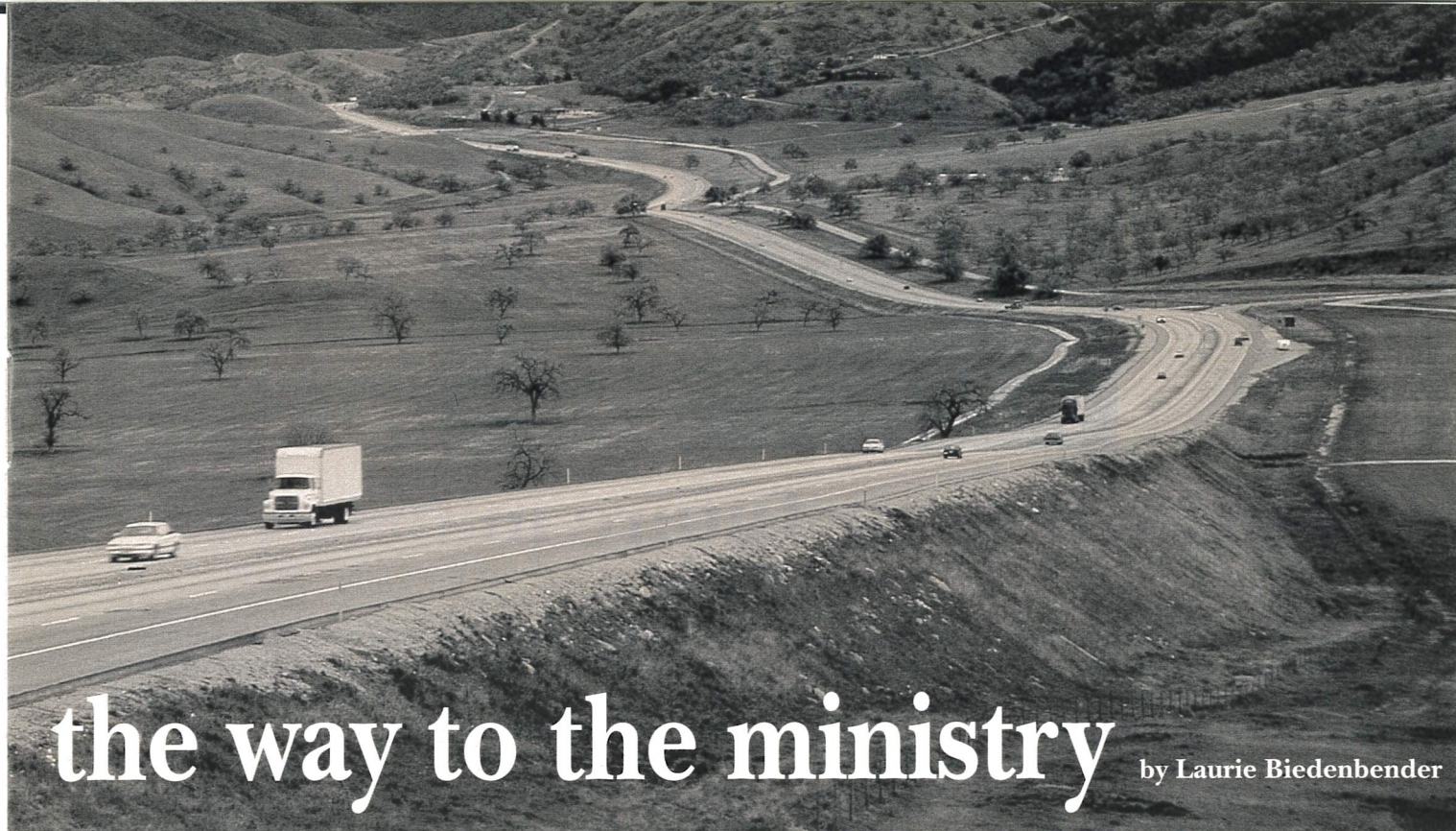
Showing young candidates the destination is the purpose of Taste of Ministry (TOM) programs at a number of area Lutheran high schools. A TOM participant shadows a pastor or teacher for a day, observing, asking questions, and sometimes helping. Approximately 80 students at Winnebago Lutheran Academy, Fond du Lac, Wis., participated in TOM this year. Over half of the senior class participated in TOM at Kettle Moraine Lutheran, Jackson, Wis.

Help with foreign languages

A student considering the preaching ministry must have foreign language competence. NWC generally requires entering students to have three years of Latin and two years of German. All area Lutheran high schools offer this language preparation, and many have moved Latin I to sophomore year in order to identify and personally encourage freshman who are potential candidates.

One innovative tool which can lower the cost of high-quality language instruction is distance learning. Next year Arizona Lutheran Academy in Phoenix, Fox Valley Lutheran in Appleton, Wis., and Huron Valley Lutheran High School in Westland, Mich., will be connected via videotapes and two-way audio communication to Michigan Lutheran Seminary in Saginaw for Dr. Glen Thompson's Latin course.

The challenges of foreign language study can be intimidating. Hoping to allay those fears, Winnebago



the way to the ministry

by Laurie Biedenbender

Lutheran Academy offers a foreign language experience to area grade schools. German students teach grade school children German songs, colors, numbers, and letters.

Positive peer pressure

The journey to the ministry—foreign languages and all—can be easier with positive peer pressure. Clubs for future pastors and teachers, such as the Cavaliers at Nebraska Lutheran High School and the Church Workers at Manitowoc Lutheran High School, offer supportive friendships.

Friendships with students already attending NWC and DMLC may be even more helpful. Accordingly, next year, Arizona Lutheran Academy students plan to teleconference with ALA alumni enrolled at DMLC and NWC.

Role models

Faculty role models can also encourage students. “Role modeling is our greatest recruitment tool, right underneath the guidance of the Holy Spirit,” said Merlyn Kruse, principal at St. Croix Lutheran High School in St. Paul, Minn. “Kids need to see people who are happy and joyful about their ministry.”

Jeff Davis, principal at Northland Lutheran High School in Wausau, Wis., also emphasized role modeling, highlighting “that bond we have between teachers and students at Northland.”

Recruitment strategies

That bond, which joins not only faculty and students, but also parents, pastors, and congregations, was the focus of the recruitment workshop at Minnesota Valley Lutheran in New Ulm last August. MVL faculty members were joined by pastors, teachers, and lay people to identify and overcome obstacles to recruitment. Each congregation devised a plan which was printed and shared with the association.

Begun by Jerome Birkholz and Kurt Troge at MVL, this cooperative recruitment strategy will also be implemented this summer at Michigan Lutheran High School in St. Joseph. College recruitment officers—NWC’s Philip Hirsch and DMLC’s John Sebald—will address the assembly.

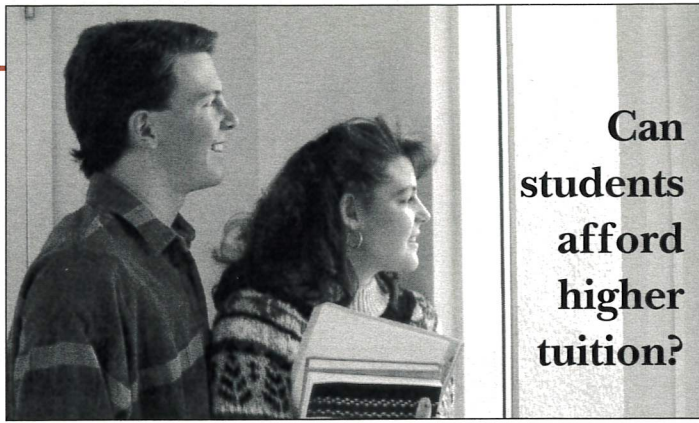
A cooperative approach to recruitment for the ministry brings area Lutheran high schools into partnership with the synodical schools. The area schools are eager and fully prepared. “The area Lutheran high school has a role and it always did,” said Merlyn Kruse. “We want to do what we can as a strong and important part of the synod’s worker training system.”

The road can be difficult. But area Lutheran high schools have widened the shoulders, filled the potholes, and leveled the hills. The destination is easier to reach.



Laurie Biedenbender is a member of Epiphany, Racine, Wisconsin.

MRS. KEVIN SCHEIBEL



Can
students
afford
higher
tuition?

Financing our future ministers

by Robert Krueger

Should the synod be spending so much money to educate our future church workers? If we increase tuition so that students pay more of the cost, we could have more money available for other areas of the synod's work—especially mission work. There are special considerations, however.

College costs and subsidies

Each student at WELS ministerial education schools receives substantial financial aid in the form of synod subsidy. For 1991-92 this subsidy on the college level was \$2,982,000, or about \$4020 per student. For our colleges—Dr. Martin Luther College and Northwestern College—costs per student are considerably less than at other private colleges, about \$7000 per year as compared to \$15,000 or more. On the other hand, \$7000 is comparable to costs for many state universities, which are supported partly by taxes.

Thus the members of the synod are supplying the subsidy for our schools which public colleges receive from the state. We see the subsidy as an investment in providing pastors and teachers for future generations. Like the public colleges, our schools are becoming increasingly costly to operate. Like governmental agencies, we face the question of how much subsidy to provide to our schools.

Financial aid for college students

The government bases financial aid eligibility for college students on ability to pay. The formula, used by all colleges and universities, is determined by Congress and defined by federal regulations. It uses terms like "family contribution" and "calculated need" to ration out financial aid.

Government programs include grants, loans, and jobs for students. Our colleges add to these with grants and scholarships. Government and synod grants, while substantial, are not enough to cover

most students' needs. The only remaining sources are loans and income from jobs. Most students who work full-time in the summer and part-time during the school year still need to borrow money.

Government programs, especially grants, are being reduced and restricted because of budget deficits. Between 1980 and 1992 federal appropriations for post-secondary education declined by 23 percent. The future of government sources of financial aid will always be uncertain.

Presently, loans are the only area of increased eligibility for government funds. The government has raised borrowing limits and made more types of loans available. However, we must ask whether it is advisable to send ministers into the work of the church with large loans to repay.

Tough questions about college costs

A number of questions need to be answered. Will increasing tuition and reducing synod subsidy reduce our college enrollments? Will we be able to find sources to make up the difference? What if government funding programs continue to decrease? What about students who are not eligible for financial aid—how will they pay the costs at our synod schools? How will they repay loans?

Other questions can be raised. Should all students be subsidized equally? Should those who can pay more be charged more, while those less able to pay receive financial aid?

The best answer is to keep costs as low as possible for all students. Our synod schools are unique. Their focus is on the opportunity for ministry. We can't make that opportunity so expensive that it becomes a barrier to service to God and the church.

*Robert Krueger is financial aid officer at
Dr. Martin Luther College, New Ulm, Minnesota.*

Evangelical Lutheran Synod celebrates its 75th anniversary

The Evangelical Lutheran Synod (ELS) celebrated its 75th anniversary in June. For all 75 years the WELS has been in fellowship with the ELS.

The background of the ELS is Norwegian. Their conventions heard essays in Norwegian until 1938. They published a monthly church paper in Norwegian until 1953. The official name of the church body was "The Norwegian Synod of the American Lutheran Church" until 1958.

The Norwegian Lutheran Synod in America was organized in 1853 as a confessional church body. In 1917

it had about 390 pastors and 1000 congregations.

In 1918, however, the Norwegian Synod merged with other more doctrinally liberal Lutheran synods. The ELS was founded by a remnant who refused to join in the merger.

On June 14, 1918, 13 pastors and a few lay delegates and visitors met at Lime Creek, Iowa, to establish the ELS. Because a wartime regulation in Iowa outlawed public meetings conducted in any language other than English, the delegates had to travel a mile north across the Minnesota border to conduct their business in Norwegian. Fittingly, the

Lime Creek church was the site of the 75th anniversary service.

In the past 75 years, the ELS has increasingly become a church home for people of many ethnic backgrounds. There are 127 congregations and about 21,000 baptized members in 18 states. The highest concentration is in Minnesota, Wisconsin, and Iowa. Ten of the 153 ELS pastors serve in Peru, Chile, Czechoslovakia, Ukraine, and Australia. The synod is also pursuing home mission outreach; between 1983 and 1991, it began 13 new home missions, mostly outside the Midwest.

The ELS operates Bethany Lutheran

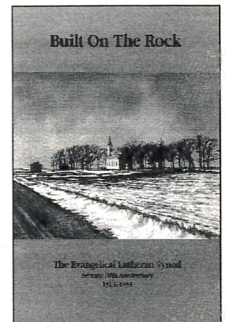
College, a junior college in Mankato, Minn. Bethany Lutheran Seminary, with 17 students, is on the same campus.

Fellowship between WELS and ELS means that members may take communion in congregations of either synod, and calls into the ministry and membership transfers are freely given between the two synods. Statistics indicate that over 20 ELS pastors were educated in the WELS.

Officials from the WELS and ELS meet every two years for the Evangelical Lutheran Confessional Forum, and every January the ELS Doctrine Committee meets with the WELS Commission on Inter-Church Relations to ensure unity in doctrine.

A history of the ELS, *Built on the Rock*, has been written for the 75th anniversary. It is available from the Lutheran Synod Book Company, 734 Marsh St, Mankato MN 56001.

—Thomas Nass



Built on the Rock was written for the ELS anniversary.



The fine arts center at Bethany, the ELS college in Mankato, Minnesota.



ELS missionaries James Krikava, Steven Sparley, and Matthew Lutman with President George Orvick. The ELS has missions in five countries.

Mueller is director of Christian Volunteer Corps

WELS Kingdom Workers has named Dale Mueller as director of its Christian Volunteer Corps.

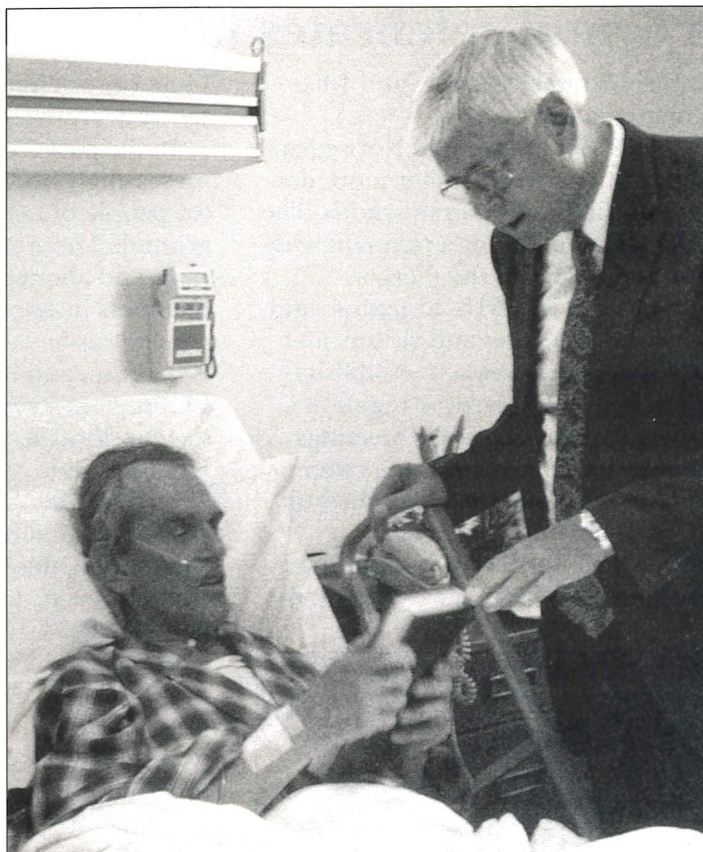
Mueller said his first responsibility in the full-time position is to assemble the talent bank of volunteers.



Dale Mueller

Mueller's future responsibilities will include coordinating Builders for Christ and recommending volunteers for mission work.

Mueller, formerly a salesman, is a member of Peace, Hartford, Wis., where his wife Sue taught. They have two daughters, Sarah, 14, and Emily, 12.



Pastor Kurt Eggert, project director for the new hymnal, was scheduled to present President Carl Mischke with the first copy of *Christian Worship: A Lutheran Hymnal* at the synod convention in August. Instead, because of Eggert's declining health, Mischke presented the first copy to Eggert on June 17. Eggert died June 22.

College students hold campus rally

This spring, students from 47 colleges and universities gathered for the National Campus Rally at University Lutheran Chapel in Oshkosh, Wis. Students formed new relationships, reunited with high school friends, and strengthened friendships with current classmates.

"The rally was spiritually uplift-

ing," said Peter Becker of Michigan Technological University. "I saw others in the same situation and realized I was not the only person at a secular college fighting to keep afloat in my spiritual life."

Attending workshops, students learned how Christians work in the fields of science, mass media, medi-

cine, public education, counseling, business, and politics.

Other topics included problems of the college student isolated by distance from WELS churches, mass mailing outreach, dating non-Lutherans, the travel-canvass-witness program, sharing the gospel through drama, reaching out to international students, and discussing religion with others.

More than 700 pastors and congregations act as contacts for WELS students on college campuses.

Thirty pastors serve part-time campus ministries in addition to their parishes, and five serve full-time campus ministries in St. Paul, Minn.; Madison, Oshkosh, and Milwaukee, Wis.

Next year's rally will be held at University of Wisconsin—Eau Claire.

—Rebecca Aeverbeck



Dr. Martin Luther College holds symposium on Christian Scripture

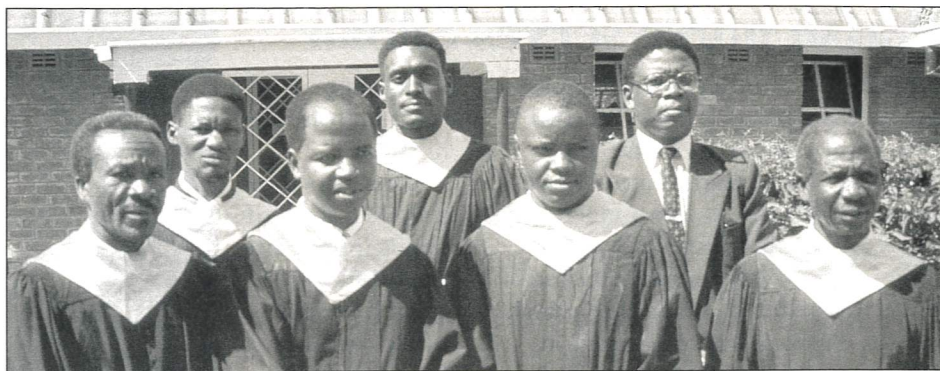
The uniqueness of Christian Scripture was the topic of a symposium hosted by Dr. Martin Luther College on April 15-17. Approximately 90 people attended the symposium in New Ulm, Minn. They represented areas of the WELS from the east coast to the west and were joined by DMLC students. A grant from Aid Association for Lutherans made the symposium possible.

Presentations focused on the qualities and characteristics that set apart the Christian Scriptures from the writings of other world religions. Participants examined the literature of Islam, Buddhism, and Hinduism, and compared their natures and teachings with the Bible. The concluding sessions moved from theory to practice, from theology to ministry, investigating the proper use of Scripture in preaching, teaching, and family devotions.

A performance by the college choir of Johann Sebastian Bach's monumental "The Passion History According to St. John" was held in conjunction with the symposium. An audience of 700 was enriched through this presentation, which was last undertaken by the college more than twenty years ago.

The essays presented are available as resources for personal study. Interested individuals may contact Prof. Theodore Hartwig at DMLC, 1884 College Heights, New Ulm MN 56073-3300.

—Lawrence O. Olson



The Lutheran Seminary in Chelston, Zambia, graduated five students on May 18. From left to right are Kabwe Lwanga, Bismark Kaliobwe, Royd Mumba, Milton Mpofu, Joseph Mwanamulela, Samuel Kawaliza, and Jofael Zulu. Kawaliza had graduated previously and was assigned a permanent call to serve the Lutheran Bible Institute congregation in Chelston. The other five were assigned to a one-year vicarship after which they will become candidates for ordination and permanent assignment.

Kingdom Workers organizes volunteer corps

WELS Kingdom Workers has announced the organizing of the Christian Volunteer Corps (CVC) to provide opportunities in three areas for people to share their talents and skills with others in the WELS.

The first division provides lay volunteers for missions. Volunteers have served missions in Japan, Taiwan, Brazil, Bulgaria, Russia, Africa, and East Fork, Arizona.

Volunteers perform a variety of duties. They do mission work in the field, house-sit for missionaries on furlough, or work as janitors, office helpers, and drivers. They may also provide security for mission compounds and do general repairs. Volunteers work with the missionaries to help spread the word.

The second division of the CVC is a central talent bank available to all churches and agencies of the WELS. Doctors, lawyers, accountants, maintenance people, secretaries, tradesmen, as well as many others, may offer their skills and services.

The third division is the Builders for Christ (BFC) program. Builders for Christ, which has been a program of the Board for Home

Missions, has constructed seven buildings in the past two years. Kingdom Workers will take over responsibility for BFC in January.

WELS Kingdom Workers supports the mission work of the Wisconsin Synod by informing WELS members of opportunities for mission work, facilitating volunteer efforts in mission fields, and providing financial support for special mission projects.

For more information on CVC, contact WELS Kingdom Workers, 2401 N Mayfair Rd, Suite 204, Wauwatosa WI 53226; 414/771-6848; toll free, 1-800-466-9357; FAX, 414/771-6130.

WELS Connection videotapes

August topics

- The case for adoption
- OWLS phone canvas

September topics

- WELS Convention coverage

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

Parish nurse serves Siloah

It was just another brochure passing across a pastor's desk. But this flier from Concordia University, Mequon, Wis., caught Pastor Rolfe Westendorf's eye. It announced a one-week study course and a year-long internship for qualified candidates interested in becoming parish nurses. Perhaps his congregation, Siloah, could benefit from such a ministry,

Jean Bell-Calvin, a registered nurse with a master's degree in community health from the University of Wisconsin—Milwaukee and a member of Siloah, enrolled in the program.

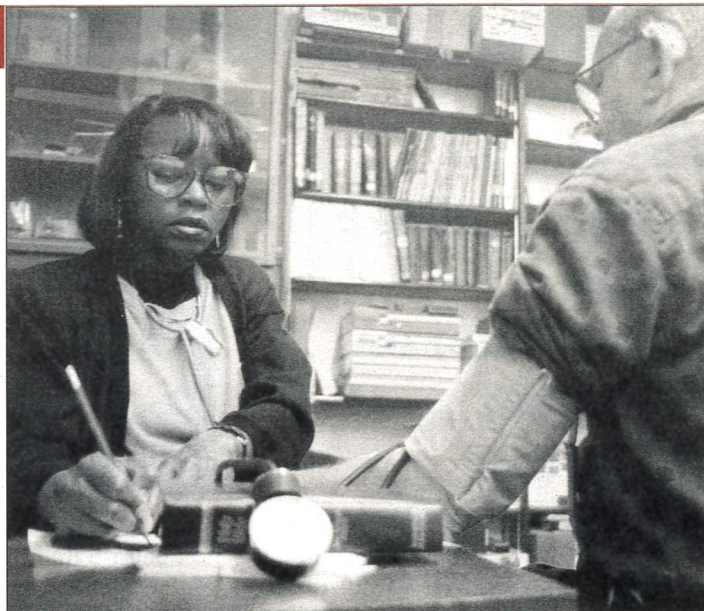
She began volunteering at Siloah, an inner-city church in Milwaukee, in January 1992 and served 170 people, a total of almost 85 contact hours, in the first year. Most were senior citizens or children from the parish school, where she provides vision screening and health awareness programs. Students, parents, and adults discuss various health issues with her. She refers people to physicians for further evaluation and makes rehabilitative visits after

a member returns from the hospital.

"Every once in a while a student needs immediate attention. It's great having a nurse on hand for emergencies," said school principal Timothy McNeill. "Also, one or two stu-

dents a year experience a change in hearing or a loss of vision. It's great to be able to refer such students immediately to the nurse for further evaluation."

Bell-Calvin said, "People have been very supportive of both the school and the congregation program. We could have a person serve just the school full-time." She sees a team of volunteers—medical doctor, nurses, and those with some health care background—in the program's future. "It is a team effort," she concluded. "One person can't do it all."



Parish nurse Jean Bell-Calvin assists a Siloah member.

She also noted that the congregation needs to be clear on the parish nurse's role. The focus is on health resources, education, counseling, and coordination—not on medical care or cure.

Jean Bell-Calvin manages a clinic at the Silver Spring Neighborhood Center in Milwaukee and is a member of the National Black Nurses Association, the Milwaukee District Nurses Association, and the Southeast Wisconsin Parish Nurses Association.

—Robert A. Sievert

Catechism in Cambodian and Hmong

The Wisconsin Synod received a \$5,000 grant from the Lutheran Brotherhood Foundation for the parallel translation of Luther's Small Catechism into the Cambodian and Hmong languages. The work will be done at Emanuel, St. Paul, Minn., the synod's pilot congregation for ministry to Southeast Asians.

The translation, editing, and proofreading of the catechism is being done by volunteers. The grant will be used to purchase the computer equipment needed to prepare the translation for publication.

With this new translation, the synod hopes to increase its outreach of the gospel message to the rapidly

growing population of Southeast Asian immigrants. It is estimated there are 37,000 Southeast Asians in the Twin Cities area alone.

Since this is the first published translation of the catechism in Hmong and Cambodian, it is expected to be widely used throughout the United States and abroad. According to Pastor Frederick Kogler, senior minister of Emanuel, by sponsoring this translation, the foundation is making "available to all Lutherans one of the basic confessional tools used to educate, train, and bring up in the faith a people who have come to call America their home."

Obituary

Edgar W. Pieper 1915-1993

Edgar W. Pieper died Mar. 17, 1993, in LaCrosse, Wisconsin. He was born Aug. 6, 1915, in Hustisford, Wis.

He was a Navy veteran of World War II and taught in public high schools and colleges before becoming a teacher and coach at Northwestern Preparatory School and College, where he served from 1960 to 1981.

He is survived by his wife, Evelyn; daughter Carol (Dennis) Starr; sons John (Peggy) and David (Kimberly); and five grandchildren.

WELS capsule news

- *Nurture*, a newsletter produced by the Commission on Parish Schools, is available to Christian early childhood educators. Contact Commission on Parish Schools, 2929 N Mayfair Rd, Milwaukee WI 53222-4398 to receive the free, four-page, quarterly newsletter.

- On May 17, the Commission for Communication and Financial Support celebrated the anniversaries of **Pastors Daniel Malchow, John Graf, and Paul Soukup**. Malchow, the commission administrator, celebrated 40 years in the ministry, while Graf and Soukup, gift planning counselors, celebrated 25 years.

- The National Council of **Lutheran Pioneers** elected Harold Frye as chairman; James Mead, vice-chairman; and Merl Meitner, secretary. Also appointed were Pastor Daniel Nitz, national chaplain; Pastor Doug Semenske, development director; Pastor Roger Knepprath, pastoral advisor; Pastor Dennis Strong, pastoral advisor; Tim Hart, treasurer; and Dale Beutin, vice-commander.

- Northwestern Publishing House introduced a new concept in communication for the Wisconsin Synod. **WELSNET, an electronic bulletin board**, allows information to be accessed at a touch. A computer and a modem are all the equipment necessary to become a member of *WELSNET*. For more information call Lori at 414/475-6600, ext. 119.

- *Evangelism Handbook for Young Christians* is now available through Northwestern Publishing House for \$14.95. Compiled by evangelism commission member Carl Hochmuth, it is particularly useful in the Lutheran elementary

school, Sunday school, and home.

- The world mission board has developed opportunities for training Christian professionals residing overseas. A gift of \$100,000 will seed the **Voluntary Lay Mission Worker Fund**. "We are entering a new arena of volunteer mission workers," said world mission administrator, Duane Tomhave, "supported by WELS Kingdom Workers and others. They will, however, be sent and financially assisted as needed by the world mission board mostly with nonbudgetary funds. We already have lay workers in Taiwan, Laos, Zambia, Mexico, and Apacheland."

- The **Great Plains Lutheran High School Association, of Watertown, S. Dak.**, reports a membership of 18 congregations with a combined communicant base of 3,405 and 115 individual members. The goal of this association is to establish a regional Lutheran high school in Watertown, S. Dak., including cottage residences for housing students. Vern Caulk, president of the board for the last three years, recently accepted a call to Minnesota Valley Lutheran High School of New Ulm, Minn., to serve as the high school's association coordinator.

- **Wisconsin Lutheran Seminary** received a \$3,240 grant from Aid Association for Lutherans. The grant was used for a financial management workshop presented in May for 36 senior students. A graduation event for seniors, spouses, and others from the seminary community also was supported by the grant.

- At the **OWLS (Organization of WELS Lutheran Seniors) convention**, held in St. Cloud, Minn., in July, Clarence Saatkamp, chairman of the Gospel Outreach

Committee, reported the annual results of the telephone home mission outreach program supported by the OWLS. Four churches were involved in the program: Peace, Lakeland, Fla.; Abiding Word, Coraopolis, Penn.; Christ the Lord, Port St. Lucie, Fla.; and Chula Vista, Calif. For these four mission churches 15,397 calls were made, 10,396 households contacted, and 615 prospects found.

- **The Lutheran Home, Belle Plaine, Minn.**, is celebrating 95 years of Christian service this year. It began when Mrs. Sophia Boessling gave a gift of \$4,500 and bequeathed her farm for a Lutheran home for the elderly and orphans. The home was dedicated on November 6, 1898. Two days later Sophia died, having seen her dream become a reality. Besides the Belle Plaine home, there are now eight Lutheran homes scattered throughout Minnesota and Wisconsin. Chief executive officer of The Lutheran Home is Pastor Robert W. Schlicht.

- An honorary doctorate was conferred on **President Carl H. Mischke** at the graduation service of Wisconsin Lutheran College. The citation read, "In his years of administrative service to the Wisconsin Synod, Pastor Mischke has distinguished himself for his mature judgment and his quiet but firm leadership." President Mischke was unable to attend the graduation and the honorary doctorate was conferred in a separate ceremony. At the same service, the late **Marvin M. Schwan** received an honorary doctorate, awarded in memoriam. "His philanthropy made possible," his citation read, "many forms of ministry" for the Wisconsin Synod, for Wisconsin Lutheran College, and for the church at large.

Historic church to be restored to original look

Immanuel Evangelical Lutheran Church of Hubbleton, Wis., is the only church that ever existed in this rural town in southeast Wisconsin. Plans are under way to restore the church to its original charm, a task that will take plenty of faith, patience, and hard work for the 63 member congregation.

By 1997, when the structure turns 100 years old, members will see the building as it originally looked—from the interior paint to the steeple. Immanuel is reminiscent of

a small chapel from days gone by. Little has been done to alter the structure since its first days as a place of worship for German and Swedish immigrants.

Sitting in one of the church's 14 oak pews, the same pews installed in 1897, Frank Olson, congregation president, said the congregation began to restore those few features which have been changed over the years. "Some things were never changed," he said, including the church's still standing, still in use,

outhouse.

The church's altar, an intricate masterpiece resembling a towering castle, has also been untouched over the years.

The congregation was founded by 13 Lutherans in 1897 who constructed the 40 feet by 26 feet church on a quarter acre of land purchased for \$59.

Pastor Franklin Gronemeyer has served Immanuel, Hubbleton, together with St. Mark, Richwood, since 1990.

Pacific Northwest District

- February 28 was a day of rejoicing for **Messiah, Lasey, Wash.**, when their newly-built parsonage was dedicated. After the service, Pastor Joel Nitz and his wife Kathy entertained guests in their new home.

- On June 5, eleven seniors graduated from **Evergreen Lutheran High School, Kent, Wash.**

- **Grace Lutheran Church, Seattle**, celebrates 50 years of God's grace to their congregation on August 8. Grace is served by Pastor Dennis Bratz.

—David H. Birsching

Minnesota District

- **Zion, Hutchinson**, dedicated a new organ on April 25. Marion, Rick, and Verna Polchow were the organists. Pastors Steven Olson and Richard Winters conducted the service.

- St. John, Redwood Falls, observed the 25th anniversary of teacher **Gordon Vetter** on April 25. Vetter, the school principal, also serves as the Minnesota district

coordinator for parish schools and on the council for Minnesota private schools.

- On January 31 the members of **St. John, Caledonia**, dedicated the addition to their Christian elementary school. The addition includes a gymnasium, stage, locker facilities, lunchroom, kitchen, three classrooms, library/audio visual room, and faculty room. St. John school had an enrollment of 120 students this past year. Jonathan Hahm is the principal. The 925-member congregation's pastors are Marvin Doelger and William Runke.

—Bradley J. Pearson

South Atlantic District

- A year ago Hurricane Andrew roared through South Florida and Louisiana. Most Americans have forgotten about the storm by now, but not the members of **Cutler Ridge, Miami**. Repairs to their church and education building proceeded at a snail's pace, but were finally completed last month. A joyous service of "Reformation Rededication" will be held on October 31.

Damaged businesses in the south Miami area compelled a

number of members to move elsewhere for employment. Pastor Steve Lockman reports, however, that recent adult confirmations have helped replace some of those membership losses.

- WELS Home Missions and World Missions make good partners. A family worshipping at **Cordero de Dios, Miami**, graciously offered the use of their home in the **Dominican Republic** to a WELS exploration team. The home served as a base of operations for two week-long visits to that country by men representing the Executive Committee for Latin American Missions. One result of their work: A call was extended to send a full-time mission explorer to bring the gospel to this island nation of seven million inhabitants. Meanwhile, the members of that family, along with several other Dominicans in the Miami area, continue to receive instruction in the saving word from Missionary Ralph Martens, pastor of Cordero de Dios.

- In March, Bethany, North Fort Myers, Fla., hosted a special celebration to mark the 50th anniversary in the ministry of **Pastor em. Karl Molkentin**.

—Paul E. Zell

Book notes

Joy in the Journey by Arnold G. Kuntz. Concordia Publishing House. 128 pages, softcover, \$7.95.

This collection of 81 devotions is intended for older adults. "There are advantages to senior status," writes Kuntz, former parish pastor and church executive who qualifies for senior status himself. "One of them is a quiet understanding, born of personal experience, that the goals of life, even eternal life, are achieved at a walk."

But readers of every age will find comfort and encouragement in these thoughtful devotions. Feelings of worthlessness, for instance, are not limited to seniors. Of those feelings Kuntz says, "Here is some good news for all of us who think we don't amount to much in this world. God thinks you are somebody."

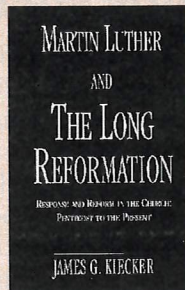
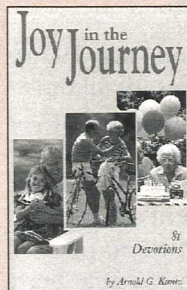
Or for the young, old, or somewhere in between who are overcome by "the problems and the troubles and the terrors of life," the author writes, "Jesus knows. He's been there. He doesn't promise to make it any easier. He does promise to make it possible."

Included with each devotion is a brief prayer and a practical application. After a selection entitled "Happy, happy" comes the suggestion: "Try this: Once each hour think of Jesus. Smile. Then be prepared to give a reason for the joy that is in you." That's good advice for Christians of any age.

—Dorothy J. Sonntag

Martin Luther and the Long Reformation by James G. Kiecker. Northwestern Publishing House, 241 pages, softcover, \$10.95 plus \$4.25 for postage and handling, stock no. 15N0540.

Dr. James G. Kiecker, associate



professor of history at Wisconsin Lutheran College, Milwaukee, turned out a scholarly and readable history of reform movements in the Christian church, beginning with its appropriation by Rome and ending 16 centuries later with the battle against secularism.

History is dry, dreary, boring? Don't confuse this history with your old high school history book. This is Kiecker: droll, lively, master of the apt quotation (in plain, ordinary English), always in control of his subject.

The author views history in terms of challenge and response. Reformer Luther, for example, was challenged by Roman Catholicism and its papal leadership. His response was the Lutheran Reformation. Kiecker, with an eye for the continuity and pattern of history, follows the process through the intervening years with challenges of pietism, rationalism, and secularism, to name a few.

His assumptions, however, do not undermine the facts. The book's subtitle is "Response and Reform in the Church: Pentecost to the Present," packing a lot of history in 241 pages.

—James P. Schaefer

These books may be ordered from NPH by calling 1-800-662-6022 and in the Milwaukee area call 475-6600, weekdays from 9:00 a.m. to 4:00 p.m.

Family of 20 seeks to adopt more

Cyndi and Peter Sampe, members of St. Paul, Fort Atkinson, Wis., moved to Mineral Wells, W. Va., in an effort to adopt five children from that state.

West Virginia state officials say the five youngsters—four girls and a boy, part of a family of 18—suffered from abuse and neglect. The four girls are in one foster home and the boy in another. The Sampes have worked for a year to adopt the West Virginia children.

The Sampes' efforts to adopt them in Wisconsin were blocked by Wisconsin social services officials who said they had too many children to be able to provide for five more.

The couple have 22 children, 18 of them adopted. Two are foster children and two are biological children. The couple moved to West Virginia to circumvent Wisconsin's action. Once children are legally members of a family, they may move anywhere with their parents, so the Sampes could return to Wisconsin.

Despite the distance from where they live, Peter Sampe said he intends to keep his mechanical engineering job in Janesville, Wis., until he could find a job closer to his family's new home. Finding a job in West Virginia, it appears, is a requisite for the adoption of the five youngsters. Currently he sees his family on weekends.

Trouble, however, has arisen. The girls' foster parents have petitioned a court for permanent custody of the four, and the boy's foster parents plan to do the same. In West Virginia foster parents have priority unless the state can prove that the children would be better off elsewhere. "We may be here in West Virginia for nothing," lamented Cyndi Sampe.

Church attendance holds steady

"One of the most remarkable findings in religious behavior in this country," reports *Emerging Trends*, "has been that church attendance fluctuates very little from year to year." Any deviation, the newsletter reports, "is so slight that it is within the margin of error inherent in all surveys."

Last year 40 percent of the US population said they attended church or synagogue during the previous week. That number closely matches the average results for most years since 1939 when the question was first asked. The only deviation

was in the late 1950s and early 1960s, when attendance figures hit all time highs of 46 percent to 49 percent.

According to last year's survey, 34 percent attend at least weekly, and an additional 14 percent say they go almost every week. Fourteen percent say it is a monthly event at best, while 27 percent say they seldom go to church, the latter being the Christmas and Easter attenders.

At a typical service there are likely to be more women than men in attendance. Older parishioners outnumber the young, because there is a tendency for people to go to

church more frequently as they grow older. The less affluent members of our society are slightly more likely than those who have higher incomes to go to church.

Church attendance is lowest in the West where only about 32 percent go during a typical week. Rural residents (48 percent) are more likely to report attendance last week than are urbanites (34 percent) or suburbanites (39 percent).

Non-whites (46 percent) more often than whites (40 percent) report attending church in a typical week.

Religion and your health

According to an Associated Press news item, religion may be good for your health. Two new studies add to evidence that religious belief and practice contribute to physical vigor.

Research found that religious groups which emphasize special dietary and non-smoking rules had such a connection. It has now turned up in large mainline denominations which have no such rules.

The latest research, conducted at Purdue University by medical sociologist Kenneth F. Ferraro, was published in the *Journal for the Scientific Study of Religion*.

His main conclusion: Those who practice their faith regularly are healthier than those who don't.

After eliminating health-influencing factors—age, income, and education—he said, "we found that religion was having a surprisingly strong effect. It proved to be nearly as significant as age and social class."

The respondents were asked how often they prayed, whether they consider themselves strong in faith, how often they attend synagogue or church, and whether they read religious literature. The subjects' comparative levels of health were

gauged by the responses.

It was found that twice as many "non-practicing" as "practicing" reported health problems. Ferraro says the main religious factor affecting health was found to be participation, but religious affiliation was also significant. People affiliated with mainline denominations—Episcopalians, Presbyterians, Methodists, Lutherans, and Roman Catholics—have better health.

People reporting special religious affiliations, such as Jehovah's Witnesses, Mormons, and Christian Scientists, report poorer health levels.

Landlords can refuse to rent to unrelated renters

In a decision out of step with most of the nation, the State Supreme Court of Wisconsin ruled that a Sun Prairie couple did not violate Dane County's equal housing ordinance when they refused to rent to unrelated individuals.

According to *Milwaukee Sentinel*, the court called the ordinance's goal requiring landlords to rent to unmarried couples "inconsistent with the public policy of this state to promote the stability of marriage

and family."

In what the *Sentinel* called a "blistering dissent," Chief Justice Nathan S. Heffernan accused the court majority of "moralizing from the bench."

The court ruled, four to three, that Dwight and Patricia Norman legally refused to allow two groups of women to rent apartments in 1989.

The Dane County ordinance forbids discrimination according to "marital status." No violation was

involved, the court ruled. "Living together is 'conduct'—not 'status,'" the court said in a decision written by Justice Donald Steinmetz.

It is generally conceded that the decision of the State Supreme Court will be appealed. If it is reviewed by superior courts, it could become a landmark case.

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

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

**DISTRIBUTION OF
SYNOD CONVENTION PROCEEDINGS**

Every congregation will receive five copies of the 1993 Synod Convention Proceedings plus one copy for every active pastor and male teacher. The seminary, colleges, prep schools, and area high schools will receive copies for all male workers.

Additional copies may be ordered from the synod office for \$3.00. Checks should be made payable to Wisconsin Evangelical Lutheran Synod and sent to WELS President's Office, Attn: Estelle Vaichinger, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

Orders must be received by August 31, 1993.

SOCIAL STUDIES WORKSHOP

The Lakeshore Principals Conference K-12 Curriculum Committee will present a social studies workshop on August 19, 8:30 a.m.- 2:00 p.m. at Manitowoc Lutheran High School. Workshop fee: \$10. For information, contact Linda Quint, 414/754-4686.

EARLY CHILDHOOD EDUCATORS' WORKSHOP

On August 21, David's Star, Jackson, Wis., will host a workshop for Christian early childhood educators. Topics include teaching across the curriculum, developing Bible story projects, teaching with songs, stories, nature, and more. For more information contact Dan Whitney, 414/354-9713.

**CONFERENCE ON
DOCTRINES OF CHURCH AND MINISTRY**

A conference on church and ministry, open to all pastors, teachers, and lay people, will be held August 26, 8:30 a.m.-noon, at Our Redeemer Lutheran Church, 10025 W. North Ave., Wauwatosa, Wis. Speakers: Prof. John Brug, Wisconsin Lutheran Seminary, and Prof. Kurt Marquart, Concordia Theological Seminary. Registration fee: \$5.00. For information contact Curtis Peterson, 414/481-5710.

DISTANCE EDUCATION SEMINAR

A seminar for WELS educators interested in distance education will be held December 10-11 at Wisconsin Lutheran College, Milwaukee. The seminar will provide training in educational communication techniques for television and will offer practice in lesson preparation and presentation via television.

Registration fee is \$50 and seating is limited to 50. The seminar is sponsored by the BWT/CPS Joint Committee on Telecommunications/Technology in Education. For information contact Kris Ellenberger, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/256-3276; FAX 414/256-3899.

NEW PHONE NUMBER FOR WELS

The WELS administration building has a new telephone number: 414/256-3888. Voice mail permits the caller to leave a message. To bypass the switchboard, callers may dial 256-3 plus the extension number of the person they are calling.

WELS VIDEO/FILM RENTAL

PAINFUL RELATIONS

1993 30 min. 1/2" VHS color CA
This video reveals the pressures that might cause a caring parent to abuse a child. It leaves the audience wondering: "Could that happen to me?" The presenter should be well prepared to discuss the delicate issues this story raises. **Rental \$5.00.**

COMMUNICATING WITH PARENTS

1993 30 min. 1/2" VHS color JSCA
A good discussion starter for teen or parent groups, but scriptural aspects of parent-teen relationships are untouched. The presenter should be ready to apply God's word in the discussion that follows the showing. **Rental \$5.00.**

Send your order for renting the videos to WELS VIDEO/FILM RENTAL SERVICE, Northwestern Publishing House, 1250 N 113th St, Milwaukee WI 53226-3284. Phone 1-800-662-6093, press 7 (Milwaukee area phone 475-6600, ext.127).

CHANGE IN PLACE OF WORSHIP

PETOSKEY, MICHIGAN—Beautiful Savior. Worship in August at Holiday Inn, 9 a.m. For information call 616/348-2633.

CHANGE IN TIME OF SERVICE

HOUGHTON, MICHIGAN—Peace. Worship at 9 a.m. June-August 1993. Mill Rd. at Woodmar Dr.; 906/482-1602.

GREENVILLE, SOUTH CAROLINA—Abiding Peace. Worship, 9 a.m. Sunday School and Bible study 10:15. 2090 Woodruff Rd.; 803/288-4867.

ANNIVERSARIES

SOUTH WINDSOR, CONNECTICUT—Messiah (25). August 15, 4 p.m. Contact Bryan Gran, 203/529-3878.

ANN ARBOR, MICHIGAN—Salem (160). Sept. 26, 10 a.m. and 2:30 p.m. Pot luck at noon.

MILWAUKEE, WISCONSIN—Gethsemane (100). Confirmation reunion Sundays: Oct. 17 (1940-1960), Jan. 9 (1963-1993), Mar. 13 (1893-1939). Services at 10:30 a.m. For more information call Steve Kuklinski, 414/643-9390 or Wm. Bartholomew, 414/645-2899.

MILWAUKEE, WISCONSIN—North Trinity (100). Aug. 22, Christian Education Sunday, 8 and 10 a.m. Picnic and open house at school following.

NAMES WANTED

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

SPRINGFIELD, BRANSON, MARSHFIELD, MISSOURI—Contact Pastor Edwin Lehmann, 4747 S Golden, Springfield MO 65810; 417/887-0886.

MANUSCRIPTS REQUESTED

Northwestern Lutheran welcomes unsolicited manuscripts. These must be typed and double-spaced. Please send one copy only. Manuscripts not accompanied by a self-addressed, stamped envelope cannot be returned. Although there are exceptions, feature articles should not be less than 500 words or more than 1000 words. Send manuscripts to Northwestern Lutheran, WELS, 2929 N Mayfair Rd, Milwaukee WI 53222-4398. (NL mail is delayed if it is sent to the publishing house.)

AUDIOVISUAL LENDING LIBRARY

PASTORS' INSTITUTE AUDIOCASSETTES

Each audiocassette contains five lectures.

Ministry (CAS 121)
1989 C Prof. Dobberstein CA
A New Testament study; Ministry according to Luther; A synodical conference issue; In a changing world; In the year 2000 and beyond

Jeremiah (CAS 122)
1989 C Prof. Nitz CA
His times; His struggles; The messianic covenant; God and the nations; Sin and grace

Enduring Phases In Lutheran Worship (CAS 124)
1990 C Prof. Tiefel
Evangelical; Liturgical; Congregational; Appreciative of the arts; Pastoral

Lutheran Preaching
In a Contemporary World (CAS 125)
1991 C Prof. Westendorf
Source; Purpose; Content; Setting; Delivery

NWC Service to the WELS—
Shaping Students for the Seminary (CAS 126)
1991 C
Forming the whole man: the liberal arts—Prof. Eickmann; Preparing a man of the word: the languages—Prof. Spaude; The NWC Library: Gateway to a wider world—Prof. Gosdeck; Awakening aesthetic awareness—Prof. Franzmann; Finding the pastor of tomorrow: the potential NWC student—Prof. Plitzuweit

With annual subscription or rental, order from AUDIOVISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 N 113th St, Milwaukee WI 53226-3284. Phone 1-800-662-6093, press 7 (Milwaukee area phone 475-6600, ext.127).

ADDRESSES

PASTORS:

- Agenten, Richard A., RR2 Box 186, Winona MN 55987
- Cordes, Nathan A., 8663 Simpson Ct, Mason OH 45040
- Gumm, Tim H., 5183 Pebble Creek Tr, Loves Park IL 61111
- Hoyer, Philip, 114 W Ripley St, Litchfield MN 55355
- Langebartels, James L., 1950 S Almont Ave, Inlay City MI 48444
- Liesener, Mark L., 2829 Overlook Cir, Bloomington MN 55431
- Lisk, Kevin, 1005 LaCrosse St, Onalaska WI 54650
- Neumann, Robert E., 1061 E Centerville Rd #2801, Garland TX 75041
- Rothe, David J., 5820 Daniels Pkwy, Ft. Meyers FL 33912
- Schultz, Thomas J., 2414 E 32nd St, Davenport IA 52807
- Stuebs, Ralph, 1211 Hollycrest Dr, Champaign IL 61821.
- Voss, Jonathan C., Box 317, 367 Church St, Remus MI 49340
- Wood, Harold A., 661 Mesa Dr, Monte Vista CO 81144
- Zak, Stuart A., 809 Martin Ave, Fond du Lac WI 54935
- Ziebell, William, 206 W Marshall St, Marshall MN 56258
- Zuberbier, Michael J., 5881 W Howard Rd, Gladwin MI 48624

TEACHERS:

- Kautz, Darrel, em., 554 W Washington Ave, Hartford WI 53027
- Neumann, Neil V., 105 N Maple St, Sturgis MI 49091
- Ring, David, 2702-2 Jason Ave, Schofield WI 54476

CHANGES IN MINISTRY

PASTORS:

- Begalka, Del, to St. John, Sparta, Wis.
- Crawford, Michael C., to Chaplain, Lutheran Home, Caledonia, Minn.
- Heitsch, Jeffrey T., from Peace, Isabel, S. Dak., to St. Paul, Calgary, Alberta, Canada
- Horn, Alan A., from Trinity, Temple, Tex., to St. John, Bear Valley/St. John, Mazeppa, Minn.
- Krause, Daniel E., from Living Word, Brooklyn, N.Y., to Grace, Durand, Mich.
- Meiselwitz, Robert H., from St. Paul, Stevensville, Mich., to St. Paul, Round Lake, Ill.
- Persons, Steven E., from St. Mark, Leesburg, Fla., to Carstairs, Red Deer, Alberta, Canada
- Putz, David M., to Winnebago Lutheran Academy, Fond du Lac, Wis.
- Sims, Snowden G., from Salem, Milwaukee, Wis., to Northwestern Preparatory School, Watertown, Wis.

TEACHERS:

- Cohoon, Bethel L., to Zion, Greenleaf, Wis.
- Hartman, Katherine M., from St. Peter, Milwaukee, Wis., to St. Marcus, Milwaukee, Wis.
- Hengst, Linda J., to Calvary, Dallas, Tex.
- Inniger, Tracey J., from St. Paul, St. James, Minn., to Mt. Olive, Appleton, Wis.
- Johnson, Daniel W., from Christ the Lord, Clearwater, Fla., to Shoreland LHS, Somers, Wis.
- Kind, Erik C., to Centennial, Milwaukee, Wis.
- Koepsell, Jeffrey G., from Faith, Tacoma, Wash., to Grace, Yakima, Wash.
- Kren, David, from Wisconsin Lutheran College, Milwaukee, Wis., to Wisconsin LHS, Milwaukee, Wis.
- Lange, Cynthia, to St. Luke, Vassar, Mich.
- Leitzke, Mark E., from Petra, Sauk Rapids, Minn., to St. Paul, St. James, Minn.
- Lotito, Katherine M., from Good Shepherd, Burton, Mich., to St. John, Wrightstown, Wis.
- Monroe, Scott D., from Memorial, Williamston, Mich., to Bethel, Menasha, Wis.
- Pfeifer, Gene R., from St. Paul, Menomonie, Wis., to Dr. Martin Luther College, New Ulm, Minn.
- Rodewald, Lee W., from St. John, Sparta, Wis., to St. Mark, Citrus Heights, Cal.
- Steiner, Mark A., to East Fork LHS, Whiteriver, Ariz.
- Thompson, Sheila M., from Trinity, El Paso, Tex., to St. John, Montello, Wis.
- Voth, Bonnie A., from Grace, Oshkosh, Wis., to St. John, Red Wing, Minn.
- Wilde, Michael A., from Buffalo, Cochrane, Wis., to Eastside, Madison, Wis.
- Witte, Dale A., from St. Paul, Tomah, Wis., to Winnebago Lutheran Academy, Fond du Lac, Wis.
- Wrobel, Steven L., from King of Kings, Garden Grove, Cal., to Good Shepherd, Burnsville, Minn.

Names and faces change; the word alone endures

“Now that you’re retiring, how about one last column,” the editor said, “a kind of farewell, a valedictory!”

When you come to the end of something you tend to think back to when it all began. I recall my entrance into the ministry in 1947, my first pastoral conference, how the other pastors seemed so much older.

I recall my first meeting of the Conference of Presidents in 1964; again I was the youngest one in the room by quite a few years. You hardly realize it’s happening, but one day you look up and you’re the oldest one. I fondly remember each of the 43 men with whom I’ve worked closely in this group.

I think of the Coordinating Council, the other group whose meetings I chair. There were 18 of us in the original meeting following the 1967 convention. I’m the last to go. It’s been a privilege to serve with some 50 men here.

And I’ve lost count of the faithful members of the various boards, commissions, and committees whose meetings I often attend as an advisory member, as well as the hard-working staff at our national office. Each one has made my life a bit richer.

Especially exciting were the 30 meetings of the synodical Assignment Committee. What a privilege to have been counted worthy to serve as a Spirit’s instrument in assigning the 1,398 seminary and the 4,015 DMLC graduates of those years to their first calls.

What’s the one truth that leaps out from all this? Names and faces change; the word alone endures.

The names and faces have changed greatly since 1947, since 1964, since 1979. But the word has not changed. Thanks to a gracious God we still regard the Bible as God’s inerrant word, errorless and incapable of error in all its parts, the only norm and standard for our faith and life.

Thanks to a gracious God we’re still clear on the mission of the church, not to try to reform the world apart from the regenerating power of the gospel, but rather to call sinners to repentance, to proclaim forgiveness through the cross of Christ, to encourage believers in their Christian life. Thanks to a gracious God we still recognize that the only means God has given his church to carry out that mission is his word as revealed in Holy Scripture.

Only by proclaiming law and gospel, sin and grace will people be converted and saved. And those who by the power of the Holy Spirit have accepted Christ as their personal Savior and the Lord of their life will bow to his will in all matters, and as new creatures in Christ make their impact on the society in which God has called them to serve.

Names and faces change. It’s ever been thus. It will continue to be so. The word alone endures. To keep its teaching pure, to spread its light from age to age—may that always be our chief endeavor!

Carl H. Mischke



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

What's so good about suffering?

by Paul E. Kelm

Society insists on painless living. From abortion on demand to Dr. Kevorkian's ultimate escape clause, painless living has been declared a fundamental right. From street drugs to social safety nets, this culture has prioritized deadening pain, ameliorating suffering. Pleasure is the measure of life's quality. Deferred gratification is out. "You can have it all and have it now. Pay later if you pay at all."

What's so good about suffering? Isn't it fair that we make the case for pain if we excoriate society for avoiding it?

There are some ugly associations to avoid on the flip side. Masochism, finding perverse pleasure in pain, is some serious sickness. Psychological masochism, self-hatred, is a denial of God's grace. Spiritual masochism, epitomized in monasticism, is a deceitful form of self-righteousness that Martin Luther rejected. Jesus' suffering earned our righteousness. Beware of religion that wants you to adopt Job as your patron saint.

Still, the Bible does tout the virtues of suffering.

Suffering's link to salvation

Paul links suffering to salvation in Romans 5: "Since we have been justified through faith . . . we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope." With heaven on the horizon, suffering is bearable. It keeps us focused on life's goal, trusting in life's Lord. It's a tool of God to prune away self-determining character flaws such as impatience, bitterness, and discontent. It's the reality check that forces us to see this world for what it is and reminds us that we're just passing through.

While the gospel empowers the Christian to say no to sin, a little suffering does keep the old Adam in check. Even our perfect Savior: "Although he was a son, he learned obedience from what he suffered." Our Father's love looks better in contrast with the world's hatred; his will looks better than the world's way.

*With heaven on the horizon,
suffering is bearable.
It keeps us focused
on life's goal,
trusting in life's Lord.*

Knowing God's love, forgiveness, comfort, and deliverance in trial prepares us to encourage others who are suffering. The good which God promises to bring out of our hurts is related to our mission. 2 Corinthians 1:3,4 declares, "Praise be to the God and Father of our Lord Jesus Christ, the Father of com-

passion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God."

Suffering for Christ

It is not generic suffering, however, that identifies Christians.

In the beatitudes Jesus twice spoke a blessing on the experience of persecution. Paul takes this identification with Christ to lyrical levels in Philippians. "It has been granted to you on behalf of Christ not only to believe on him, but also to suffer for him." "I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings." Suffering for Christ is a confirmation of faith.

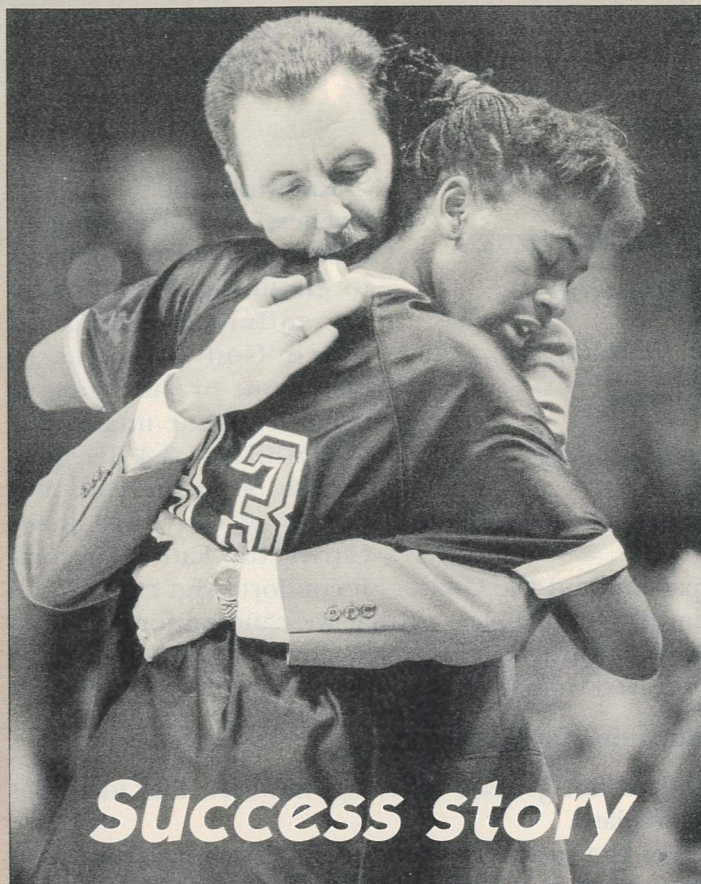
To the Thessalonians Paul wrote that the "persecutions and trials you are enduring (are) evidence that God's judgment is right, and as a result you will be counted worthy of the kingdom of God for which you are suffering." Peter's first epistle dwells on suffering for Christ, emphasizing the testimony for Christ there is when we endure as he did. Insults at the very least, privation perhaps, and pain are the price of wearing the name of Christ.

Peter summarizes the case for Christian suffering, "So then, those who suffer according to God's will should commit themselves to their faithful Creator and continue to do good."

Flat on your back, life is looking up!



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



Success story

Tom Dineen, Buffalo Grove coach, hugs Nicole McBean following a loss in the first round of the state tournament.

Success accompanies New Life, Buffalo Grove, Ill., member Nicole McBean everywhere.

Nicole wrapped up her senior year as starting center, averaging better than 14 points per game with a high game of 26. She says her success is because "I'm more confident. I'm not afraid to shoot." Nicole believes that being a senior means she should be a role model for the other players.

The story doesn't end this year, though. Nicole received a scholarship to the basketball program at Drake University. She plans to study advertising and communications.

For all her success, Nicole recognizes the Lord's hand in her life and gives him the glory. As she puts it, "Jesus helps me to perform well, and you need him in whatever you do. Have faith and you can do it."

—Joe Berg



Former rivals and now teammates, Katie Beckmann is a member at St. John, Lake City, Minn., and Hannah Berg belongs to Grace, Oronoco, Minn.

Former rivals, now teammates

Katie Beckmann and Hannah Berg often faced each other as rivals in track and basketball on their Lutheran elementary school teams. When it came time to choose high schools, each girl considered Martin Luther Preparatory School in Prairie du Chien, Wis., until finding out that the other might be going. They didn't want to go to the same school.

But the Lord brought them both to MLPS where they worked together on the courts and field. "The competitiveness from elementary school is still there," said coach Steven Thiesfeldt, "but now they are working for a common goal and purpose. They choose each other as partners and push each other to improve."

Young people ages 12-18 are encouraged to send brief articles, artwork, photos, or news on teen activities to *TEENTALK*, *Northwestern Lutheran*, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Include your name, address, school, church, and a self addressed stamped envelope for return.

Fullness in Christ

Our lives are fully packed with Jesus as our Savior

by James A. Aderman

The car trunk is full only after I hear, "Dad, you forgot this one." Packing the car for vacation is my job. Every suitcase, bag, and box waits to be carefully wedged into the luggage compartment. With luggage bulging above the trunk, I slam the trunk cover. It closes on the third try. But the trunk is not full until that forgotten box is discovered in the house. Only after that last case is packed and the trunk lid is secured again—this time on the fifth attempt—is the trunk full.

Christ's fullness

In Jesus our lives are even more fully packed. Before we can talk about our fullness in Christ, we need to understand Jesus' divine fullness. Colossians 2:9,10 describes both, "In Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority."

The fullness of the Deity lives in Christ because "[Christ] is the image of the invisible God. . . . By him all things were created. . . . For God was pleased to have all his fullness dwell in him, and through him to reconcile to himself all things. . . by making peace through his blood" (Colossians 1:15-20).

Not only is Jesus human, he is God, 100 percent. Every ounce of the Almighty's fullness dwells in him. The Greek word for fullness, *pleroma*, describes the sum total or even a superabundance of something. The *pleroma* of God, the sum total of everything that makes the Father God, is packed into his Son.

Christ was fully God from the beginning and he remains fully God as the ascended Savior. Don't miss what that means to us. "You have been given fullness in [connection with] Christ, who is the head over every power and authority."

Our fullness

Christians are overflowing with the one who is the

ultimate being. As the *pleroma* of the Deity lives in Jesus, *pleroma* has been given to us along with our relationship with Jesus. That doesn't make us gods. But it does fully connect us to the limitless resources of God.

Through that connection comes everything we need for this life and the next. Compared to this *pleroma*, Eastern meditation techniques, astrological charts, psychic predictions, or the latest psychological fad offer empty comfort. Not even special people—from the "love of our life" to a dynamic leader—can fill us the way Jesus fills us.

This fullness, given when we first believed in Jesus, continues to be dispensed to us. We constantly have fullness in Christ regardless of how fierce our foe, how hopeless our condition, how dull our faith. No matter how empty we might feel, we are still packed with fullness in Christ.

Appreciating our *pleroma* is one of the results of maturing in faith. It is a spiritual treasure we pray to grasp tenaciously. The realization of our fullness comes to us through God's word. Paul explained to the Colossians, "My purpose [in writing to all who read this letter] is that they may be encouraged in heart and united in love, so that they may have the full riches of complete understanding, in order that they may know the mystery of God, namely, Christ, in whom are hidden all the treasures of wisdom and knowledge" (2:2,3).

The bottom line: We have everything we require in Jesus alone. Christ possesses "the fullness of the Deity" and we "have been given fullness in Christ." Our lives are fully packed with Jesus as our Savior. That's our place in the Son.



James Aderman is pastor of Fairview, Milwaukee.

Recognizing your education

Some years ago Dr. Carl F. Henry, a well-known evangelical theologian and first editor of the Protestant periodical *Christianity Today*, was speaking to a class of 75 students who were beginning their seminary studies. Thirty of the students had graduated from church-related colleges, 45 were products of public, secular colleges and universities.

Dr. Henry was identifying the educational background of the 45 public college and university graduates. I paraphrase four of his concerns. First, was there any room for the supernatural in their education? Was there a God who created this world? Were miracles possible? Did mankind receive any revelation from a divine being? Their educators had answered: there is no supernatural being, no divine power, no divine voice. Nature alone, impersonal nature, accounts for this world and for mankind.

Is there an afterlife? Is there an eternity? Or are our lives time-bound? In their classrooms they had heard: there is no resurrection, no life beyond the grave, no divine judgment, no hell, no heaven.

The moral principles by which we live, how did they come into being? How did mankind develop its sense of right and wrong? From the Creator's imprint on our hearts? Or from a book God authored? From the minds of great philosophers? Or is it simply human experience that determines what is good and evil, what is right and wrong? Their education had given them the answer: it is not God, but history that determines our moral code, it is our culture that fashions our sense of right and wrong.

In this naturalistic world, absent a personal God, a divine power, a divine government, a divine instruction—who or what is man? Man, they had been told, is autonomous. He is independent and self-governing; no god controls him. Man is the only “god” who knows and acts in the world we live in.

When Dr. Henry completed his survey of naturalism in public education, he asked the 45 seminarians whether this was their college and university experience. Every one of the members of the class, “from Harvard, Yale, and Dartmouth” on down, raised his hand.

Perhaps several thousand WELS young people could also raise their hands today as they recognize their anti-Christian surroundings while they pursue their education on public and university campuses. And secular humanism makes those campuses even more Christless and godless today.

It must be our hope and prayer that our WELS young people recognize the gulf between the God-given and saving truth they learned from Scripture in their confirmation classes, and the godless naturalism and the pagan humanism all about them.

It is our church's hope and prayer that our students will endeavor to preserve their God-given faith and outlook on life by seeking Christian guidance and strengthening at neighboring WELS churches and chapels, and by consulting with their pastors and associating with students who are brothers and sisters in Christ.

May there also be those WELS young people now studying on secular campuses who, like the 45 Dr. Henry polled, will choose service in the church and education in God's ways.

Carleton Toppe



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

by John F. Brug

God's word clearly condemns sexual intercourse outside marriage, but what additional guidance does God have for dating relationships? How would God's word address the issue of boyfriend and girlfriend sleeping together without having sex?

The Bible gives no specific direction about the amount of physical expression of affection which is appropriate for couples during various stages of courtship, nor does it give any rules about dating couples being together without the presence of other people. A reason for this omission may be that the Biblical writers' culture placed stricter limitations than our culture on the freedom of young men and women to be alone together during courtship.

In the absence of specific scriptural directives, couples who are dating need to use common sense observations and take responsibility for conscientiously applying scriptural principles.

- 1 Thessalonians 4:3-5 says, "It is God's will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable, not in passionate lust like the heathen, who do not know God."

- Christians should avoid placing themselves into situations where they expose themselves to the danger of falling into sin. The goal of Christians is not to get as close to the edge of the cliff as possible without falling over, but to allow a healthy margin of safety. Intimate caresses are called "foreplay" because they very naturally prepare both the body and the mind for sexual intercourse. If you do not want to arrive at that destination, it is dangerous and foolish to set out on a downhill road that leads only in one direction.

- Christians are responsible for other people. We, therefore, should be very careful not to subject a boyfriend or girlfriend to temptation which may be too strong for him or her.

- We should be careful that our use of freedom does

not lead other Christians into sin. For example, if certain practices we follow do not tempt us to sin, but encourage a couple to do the same thing and lead them to sin, we have sinned against fellow Christians. We should also be careful not to lead others to question whether we are living a pure, Christian life.

There are innocent examples of sleeping side by side without sex (as when Ruth lay down beside Boaz at the harvest campout to hint that he should propose marriage to her), but it is hard to imagine circumstances in which this should be a regular practice. Can a couple confidently say that sleeping next to each other will not tempt them to sin? Unless a couple can be sure that this danger is not present, they should avoid such an action which is filled with a great deal of potential for temptation and offense.

Couples should honestly discuss the degree of commitment which they have to each other. Expressions of physical affection should not be allowed to get ahead of the degree of commitment. Sexual intercourse, however, belongs only in marriage, not even in engagement, which is not marriage, but a commitment to marriage.

Our sexuality and sexual relations are gifts of God which find their fulfillment in marriage. Couples will benefit more from a conscientious effort to practice the general principles given in Scripture than from a set of rules which tries to answer every question for them. If their actions during courtship show respect for God, his gifts, and each other, they will be preparing themselves in the best way possible for enjoyment of God's gift in marriage.



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.

Touch of laughter

One feature of the computers in NL's office is a spelling checker that notes misspelled words and suggests alternatives. When we ran a spell-check on the column by the synod's president, the computer

reported that Mischke was not in its dictionary and suggested another word—mistake.

"At least it's a mistake that will soon be ended," quipped Mischke, who is about to retire.

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

While studying the feeding of the five thousand with my Sunday School class, I asked, "Why do you think Jesus had the disciples gather up all the leftover food?" A bright little girl replied, "I know, teacher. They were recycling!"

*Debra Mathwich
Wausau, Wisconsin*

No one is in place of the parents

God gives fathers and mothers responsibilities
that ought not be carried out by surrogates

by Jason M. Nelson

Searching in the attic of my memory, I came upon a dusty old principle of Christian education that I was taught and once thought had merit. It had a Latin name, *in loco parentis*, "in the place of the parents." The phrase was included in school handbooks and invoked at parent meetings.

It asserted that when children are under the jurisdiction of the church and its agencies of Christian education, pastors, teachers, and staff function in place of the parents. Years ago, I accepted that premise. Today, I repent of buying it myself and selling it to others.

There are good biblical reasons for expecting children to respect others as they do their parents. And our Christian churches and schools provide wonderful support and assistance to parents as they carry out this life's most important task.

But I urge that we purge that slogan and its misapplications from our attitudes about the Christian nurturing of young people.

No one is in place of the parents. When God gives a husband and wife children, he gives them a sacred role and a set of responsibilities that ought not be carried out by surrogates.

Fathers . . . bring [your children] up in the training and instruction of the Lord (Ephesians 6:4).

No one can replace a father. His loving leadership establishes family values and sets the tone for a Christian home. No one can model "maleness" with the same influence as a father. Fathers teach lessons for this life and the life to come. Fathers love mothers in a way that makes children feel secure. And a father's ability to relate warmly to his children often affects their ability to relate to others. This is not acculturated sentimentality. This is God's design. Fathers are missed when they are not there.

I have been reminded of your sincere faith which first lived in . . . your mother (2 Timothy 1:5).

No one can replace a mother. Mothers deliver and carry children. Children look for mothers when they come home from school, face disappointments, or need to celebrate. Mothers are smart from the heart. Mothers can plant a living piece of their faith deep in the belief center of their children so that children have their own faith. With sensitivity and tenacity mothers often hold families together. Mothers are strong enough to do it alone, if they have to. But they shouldn't have to.

Parents are the pride of their children (Proverbs 17:6).

Though they outwardly resist it, children inwardly crave their parents' discipline. With the shortsightedness of youth, children may believe that their friends' parents are better. But when maturity enables expressions of appreciation, adult children will lay alms of respect at their parents' feet. And the circle will be unbroken as parents witness their children saying and doing the same important things with their grandchildren.

No one is in place of the parents, but the place of parents is being threatened and eroded in our world. Bible-based family ministry is an appropriate response by the church to this crisis.

May we use our churches and schools to strengthen families and provide support for Christian homes. But may we also do it in a way that clearly emphasizes God's truth that no one is in place of the parents.



Jason Nelson is principal of Lakeside Lutheran High School, Lake Mills, Wisconsin.

Let's use freedom of speech

The morality of our country is wasting away. Our members should write President Clinton, Congress, our governors and state legislatures, TV networks, and TV sponsors. We must at least try and get the filth off TV. The off button does not work when moms and dads are at work and the kids are home. We must oppose abortion, homosexuality, and violence.

We cannot stick our heads in the sand and hope it will change. We must tell our elected officials how we feel. We have freedom of speech and we must make ourselves heard.

*Mrs. Myron Herzog
Reedsville, Wisconsin*

Landmark church threatened

During a recent trip to the Milwaukee area we visited Salem Landmark Church. To our surprise we learned it is in danger of being torn down to make way for a road to support a nearby development.

This letter is intended to inform readers of this possible tragic loss of the WELS birthplace. This church and its companioned museum should be saved.

*Gerald A. Kaemmer
Fenton, Missouri*

(Pastor Snowden Sims of Salem assures us that Salem Landmark Church is in no danger of being torn down to make way for a road to support nearby development.—Ed.)

Christian doctors

Good advice from Dr. Lindemann (June)! Take it to the Lord in prayer!

The Lord led me to a Christian doctor several years before I needed him. This year both my husband and I faced serious illness. Without the God-given blessings we are receiving through our doctors, I'm sure we would not be on the road to recovery.

Again, God was in control of our lives as he has always promised. Even though we are seniors we may be able to return to an active life, serving him until we graduate to our eternal life with him.

Remember also to pray for your doctor. A surgeon told me that it was the first time a patient told him she was praying for him, and expressed his thanks.

*Audrey Endresen
West St. Paul, Minnesota*

Sound systems

The report on systems for the hearing impaired (June) just scratched the surface. Wireless personal hearing enhancement systems are a must for every church. The Telex system is the answer for those who cannot function in crowds due to the amplification of crowd noise and can also be used in neighborhood homes. What a blessing for members to be able to be a part of the service as it is happening!

The worst possible procedure is to buy an amplifier, a microphone, and a pair of speakers and call it a sound system. A good sound system costs only a little more but the results are amazing. People can't hear without a preacher. Nor can they hear without a proper sound system.

If you are building or remodeling, do not assume the architect knows how the sound will be affected by the design. Insist on a sound design consultant. Isn't that why we built the church in the first place, so that people could hear God's word?

*Arthur Callies
Peshtigo, Wisconsin*

Sound bites

In "Life is looking up" (June) Paul Kelm wrestled with the question: What can you say about your faith in two minutes?

Our mentor, Dr. Luther, wrote down sound-bite-size Bible-based statements that can't be beat even today. How about confessing our faith in the concise words written back in 1529—the explanations to the articles of the Apostles Creed? Each takes less than a minute to speak. I defy anyone to improve on those words of Luther as a clear and comprehensive confession of our Lutheran Christian faith.

*Reuel J. Schulz
West Allis, Wisconsin*

In the interest of conciseness, letters are subject to editing. Full name, address, and daytime phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

September '93

- 1. 2 Samuel 15:1—16:14
- 2. 2 Sam. 16:15—17:29
- 3. 2 Sam. 18:1—19:8
- 4. 2 Sam. 19:9-39
- 5. 2 Sam. 19:40—20:26
- 6. 2 Sam. 21
- 7. 2 Sam. 22
- 8. 2 Sam. 23
- 9. 2 Sam. 24
- 10. Psalms 52—54
- 11. Ps. 55
- 12. Ps. 56, 57
- 13. Ps. 58, 59
- 14. Ps. 60
- 15. Ps. 61, 62
- 16. Ps. 63
- 17. Ps. 64, 65
- 18. Ps. 66, 67
- 19. Ps. 68:1-18
- 20. Ps. 68:19-35
- 21. Ps. 69
- 22. Ps. 70, 71
- 23. Ps. 72
- 24. 1 Kings 1
- 25. 1 Kings 2
- 26. 1 Kings 3, 4
- 27. 1 Kings 5
- 28. 1 Kings 6:1—7:12
- 29. 1 Kings 7:13—8:11
- 30. 1 Kings 8:12-66

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

The 52nd biennial convention of the synod is scheduled this month, August 2-6, using the facilities of one of our prep schools, Michigan Lutheran Seminary, Saginaw, Mich. There the 500 pastor, teacher, and lay delegates—of which 420 are voting and 80 are advisory delegates—gather to review, approve, and as necessary improve the synod's work program for the next two years. Convention business is contained in a *Book of Reports and Memorials*, a fat, soft cover book of 469 pages. The contents is reviewed by 17 "floor" committees which report their recommendations to the convention for action.

It is ecclesiastical democracy in five-day living color. Through the years delegates have proposed initiatives—not found in the *Book of Reports and Memorials*—which have had a substantial impact on the program of the synod. This year reports and memorials (petitions from sources outside the administration) are longer than ever by 95 pages.

I know that convention news does not set many hearts atingle. But convention decisions will ultimately affect your congregation: worship life, Sunday school and catechism classes, Bible classes, mission outreach, and the kind of pastors and teachers you have (99 percent of our pastors and teachers are educated in schools shaped by convention decisions). If conventions sneeze, ultimately your congregation will do likewise. So set aside the ho-hums and listen up, as I cite a few of the important issues to come before the convention.

First, the report of the Feasibility Study Committee authorized by the 1991 convention to study the viability of a proposed reorganization of our ministerial education system because of dwindling enrollments and financial pressures. The proposal calls for combining our teacher and pastor colleges in one college at New Ulm, Minn., closing our prep school at Prairie du Chien, Wis., merging it with Northwestern Prep School, Watertown, Wis., and disposing of the Prairie du Chien campus. The committee concluded that the proposed reorganization is viable and in a report of 71 pages says so.

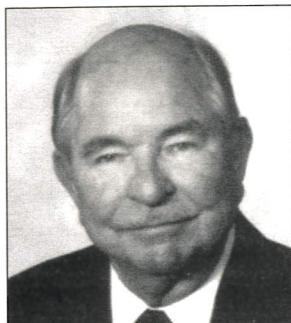
Another lengthy report (48 pages) is by the Committee on Program Review appointed by the 1991 convention. The special committee was instructed to review the program and staffing needs of the synod. The committee concluded that the synod staffing is not top-heavy and is appropriate and necessary to perform competently the assigned tasks.

Finally there is the two-year budget, running from July 1, 1993 to June 30, 1995. The first year budget is \$33 million and the second year budget is \$34 million, an increase of 10 percent over the previous two-year budget. As your congregation budget defines in dollars and cents the work you plan to do during the year, so this budget defines the synod's work program. These three items will take up a lion's share of convention time.

The convention must elect members to 36 offices, but one office is on every delegate's mind: the election of a president. For the past seven conventions the synod has had an incumbent president eligible for re-election and who was re-elected. This convention President Mischke, 70, has announced his intention to retire. The presidency is the synod's most influential office, and traditionally the eras of the synod are named after an incumbent president. So with a dozen or more years of the synod's future in its grasp, this convention will make history with its presidential election.

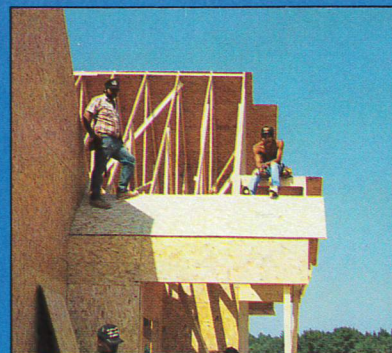
See you after the convention!

James P. Schaefer



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