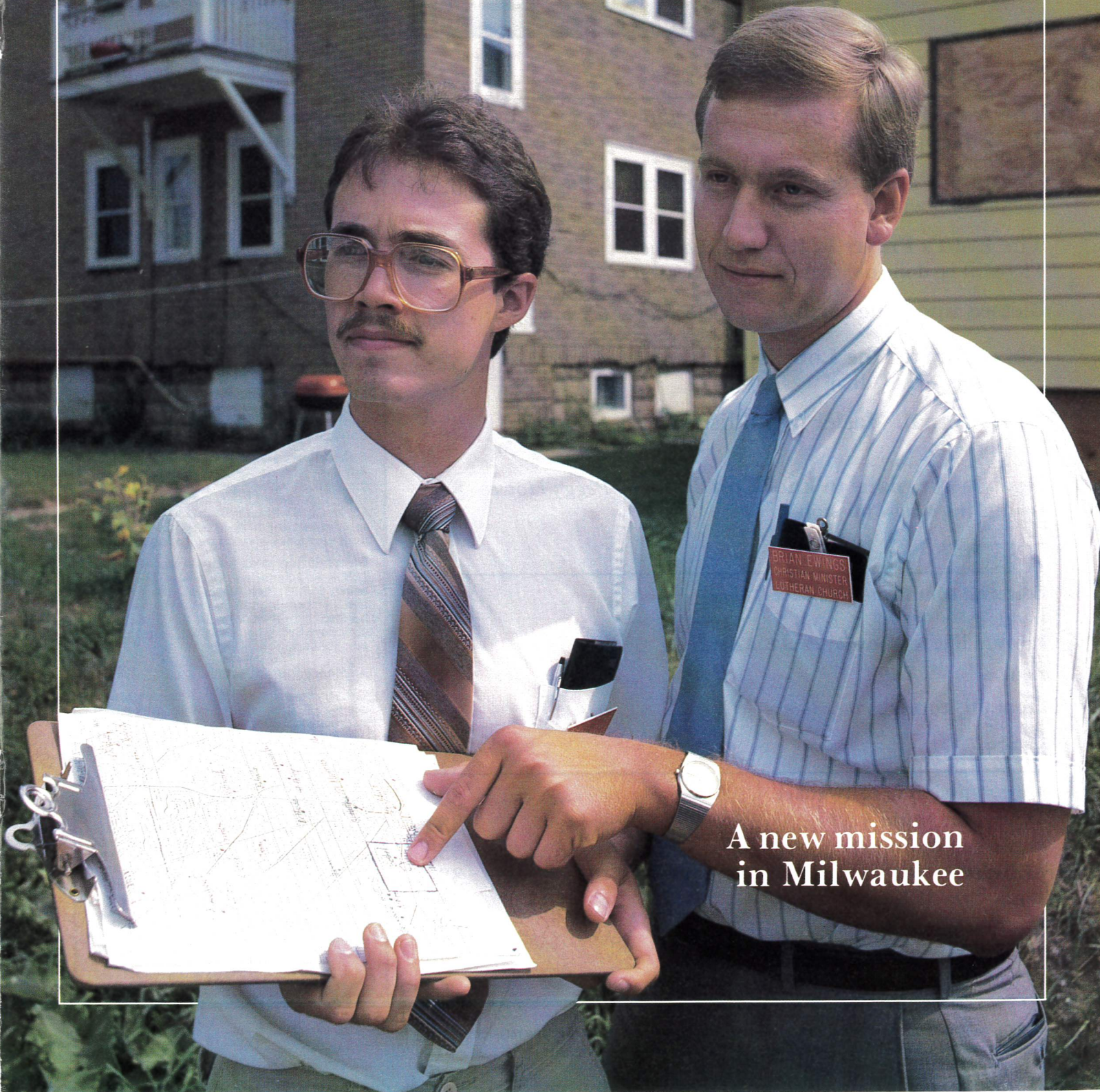
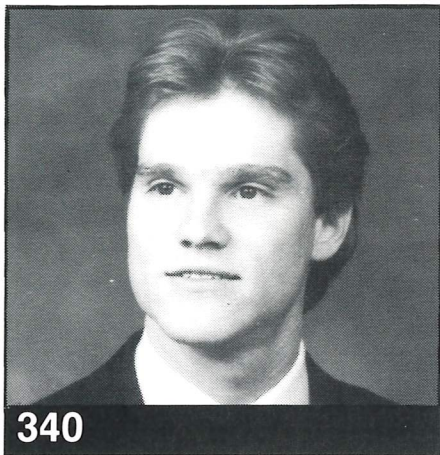


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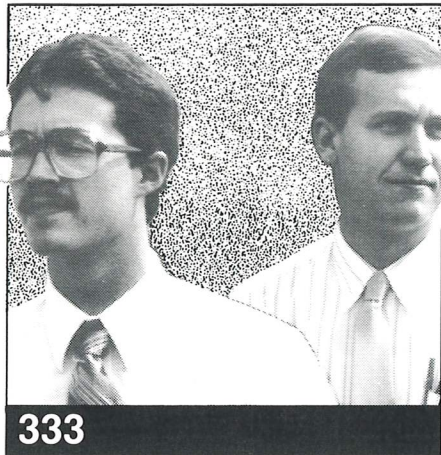
# the Northwestern Lutheran



A new mission  
in Milwaukee



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May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57

# the Northwestern Lutheran

OFFICIAL MAGAZINE OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD

OCTOBER 1, 1988/VOL. 75, NO. 17

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## Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription manager, Judy Olson.

## Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

## Subscription rates (payable in advance)

*U.S.A. and Canada* — **One year, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

*All other countries* — Please write for rates.

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

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1988 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

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# The peril of postponement

by Kurt F. Koepflin

"... *When I find it convenient, I will send for you*"  
(Acts 24:25).

**“N**ever do today what you can put off till tomorrow.” Somehow that semicynical maxim sounds out of sync with WELS ears which are more in tune to an honest work ethic.

Perhaps we don't care for the saying, and yet how often have we not found it convenient to delay a difficult decision until a more opportune time presented itself? Frequently it works well since the postponement gives us time to catch our breath and objectively evaluate all the facts before coming to definitive judgments.

## Delay can be dangerous

But there are instances when procrastination is a dangerous policy, when “he who hesitates *is* lost.” Opportunity does not always knock twice. There are moments in life when the bottom line is “now or never!”

Especially is this true when a person follows this policy in his personal relationship with God. There is no more important answer to the question of life, “What must I do to be saved?” than, “Believe in the Lord Jesus.” Every human being is fatally flawed by sin and our basic need is salvation from sin. When the cob of life is shucked down to the kernels, that's what we find. How is the ruptured relationship between God and man healed?

Why then do so many fool around with it? Why do so many refuse to face the bald-faced facts? Why do so many dodge the issue, deny reality, and put off indefinitely the eternal verities? In one way or another they are constantly saying to God: “Not just yet” or “Wait awhile.” Frequently the “now” turns into a “never.” What a tragedy!

## The case of Felix

A classic example of this tragedy which results from the policy of postponement is found in our brief text and context. It's the case of Felix, the Roman governor, before whom Paul stood. The apostle used this opportunity to preach law and gospel and there is no doubt that the foundations of the governor's life were shaken. He underwent a real spiritual disturbance as he was confronted with the judgment and the work of

Christ. The Bible reports: “Felix was afraid.”

That was the right way to react. Humans should be shaken to the core when they are confronted with their sins and realize that God will not allow them to go unpunished. He gave his only begotten Son to bear the punishment for sinners rather than excuse them. But if they refuse that divine substitute, they must understand that they will bear the punishment themselves. Apparently Felix understood the point very well.

But then he dropped the ball. Instead of, by the power of the Spirit, believing the gospel and trusting in his Savior, he spoke the fatal words to Paul: “When I find it convenient.” Apparently that time never came. He did speak to Paul again, but not about salvation, but as Scripture reports, to solicit a bribe. Felix turned out to be the classic loser.

## Augustine's struggle

St. Augustine, in the early days of his spiritual struggle, prayed: “Lord, save me from my sins — but not just yet.” He was following the dangerous policy of postponement. Finally, by the Spirit and the rich grace of God, he learned to pray: “Lord, save me from all my sins, and save me now!”

Jesus flatly states that postponement of the gospel's call of salvation is not an acceptable option. Until the Spirit empowers us to say “yes” to Christ, man by nature can only say “no.” Postponement is just another way to say “no.”

St. Paul also underscores the urgency of this matter. “*Now* is the time of God's favor, now is the day of salvation” (2 Corinthians 6:2). We can't be sure when the sands of time have filtered through our personal hourglass, and we can't say how long before the final trumpet sounds. But this we know. No one should try the patience of God when he calls by the gospel through the Spirit.

Remember, God didn't send his Son into our world to suit the convenience of sinners — but to save their souls. □



Kurt Koepflin is pastor  
of Atonement, Milwaukee, Wisconsin.

## *Hour of shame*

It was not the liberal theologians' finest hour when some of them were used as pitchmen for the movie, "The Last Temptation of Christ." Representative liberal theologians, both Protestant and Catholic, accepted Universal Studios' invitation to preview a film that needed to be "sold" to the public because the producers were worried that mounting protests and planned picketing by Christian "Fundamentalists" threatened to cut into their profits when the movie was released to the theaters.

What the theologians saw was a Jesus Christ who was presumably more "historical" than the man portrayed by Matthew, Mark, Luke and John in their Gospels. The Christ on the screen before them was supposedly more true to life and, therefore, more believable than the perfect God-man of the Scriptures. The movie presented a Christ who had "magic" powers but who didn't know who he really was, who didn't know where he came from and where he was going, and who (by his own admission) was sinful and lustful.

What these liberal theologians saw did not offend them, because they themselves had created and fashioned such a Christ. The Christ in "The Last Temptation of Christ" was, in essence, the product of their theology. They were the ones who had "rewritten" the Gospel records of the life, death and resurrection of Christ to reduce the Son of God to no more than a man, and not a perfect man at that. They had revised the Christ of the Bible and of our hallowed creeds into a sorry substitute for the perfect God and the perfect man who could accomplish our redemption and salvation only because he was perfect God and perfect man.

Theologians like these have filled most of the seminaries and religious colleges of the Catholic and Protestant world with their Christ-denying redaction and revision theology. Thomas Sheehan writes that even in his supposedly constant Catholic church, "Today 'one would be hard pressed' to find a Catholic biblical scholar who maintains that Jesus was the divine Son of God, or who believes in the doctrines of the Trinity, the virginity of Mary, the miracles . . . , the resurrection or immortal life."

This liberal theology is the human source and authority for the blasphemous conception of Christ that Kazantzakis, the author, and Scorsese, the moviemaker, have fabricated. Some of these liberals are men whom Universal Studios is using as front men for the immorality and blasphemy of the film. Several have even lent themselves, in clergy garb, to a tasteless national TV show, where they appeared amused by the distress of Christian participants who were outraged by the blasphemy and could hardly find words to express their justifiable anger.

It was not their finest hour when they lent their prestige to promote this offensive film for the American public. It was their hour of shame when they contributed to the prostitution of the gospel of the glorious Son of God, who assumed our flesh and blood, but without a single sinful thought or word or deed, to redeem the guilty souls of all mankind, even of all those who, like Judas and Caiaphas, betray him and refuse to recognize him as the holy Son of God and the sinless Son of man his Father in heaven said and proved he was and is.

Carleton Toppe



*Carleton Toppe is the retired president of Northwestern College, Watertown, Wisconsin.*

# Thy will be done on earth as it is in heaven

by Wayne A. Laitinen

**D**ear Father in heaven, we know what you want. Your will is to conform our earth to the perfection of heaven.

To do this, some think it is necessary simply to eradicate all sexual immorality, drug abuse, abortion, greed, war and every kind of evil which a man suffers at the hands of his brother. To this end even the heathen and the leaders of the world have worked long and hard on peace treaties, legislation, quotas, advanced education and innumerable other remedies. Eventually those solutions rest in the dustheaps of time and the world is no better for it.

It is not enough to whip the world's behavior into conformity. Your will is to transform our hearts and minds to that of Christ. If the heart is changed, the whole person is changed. Your will is that the inhabitants of earth think and act like the inhabitants of heaven. The holy seraphs use one set of wings to cover their face in awe of you, another to cover their feet in humility and the third to fly in your service. In the same way you would have us bend mind and muscle to your service and honor.

But first we must be transformed, dear Lord. The traitor within us has struck an unholy alliance with the adversary and his earthly lackeys. It tells us that if

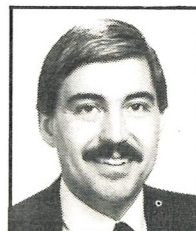


we *must* bow our knee in your service, the least we can do is bend our elbow in their tavern from time to time. When we get through talking with them our thinking is fuzzy. We begin to feel strange about you, Father. At the sound of your gracious voice we join our ancient father Adam and run for cover.

If we did not trust your Son for forgiveness and eternal life, we would never have come to you in prayer at all. For his sake

destroy the pagan saboteur within each of us. Silence the sniper fire of the enemies without. Enter our hearts with your Holy Spirit. Give us a deeper assurance of our forgiveness in Jesus. Plant our feet firmly upon his promises of eternal life. Then we shall be as bold as a lion to live as piously as the seraphim. Then we will have the courage to cry out to the world, "Holy, holy, holy is the Lord Almighty; the whole earth is full of his glory!"

And if your will is done in our hearts as it is in the heart of an angel, that will be one more step in accomplishing your will on earth as it is in heaven. □



Wayne Laitinen is pastor of Arlington Avenue Lutheran, Toledo, Ohio.

# Contending with harassment

by James A. Aderman

**T**he angry mob ripped Jason out of his home and dragged along several other Christians who happened to be visiting him. Haled before the Thessalonian city council on charges of sponsoring a seditionist (Paul), they were forced to post a bond which would guarantee Paul's departure. Before the next day dawned, Paul and Silas were miles down the road (Acts 17:10).

But the harassment of Thessalonian believers did not stop there. Persecution is a dominant theme in both of Paul's letters. It is compared to the ruthless attacks Christians were suffering in Judea (1 Thessalonians 2:14,15).

Paul warned the Thessalonians that persecution would follow their faith in Jesus. "You know quite well that we were destined for them . . . (1 Thessalonians 3:3,4). That's a fact of spiritual life. Persecution will follow faith (Matthew 10:22, Luke 21:12, John 15:20, 17:14, etc.). In fact, if we never experience at least some rejection or ridicule for our faith, we need to evaluate how much our faith shows.

Satan attempts to use harassment to weaken faith (1 Thessalonians 3:5). But the Thessalonian epistles provide three guidelines for dealing with persecution. They are:

## Watch other Christians deal with persecution

The apostle found strength to hold up under assaults to his ministry by using the steadfastness of the Thessalonians as an example (1 Thessalonians 3:7-9). He pointed other believers to them as well (2 Thessalonians 1:3,4). Are you feeling the pressures of standing up for your faith? Whom do you know who has been or is now in the same situation? What can you learn from them as you watch them or talk with them?

## Watch your attitude toward your persecutors

Although those who persecute believers deserve punishment (1 Thessalonians 2:16), evening the score is to be left in the Lord's hands (Romans 12:17,19). The world's seemingly lopsided victory over the church will be balanced on Judgment Day

(2 Thessalonians 1:6-10).

Trusting that truth allows Christians to unshackle themselves from the tethers of revenge and frees them "to be kind . . . to everyone" (1 Thessalonians 5:15). Repaying hurt with help and molesting with mercy testifies to a Christian's gratitude for God's unconditional love and urges persecutors to investigate that love for themselves (Luke 6:27-36).

## Watch for God to use the persecution for our benefit

The God who controls the universe is the Christian's loving Father (1 Thessalonians 1:4; 2 Thessalonians 2:16,17). Consequently, the persecuted believer can view his lot with joy and thanksgiving (1 Thessalonians 5:16,18). After all, "The Lord is faithful, and he will strengthen and protect you from the evil one" (2 Thessalonians 3:3).

One of the reasons a Christian can rejoice in persecution is because the Lord uses it to bolster prayer life. The continual prayer (1 Thessalonians 5:17) of the harassed Christian should include petitions for God's care, for God to use the persecution for his good purposes and our benefit and for Jesus to be glorified as he stands up under the persecution (2 Thessalonians 1:11,12) as well as for the gospel to be spread as a result of the persecution and for deliverance from those hard times (2 Thessalonians 3:1,2).

To that Paul added the need to immerse oneself in the Spirit's power source, the word (1 Thessalonians 5:19-22). Only as the Spirit fans the fires of faith through his "prophecies" is the Christian able to maintain balance and test everything, keeping the good and discarding the detrimental.

Persecution is a way of life for us Christians as we live with one foot in glory. Thank God that he equips and enables us to claim victory over it. □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

# Blessed upon the earth

by Linda Schlavensky

“**T**he Lord will preserve him, and keep him alive; and he shall be blessed upon the earth.” A smile slowly crossed my face. There would be no more tears on my pillow. I closed the Book and put it on the nightstand beside my hospital bed. I quietly slipped away into a peaceful sleep.

I was awakened by the sunlight softly touching the window. My unborn child was still alive. I was happy.

The thoughts of the previous day's nightmare came rushing to my mind. I was hemorrhaging very badly. My husband tried to comfort me as we rushed to the hospital. “Honey, the doctor said if the baby is strong enough and if there is a place for him in this world, he would make it.” “Oh please God — let my baby live.”

Everything moved so quickly. Tests were done. I was to rest. *Rest?* How could I? My one-year-old son was crying by the window. I could see grandma trying her best to console him as she held our three-month-old baby.

My eyes moved around the room. I had a roommate. She had lost her third child. Do I dare tell her I already was blessed with two strong healthy sons at home?

The doctor and the nurse came into the room and drew the curtain around my bed. I looked up at them. I was all smiles. They looked surprised. “My baby lives,” I said. “How did you know?” the doctor asked rather puzzled. With a smile on my face and bright-eyed, I glanced at my nightstand and the Bible lying there. “He will be a blessing upon the earth.” “Yes, he will,” the doctor nodded. “Indeed he will. You may go home today.”

There was a slight recurrence of the bleeding the following two months, but nothing to send me to the hospital.

The Bible passage kept coming back to my mind over and over. Where was the passage? In my frightened state I had neglected to note where in the Bible the passage was located. I just opened the Bible and pointed my finger to a passage. That passage gave me such peace.



For years after my strong healthy son was born, I searched for the passage. I asked various pastors. I came to doubt over the years that there ever was such a passage. But then a spark ignited. The Northwestern Lutheran began the program of Scripture readings. If one followed the schedule, within the year one would read the entire Bible. I must do this. I will find that passage.

It was a sunny June afternoon. I was out on the

back patio — when I let out a yell. “Here it is! That’s it!” The birds flew away. Oh, thank God! My search was over — on the seventh day before I would have completed reading the entire Bible. How grateful I am to the Northwestern Lutheran for setting up the program for its readers.

As my nine and one-half pound baby, who was now 225 pounds, came in the door that night, I hugged him, yelling, “I found it, John, I found it!”

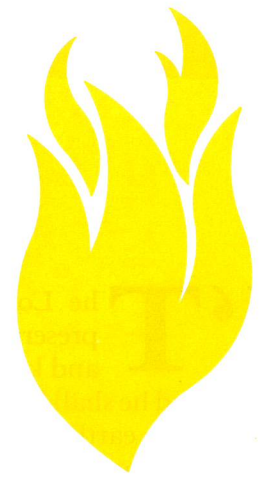
Yes, the mystery was solved. Like so many problems, the solutions can be found in this precious Book. “How precious is the Book divine.” Psalm 41:2 will forever be special to me: “The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth.”

My husband and I and John's three brothers were in the auditorium at Dr. Martin Luther College one May, proudly watching our John receive his diploma from the college. The tears rolling down my cheeks were tears of joy — for he *will* be a blessing upon the land. And now John is principal at Emmaus Lutheran in Phoenix, Arizona. □



Linda Schlavensky is a member of Mount Olive, Appleton, Wisconsin.

# GET ON FIRE FOR THE LORD



## *East meets West (Allis)*

by Mike and Dee Froncek

**O**ur mission festival service had been designed so that liturgy would be linked with technology. That evening a satellite telephone circuit was completed and our West Allis, Wisconsin congregation reached 6,000 miles across the International Date Line and touched tomorrow. Destination: Tokyo.

As Pastor Reuel Schulz welcomed Woodlawn congregation to worship, his figure was framed by two flags unfurled just behind him. One, the royal blue of Wisconsin's state flag and the other, Japan's striking red sun on a white field.

A festive arrangement of twenty more flags (graciously loaned by the Lutheran Women's Missionary Society) fanned out to one side. Colorful, bright, joyful. Each flag spoke: "I stand here to remind you, you have sent missionary families to my country. You have sent word of Jesus to my people."

When the time came, the telephone handset was lifted from the receiver and the digits dialed.

"Buzz, click." The phone line was fed through the church sound system. We all listened.

"Hummm . . . beep-beep!" Eyebrows were raised. Nervous smiles and glances at such strange sounds in church.

Next we heard an odd, foreign "Ring! Ring!"

Then, "Hello?"

There we were, in the middle of our worship and veteran WELS Missionary Kermit Habben began speaking to us "live" from Tokyo, Japan.

"It's tomorrow here already" Habben said with a smile in his voice. "About 10:00 a.m. Tokyo time. So

you see, you are speaking to me before you've gotten up. I don't know how you can do that." We all laughed.

Two of Habben's children, David and Daniel, participated in the worship and the trans-Pacific call. Both were born and raised in Tokyo but attend school in Watertown, Wisconsin. They shared stories from their lives in Japan and of adapting to life in America.

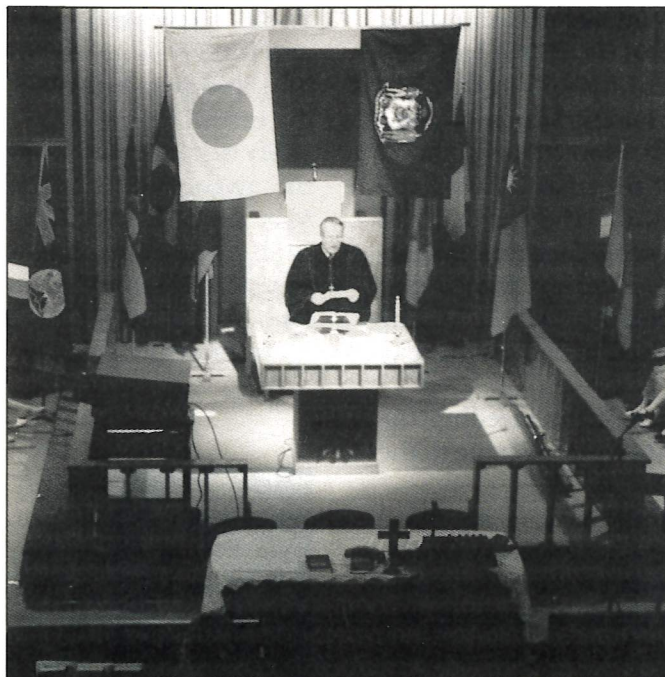
"When you grow up in a city of 12 million like Tokyo," Dan said, "a place like Watertown takes some getting used to." It had already been months since their last visit home so Dave and Dan were happy to be on the line with their folks, even with a few hundred of us on the "party line."

Missionary Habben told us about Mrs. Sakai. "She's been a member of ours for 17 years," he explained.

"Her whole life has been devoted to her daughter, Junko, who was born crippled and mentally retarded. Rarely can Mrs. Sakai even leave the house because

Junko is often quite sick. Not long ago I visited them in the hospital," Habben continued, "and Mrs. Sakai confessed to me, 'for all the 16 years since Junko was born, I was doubting what you missionaries told me about Jesus' love for us. But pastor, I've studied God's word with you all this time (while I was taking care of Junko). I've finally realized God's great love for me and my family. And I'll never doubt his word nor his love again. I'm so thankful that God did not let you give up on me and my family.'

"That typifies mission work in Japan," Habben



Pastor Reuel Schulz





Left to right: David and Daniel Habben and Mike Froncek

explained. "It takes time and lots and lots of patience." A video titled *One at a Time* (from the WELS World Mission Board) makes this point well. In addition to showing what believers in world fields endure for the sake of the gospel, it demonstrates the commitment required of Christians everywhere. You can see the video *One at a Time* by contacting your congregation's CCFS communicator or the audiovisual aids office in Milwaukee.

As we sat in our comfortable American church listening to the voices of our missionary family who have lived nearly 20 years in Japan (because God had moved us to send them there) it was hard not to compare their mission with our own.

Are we not ambassadors for Christ in our own homes, neighborhoods, workplaces? Isn't there a Mrs. Sakai we should be visiting? Studying with? Discipling? What must happen in our own prayer lives so that we may be given the patience to care for and love a family enough to stick with them for 17 years? Dear Father, set our hearts on fire for you!

Mrs. Margie Habben told us how important it is for Japanese to learn the English language.

"Because of this, last year I began a cooking class using English conversation. We meet twice a month on Wednesday mornings for about three hours. Of course we don't only prepare hot dishes and desserts," Margie said. "During Christmas we talked about the meaning of the Advent wreath. Pastor Habben came in and explained Christmas cards to the group and through that, of course, was able to tell them the real meaning of Christmas."

Margie concluded, "It's been a great outreach because members from the congregation bring their

unchurched friends and will often tell them how coming to know Jesus has changed their lives."

Do we have great witness opportunities like Margie Habben's? Lord Jesus, set our hearts on fire for you!

Near the end of our mission festival phone call we asked Missionary Habben, "What can we do? How can Woodlawn support your work in Japan?"

Habben replied, "Everyone needs to resolve in his or her heart to get involved in sharing Jesus with neighbors, involved in praying for our missionary families and the Japanese. If the people of Woodlawn are on fire for the gospel, to share the word in West Allis as well as Japan, Brazil and around the world, it will reverberate everywhere. And I assure you we will feel the effect here in Japan."

Yes, Lord, on fire! Fire that burns brightly so all can see. Fire that lights lanterns of faith in the hearts of those who hear his name. Fire that even lights lanterns of prayer. The next day our second graders, with the assistance of teacher Mrs. Sharon Klinger, wrote a letter to Missionary Habben and Margie thanking them for their message.

"We have made Japanese prayer lanterns and they are hanging in our classroom," the letter said. "Whenever we look at them we are reminded to pray for you and the work in Japan."

Holy Spirit, fill our hearts! Set us on fire for Jesus! □



Mike and Dee Froncek are members of Woodlawn, West Allis, Wisconsin, and have produced videotapes for various boards and committees of the WELS.

by Paul E. Kelm

*Does the application of 1 Corinthians 11:28 mean that my mentally retarded child must be denied the Lord's Supper for his entire lifetime because he is unable to examine himself?*

Please ask your pastor to discuss this with you and someone competent to measure how educable your son is. He may be able to understand the basic truths of sin, grace and Christ's presence in the sacrament for his forgiveness, and thus examine himself in preparation for the sacrament. Such self-examination need not entail all of the comprehension expected of an eighth-grade confirmation class. It will mean patient instruction however. Our synod's Special Ministries Board can assist you and your church with materials for the Christian instruction of the retarded.

Severely retarded children may never be able to examine themselves and receive the sacrament. We should thank God that in baptism he applies the forgiveness Christ accomplished for all and gives spiritual rebirth, without regard for one's intellectual capacity. We should rejoice at the privilege of repeating the name of Jesus and the love of God for our retarded children. Such simple gospel is spiritual power to which the new life God gives in baptism responds. While the Lord's Supper is a tremendous source of comfort and strength, it is not a necessity to forgiveness, faith and salvation.

*Is it proper for lay people to baptize their own children when there is no emergency? And what about the practice of laymen preaching in the pastor's absence or distributing the communion elements? Doesn't this diminish the office of the ministry?*

When Christian parents baptize their own children in the name of the Triune God and with water, this is a valid baptism. It is certainly understandable also that parents would want no delay in applying this "washing of rebirth and renewal by the Holy Spirit" (Titus 3:5) to their newborn.

At the same time, baptism is a sacrament entrusted by Christ to his church in what Lutherans call "the ministry of the keys" (Matthew 16:17-19 and 28:18-20). Scripture encourages orderly ministry (1 Corinthians 14:40; Titus 1:5) and teaches that *public* min-

istry — on behalf of the church — is to be carried out at the *call* of the church (Romans 10:15; Acts 6:2-6; 13:1-3, 20:28). Article XIV of the Augsburg Confession reads: "It is taught among us that nobody should publicly teach or preach or administer the sacraments in the church without a regular call." 1 Corinthians 1:17 suggests that St. Paul considered the nature of his "missionary-at-large" calling and the call of the congregation in Corinth in the matter of who should baptize.

Unless a congregation for good reason resolves that parents should baptize their own children, thereby calling parents to this limited ministry of the sacrament, it is the pastor — whose call is to administer the sacraments in the name of the congregation — who should baptize. Further, it is important that the pastor represent Christ and the church in reminding parents of the power and promise inherent in baptism, of their continuing responsibility for the child's spiritual life and of the assistance in that nurturing both Christ and his church provide.

When parents, for the sake of conviction and conscience, ask the pastor to baptize their child before Sunday worship, it is also proper, it seems to me, that some form of public "ratification" of the baptism occur. The congregation, whose ministry baptism is, will want to rejoice with the parents, assure them of support in the Christian education of their child and recall the blessing baptism continues to be for every Christian (Romans 6:1-14; Galatians 3:27).

It is the call of the congregation that confers the right to minister for the congregation. When a church, formally or informally, calls one of its members to preach in the pastor's absence or assist in the distribution of the Lord's Supper, this is proper. A biblical study of Christian ministry prior to such a limited call can enhance appreciation for ministry, both that of the pastor and that of lay people. Of course, the congregation will also apply biblical qualifications for those called to *any* form of public ministry (1 Timothy 3; Titus 1; Acts 6:3). □



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

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

## WELS must take a stand

In addition to "Jesus Christ Superstar," another movie, "The Last Temptation of Christ," has been made which attacks the very foundations of our Christian faith.

The WELS *must* take a stand here. I have never understood why the WELS did not take a forceful stand on "Jesus Christ Superstar" — if it did take a stand it must have been a very weak one for I didn't notice it.

The reason the WELS must take a stand is that the movies and TV are extremely powerful communication media and may easily plant the seeds of doubt in those we are trying to save ("Did God really say . . . ?").

We must not be afraid to take a public stand on this issue no matter what the consequences on earth — at stake is the preaching of the pure gospel. Silence in the face of such an attack on Christ and our faith is equivalent to disowning Christ before men. Christ will then disown us before his heavenly Father.

*Karl A. Sense  
Galax, Virginia*

## "Civil Rights? Anything goes"

One of the characteristics of WELS is the commendable zeal with which the congregations have guarded the sanctity of their pulpits. With a holy reverence for the law of our jealous God and the gospel of our forgiving God, the congregations have maintained strict standards concerning what is proclaimed and who does the proclaiming from their pulpits. While the analogy is somewhat limited, in a general way the pages of the NL are the only pulpit regularly available to the synod as a body.

I wonder, therefore, why page 267 in the August issue was devoted to a matter that is essentially a political rather than a spiritual or theological issue. I have no quarrel with the protest, sometimes implied and sometimes expressed, against homosexuality. What I do quarrel with is the logic of the author that permits him to attribute all the evils that he deplors to civil rights legislation. Of course, he

is entitled to his opinion. But since that opinion has no scriptural basis, why not let it rest in the newspapers where it originally appeared? Why use the synod's pulpit as the platform for the protests of a political philosopher?

So much for *what* was proclaimed from synod's pulpit. Of equal concern to me is *who* did the proclaiming. Why give a disciple of the anti-christ the unqualified privilege of preaching from synod's most visible pulpit? This is not to say that Catholics, or even infidels, should never be quoted. However, to place such individuals in the same position as that occupied by our faithful laymen, teachers, pastors and professors who write for the NL is, in my opinion, a prostitution of the periodical.

Some years ago the expression, "Where's the beef?" was popular. Concerning page 267, I wonder, "Where's the word?"

*Vernon Gerlach  
Tempe, Arizona*

What a disheartening surprise to see William F. Buckley Jr. featured in the August issue of our synod's mouthpiece! While I have a healthy appreciation for many of Mr. Buckley's views, a bigger principle has been violated here.

Politics should not be preached from the pulpit, nor, I believe, from the pages of our church's official magazine. Dare we borrow the name and political bent of a famous columnist and assume that the readership will separate the article from the reputation? Many of his comments may be fine but even in the "apolitical" article you published, barbs were thrown at Democrats Humphrey and McGovern. That is political satire; it is *not* spiritual nourishment.

I do not equate Christianity with political conservatism and the Republican party. But I *do* associate Bill Buckley with these things, as do most people who are familiar with him. By reprinting this article, do we run the risk of alienating souls that are politi-

cally liberal-minded within the greater bounds of Scriptural integrity? Or do we now offer Gore Vidal equal space with an article that we find acceptable from him?

The "Letters" column of this magazine is a forum for expressing opinions and taking sides, and that's healthy. Please don't stain the message of the gospel presented on its other pages with even the hint of political affiliations which do not officially exist. Buckley in my local paper is fine; Buckley in the Northwestern Lutheran is inappropriate.

*Daniel Kelm  
Indianapolis, Indiana*

Thank you for printing, "Civil Rights? Anything goes." We as Christians cannot bury our heads in the sand and not be aware of what our government is doing to erode our rights — especially in the area of religious freedom.

Please continue to keep us informed so that we do not forget to pray for our leaders and to help us to make intelligent decisions in the elections.

*Mrs. Randy Meis  
Lomira, Wisconsin*

## "Experienced" pastors

I noted in one of our Sunday bulletins that "Eight seminary graduates still await assignment." I would venture to guess that somewhere in our synod there are 8-plus calls floating around and I would also guess that the majority of these calls are asking for "experienced pastors."

How, may I ask, does one get experience if one does not have the opportunity? Congregations, wake up! These young men are truly called servants of the Lord, awaiting an opportunity to serve him. Do not deny them the chance to become "experienced," for only through trial and error can they become those "experienced pastors."

*Randi J. Carlson  
Zumbrota, Minnesota*

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# The new hymnal: Master hymn list

## *Listing one*

With its presentation to the Joint Hymnal Committee of a proposed master list of 589 hymns, the Hymn Committee reached one plateau in its long climb toward the production of a new hymnal to lead the synod's membership in corporate worship.

Over the past three years the Hymn Committee has studied forty hymnals and hundreds of original manuscripts in an effort to search out those hymns which represent the best in Christian hymnody. Using a rating system in which each member voted his judgment, the Hymn Committee compiled a list of 1200 possible hymns. Further study and careful review narrowed this list to 589 hymns, approximately 70 percent of which are from *The Lutheran Hymnal* and 30 percent from other sources.

In a week-long meeting in August, the Hymn Committee presented this list for approval to the larger Joint Hymnal Committee. The Joint Hymnal Committee is composed of the Liturgy Committee and the Commission on Worship in addition to the Hymn Committee. With some additions and some deletions, a list of 589 hymns for the new hymnal of the synod was adopted.

With this issue of the Northwestern Lutheran we present our proposed master list to the synod's membership for study and review. Bear in mind that this list remains somewhat tentative. While the Hymn Committee turns to the major work of text revision and tune/

harmonization choices, it will continue to review critically those hymns already on the list as well as to seek out others from hymnals presently being produced and original manuscripts still being received.

Each of the coming issues of the Northwestern Lutheran will bring about sixty hymns from our master list for your study. The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. We invite your comments on the chosen hymns. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

Once again, bear in mind that the hymns on the master list are tentative only, always under study. Much work remains to be done. Yet it is with a sense of joy and accomplishment that we present at long last this proposed list to the synod's membership. In succeeding articles introducing each portion of the remaining hymns, we hope to enlarge upon some of the criteria and rationale that lay behind the committee's selections.

— Richard E. Buss

*Richard Buss is head of the English department at Dr. Martin Luther College, New Ulm, Minnesota and chairman of the Hymn Committee. (Other members of the committee are Elfred Bloedel, Mark Jeske, Harlyn Kuschel, Kermit Moldenhauer and Loren Schaller.)*

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### Advent

As Angels Joyed with One Accord (WF)  
Come, O Long-Expected Jesus (LW)  
Come, Thou Precious Ransom, Come  
Comfort, Comfort Ye My People  
Hark the Glad Sound! The Savior Comes  
Hark, a Thrilling Voice is Sounding  
Hosanna to the Living Lord  
Jesus Came, the Heavens Adoring  
Jesus, Thy Church with Longing Eyes  
Let the Earth Now Praise the Lord  
Lift Up Your Heads, Ye Mighty Gates  
Lo, He Comes with Clouds Descending (LW)  
O Jesus, Lamb of God, Thou Art  
O Lord of Light, Who Made the Stars (LW)  
O Lord, How Shall I Meet Thee  
O Savior, Rend the Heavens Wide (LW)  
Oh, Come, Oh, Come, Emmanuel  
On Jordan's Bank the Baptist's Cry  
Once He Came in Blessing

Rejoice, Rejoice, Believers  
Savior of the Nations, Come  
The Advent of Our King  
The Angel Gabriel From Heaven Came (TH, 1982)  
The Bridegroom Soon Will Call Us  
The King Shall Come (LW)  
There's a Voice in the Wilderness Crying (TH, 1982)  
When All the World Was Cursed  
When Sinners See Their Lost Condition  
Ye Sons of Men, Oh, Harken

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### Christmas

A Great and Mighty Wonder  
All My Heart This Night Rejoices  
All Praise to Thee, Eternal God  
Angels We Have Heard on High (LW)  
Away in a Manger (LW)  
Behold, a Branch is Growing  
Break Forth, O Beauteous Heav'nly Light (TH, 1982)

Christ the Lord to Us is Born  
 Come, Your Hearts and Voices Raising  
 From Heaven Above to Earth I Come  
 Gentle Mary Laid Her Child (LW)  
 Go Tell It on the Mountain (LW)  
 Hark! the Herald Angels Sing  
 I Am So Glad When Christmas Comes (LW)  
 Joy to the World, the Lord is Come  
 Let Us All with Gladsome Voice  
 Now Praise We Christ, the Holy One  
 Now Sing We, Now Rejoice  
 O Jesus Christ, Thy Manger Is  
 O Little Town of Bethlehem  
 Of the Father's Love Begotten  
 Oh, Come, All Ye Faithful  
 Oh, Rejoice, Ye Christians, Loudly  
 On Christmas Night All Christians Sing (LW)  
 Once in Royal David's City (LW)

Praise God the Lord, Ye Sons of Men  
 Rejoice, Rejoice, This Happy Morn  
 See In Yonder Manger Low (MISC)  
 Silent Night! Holy Night!  
 Sing, O Sing, This Blessed Morn (TH, 1982)  
 The People That in Darkness Sat  
 To Shepherds as They Watched by Night  
 To Thee My Heart I Offer  
 What Child Is This (LW)  
 When Christmas Morn is Dawning (LBW)  
 Your Little Ones, Dear Lord (LBW)

#### Key to abbreviations

LBW — *Lutheran Book of Worship*  
 LW — *Lutheran Worship*  
 MISC — *Miscellaneous Sources*  
 TH, 1982 — *The Hymnal, 1982*  
 WF — *Hymns of Werner Franzman*

## IN THE NEWS

### A new mission in Milwaukee

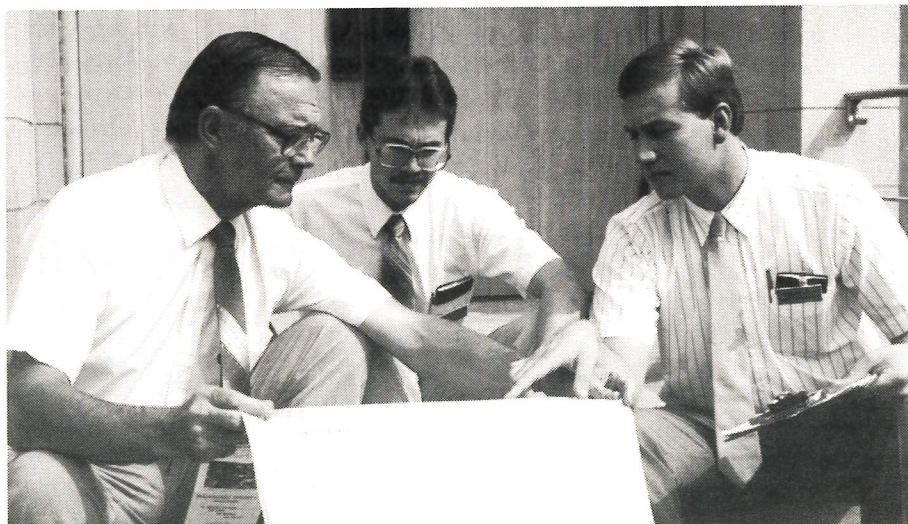
Two students of Wisconsin Lutheran Seminary are heading a pilot project to bring the gospel to those who are beyond reach of the church's normal evangelism efforts in Milwaukee's central city.

Seminarians Brian Ewings and John Vieths, using Siloah Lutheran Church as their base, are walking the streets in some of the city's toughest neighborhoods to bring the word to the economically deprived.

"Experience has taught us," explained Pastor Rolfe Westendorf, member of the Multi-Cultural Mission Committee sponsoring the pilot project, "that some people will probably never come to church, not because they don't want to, but because they aren't able to."

"These are people," he said, "who lack resources most of us take for granted — presentable clothing, transportation, something to put in the offering, an alarm clock to get them up in time."

"Because these people lack certain financial and emotional re-



Vieths and Ewings meet with advisor Pastor Rolfe Westendorf (left).

sources, they are often neglected spiritually," said Westendorf who is pastor of Siloah and advisor to the seminarians. "They just don't fit in with our church's way of doing things."

Ewings and Vieths are not expecting to organize a new congregation in Milwaukee's inner city. But through Bible classes and Sunday school and personal witnessing they intend "to increase the communion of saints who will

one day worship in heaven," according to Westendorf.

The Multi-Cultural Mission Committee is a committee of the synod's Board for Home Missions and lends support to cross-cultural mission work especially to the Black and Hispanic communities throughout the nation.

The pilot project was made possible by a grant from the Siebert Lutheran Foundation of Wauwatosa.

**Luther and ecumenism . . .** Dr. James M. Kittelson, professor of history at Ohio State University and a recent biographer of Luther, said that Luther wouldn't be comfortable with today's ecumenism because he "didn't go looking for people to talk to" and would not seek agreement with those who didn't accept his understanding of the church as a place where the gospel is preached and the sacraments are rightly administered. Kittelson recently gave three lectures on Luther at St. Olaf College, Northfield, Minn. If Lutherans were to follow the "complete example" of Luther, he said, "we would surely do whatever we could to promote unity, but we would not do it on either our terms or anyone else's terms. We would do it on the gospel's terms." As Luther, "we would firmly turn our backs on anything that detracted from the absolutely free gift of God in Christ. We would regret division just as Luther did, but we would state and restate the gospel in every detail, no matter who became offended. . . . We would not go looking for reasons either to agree or disagree with anyone. Instead, we would stick to our business, which is purely and simply to preach and defend the gospel. Only in this way can souls be saved and consciences comforted." Kittelson is a member of the Evangelical Lutheran Church in America.

**Graham crusades in Buffalo . . .** More than 600 churches from 56 denominations took part in Billy Graham's greater Buffalo-Niagara crusade held in August in Buffalo. Crusade officials said the 20,000 volunteers from local churches represented the largest scope of church cooperation of any Graham crusade in recent years. They said this was particularly notable because an estimated 70 percent of the population of western New York State is Roman Catholic. At an opening press conference, Graham announced that he will refer to his stadium rallies in the future as "missions" rather than crusades because of the negative historical connotation the word "crusade" has in some areas.

**The Missouri Synod's membership declines . . .** Total membership, baptisms and confirmations all were down significantly in 1987 for The Lutheran Church — Missouri Synod, according to a report from its planning and research department. Total contributions were up by less than two percent in 1987, failing to keep pace with inflation and giving for purposes outside the congregation declined for "the first time in memory," according to the report. Since 1980, the U.S. population has grown by 7.4 percent, while Missouri Synod membership has declined by .05 percent in the same period.

**Staff cut at Americans United . . .** A national organization that has been fighting for strict separation of church and state has cut its staff by about one-third due to mounting financial problems. The 41-year-old Americans United for Separation of Church and State, based in Silver Spring, Md., said it laid off eight of its 23 staff members because of a drop in contributions to the organization. Executive Director Robert Maddox said the group is still in good shape. The organization which claims 50,000 members has been active lately in opposing any form of public aid to church-sponsored schools.

**Youth ask for greater role . . .** Meeting in San Antonio in August, 362 delegates to the first Lutheran Youth Organization convention approved a motion asking the Evangelical Lutheran Church in America to "include teenage young people with voice and vote among all ELCA boards, committees, councils and assemblies." Pastor Mark Knutson, youth liaison for the ELCA, said there appears to be a growing recognition within the church of the need to be inclusive — to ensure that all groups have a say in setting church policy. The ELCA has formally recognized the need to ensure representation on policy-making boards for some groups, such as ethnic minorities and women, but not the church's youth. An official of the board for congregational life said that the proposal will be examined thoroughly and then forwarded with recommendations to the Church Council of the ELCA.

**Law suits ahead . . .** With an increasing number of suits by laity against the clergy accused of violating confidentiality, one lawyer has said that a priest or pastor may have to read the confessor an ecclesiastical version of Miranda rights. Robert W. McMenamin, an attorney in Portland, Oregon, recently told a conference on clergy and the law sponsored by the University of South Carolina Law School that about half of the states have eliminated penitent-clergy confidentiality rights. He also reminded the conferees that all 50 states have laws requiring people to report child abuse cases.

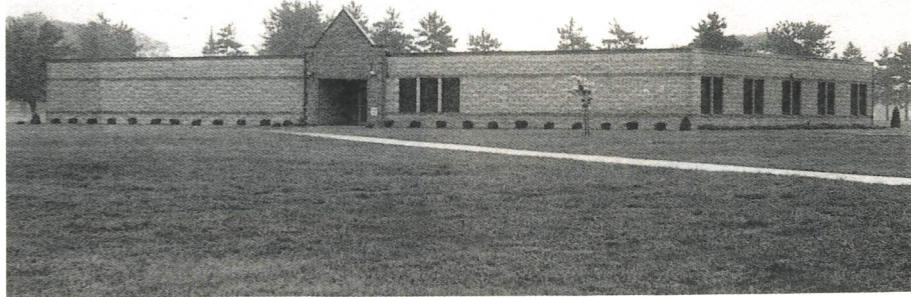
**New federal law protects churches . . .** A new law makes it a federal crime to damage religious property or interfere with a person's free exercise of religion. The law's penalties include fines and prison terms ranging from one year to life. During debate of the legislation — which received strong bipartisan support — members of Congress pointed to increased incidents of religious violence and vandalism.

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

## Music hall dedicated

At the opening service of Martin Luther Preparatory School, Prairie du Chien, Wis., the new \$500,000 music hall was dedicated by Pastor Edmund Schulz of Hutchinson, Minn., chairman of the board of control.

When the Prairie du Chien campus was purchased in 1978 the need for an adequate music facility was noted. The cost of the music hall was covered by an allocation



Martin Luther Preparatory School music hall

from the Reaching Out offering.

In addition to offices there is a large choir room and band room, five teaching studios, three organ practice rooms and 18 piano practice rooms. The music department

has three full-time and four part-time instructors.

Pastor Wayne Borgwardt, administrator for worker training, preached the sermon and President Theodore Olsen served as liturgist.

## CLC convention urges discussions

The Lutheran Spokesman, official magazine of the Church of the Lutheran Confession, reported that the CLC's convention meeting in June urged President Daniel Fleischer "to take every opportunity to resume discussions" with the Wisconsin Evangelical Lutheran

Synod.

The report pointed out that "continuation of the meetings awaits the outcome of an invitation by WELS to the Evangelical Lutheran Synod to participate."

The first formal meeting in 15 years was held between the CLC

and the WELS last January in Eau Claire and the decision was to continue the meetings in an attempt to resolve the differences between the two bodies.

The CLC was organized in 1960 when a group of pastors broke away from the WELS, charging that the break with the Missouri Synod was being unscripturally delayed. The CLC has about 70 congregations scattered throughout the United States.

In other action the CLC convention authorized a "brief supplement of selected hymns," and encouraged a new catechism revision. Despite a tilt toward the King James version, delegates resolved that "no regulation regarding the use of a single Bible translation shall be imposed upon individuals or institutions of the CLC who publish or prepare instructional materials of any kind."

Delegates reelected all four officers. In addition to President Fleischer, Pastor Rollin Reim was reelected vice-president, Pastor Paul F. Nolting secretary and Prof. Ronald Roehl moderator.

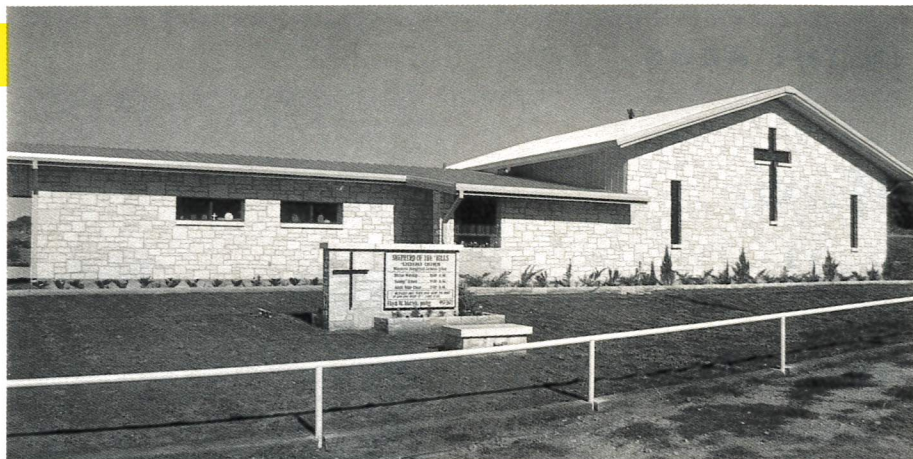
### Person, places, etc.

**Wisconsin Lutheran Family & Child Service** reports that it is well on its way to its \$2 million challenge goal to expand its services to the Wisconsin districts and the synod. As of summer there is committed almost \$1.750 million with many congregations yet to be heard from. . . . **Dr. Richard M. Heins**, long-time chairman of the commission which oversees the synod's health plan, was recently named chief executive officer of CUNA Mutual Insurance Group of Madison, Wis. To assume his new office he resigned (after 17 years) from the board of Lutheran Brotherhood. Heins is a member of Our Redeemer, Madison. . . . **Pastor Roger Zehms** of Columbus, Ohio has been named to the Commission for Youth Ministry, succeeding Pastor David Kriehn who has accepted a call to Taiwan. . . . At the recent **Organization of WELS Lutheran Seniors (OWLS) convention** Richard Raabe of Wauwatosa, Wis., was chosen president-elect; also elected to the board were Yvonne Frank of Oshkosh, secretary; and Dennis Moench of Omaha, member-at-large. Other members of the board are Robert Koester of Lakeville, Ind., president; Elaine Paustian of Watertown, Wis., treasurer; and Adair Moldenhauer of Germantown, Wis., member-at-large.

## South Central District

On May 15 over 180 members and friends of **Shepherd of the Hills in Fredericksburg, Tex.**, gathered to dedicate the congregation's first permanent facility. James Tauscher of San Antonio, former pastor of the congregation, preached the sermon. Begun as a mission project of Our Savior in San Antonio in 1971, the first service was attended by eight people. Pastor Floyd Mattek was installed as the first resident pastor in 1986. Land for the new worship facility was purchased in January 1987 with groundbreaking ceremonies taking place May 17. Members of the congregation directed all phases of the building program. The natural stone structure which includes a sanctuary, fellowship and education area, kitchen and pastor's office, will provide ample space for the 60 members. Through generous gifts by members and friends, the facility was dedicated without any debt . . . . On July 17, Calvary in Dallas celebrated 25 years in the ministry of **Pastor John Gaertner**. He served congregations in Scottsdale, Ariz., and West Chicago, Ill., before accepting a call to Calvary. President Vilas Glaeske delivered the anniversary sermon. . . . On August 28 friends and members of John the Baptist in Atascocita, Tex., located on Houston's northeast side, celebrated 25 years in the ministry of **Pastor Larry Zwieg**. Pastor Zwieg served congregations in Bonduel, Zachow and Shawano, Wis.; Merritt Island, Fla., and seven years as associate executive secretary for the synod's Board for Home Missions before beginning the new mission in 1985.

— Charles Learman



Shepherd of the Hills, Fredericksburg, Texas

## Southeastern Wisconsin District

**Kettle Moraine Lutheran High in Jackson** began its 15th year on August 24 with an enrollment of 249, an increase of 10 students. A generous bequest provided for paving the circular drive and parking lot this summer. . . . Peace Lutheran of Hartford celebrated the 25th anniversary of the ordination of its pastor, **Daniel Westendorf**, and the 25th anniversary of his marriage to Eunice Pankow on June 5. . . . With an enrollment of 882, 22 above projection, **Wisconsin Lutheran High in Milwaukee** began its 86th year embarking on a five-year "Growth in Ministry" program assisted by a \$13,000 first-year grant by the Siebert Lutheran Foundation. In cooperation with the Department of Public Instruction of Wisconsin and Wisconsin Lutheran College in consultation with Joyce Natzke, director of secondary education, the program is designed to adapt the individual skills of the instructor to current methodologies to better equip the students for the 21st century. . . . **Clara Monhardt**, 91, widow of Pastor Theodore Monhardt, died July 27. Services were held at St. John (Howell Ave.), Oak Creek on July 31.

— Robert Sievert

## Western Wisconsin District

On June 26, **Bethlehem of Urbana, Ill.**, celebrated its 15th anni-

versary. Speaker for the special service was Mission Counselor **Robert Hartman**. Bethlehem, in addition to serving approximately 125 souls, serves the University of Illinois campus and the Chanute Air Force Base in Rantoul. . . . The **Chippewa Valley Councilmen's Conference** sponsored a display at a state fair held in Chippewa Falls in July. The display, built around the "Come to the WELS" theme, featured a large wishing well which included the synod seal and a map showing the location of area churches. Samples of the Northwestern Lutheran, Meditations and other materials were provided. . . . **Redeemer of Rice Lake** is planning groundbreaking in September for a new 2400 square foot chapel. Dedication is planned for February in conjunction with the congregation's 10th anniversary. Redeemer is served by Pastor Thomas Kneser. . . . On July 17 **Good Shepherd of Southeast Wisconsin Rapids** dedicated its new chapel. Raymond Bell, pastor of the congregation, performed the rite of dedication. Pastor Norman Paul preached the sermon and Pastor Kenneth Gast was liturgist. . . . **St. Paul of Marshall**, served by Pastor David Plocher, celebrated its centennial on September 25. Guest speakers for the occasion were President Carl Mischke and Pastor John Warmuth. In the past 100 years, 1238 persons have been baptized and 1106 confirmed at St. Paul.

— Elton Stroh



## NOTICES

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

## CHANGES IN MINISTRY

### PASTORS:

**Balza, Robert O.**, from St. John, Christiana, Dela., to Exploratory, Appleton, Wis.  
**Fischer, Victor J.**, from Grace, Kenton, Oh., to New Hope, Racine Wis.  
**Fredrich, Edwin C.**, from Trinity (South), Mequon, Wis., to Arizona Lutheran Academy, Phoenix, Ariz.  
**Gumm, Charles F.**, from Our Savior, Perry, Mich., to Brazil, S.A.  
**Heise, Donald E.**, from Redeemer, Scottville, Mich., to Arizona Lutheran Academy, Phoenix, Ariz.  
**Heup, Charles H.**, from Prince of Peace, Rochester, N.Y. to St. Paul, Oconto Falls, Wis.  
**Krueger, Mark C.**, from Lusaka, Zambia, Africa, to East Fork Lutheran High School, Whiteriver, Ariz.  
**Prell, Conrad L.**, to St. Paul, Hillsboro/Zion, Elroy, Wis.  
**Priestap, Douglas**, from colloquy to Associate Mission Explorer, Markham, Toronto, CAN.  
**Sordahl, Myron F.**, from St. Stephen, Beaver Dam, Wis., to Our Savior, Westland, Mich.

### TEACHERS:

**Bater, Charlotte**, from inactive to Memorial, Williamston, Mich.  
**Bobrofsky, Judy**, from inactive to Trinity, Marshfield, Wis.  
**Delrain, Richard A.**, from Risen Christ, Milwaukee, Wis., to Good Shepherd, Phoenix, Ariz.  
**Ebeling, Nancy**, from inactive to David's Star, Jackson, Wis.  
**Gauger, Linda**, to St. Mark, Brown Deer, Wis.  
**Gumm, Carol**, to King of Kings, Kennewick, Wash.  
**Hartwig, Carol**, from inactive to Mt. Olive, Appleton, Wis.  
**Hintz, Julie**, from inactive to Peace, Granger, Ind.  
**Hong, Karen**, from St. Mark, Eau Claire, Wis., to Our Redeemer, Madison, Wis.  
**Jenson, Lois**, from inactive to St. Stephen, Fallbrook, Calif.  
**Lehner, Stacey**, from Our Savior, Freeport, Ill., to St. Paul, Ixonia, Wis.  
**Neubauer, Daniel**, from inactive to Nebraska Lutheran High School, Waco, Nebr.  
**Paul, Corinne**, from inactive to Trinity, Kiel, Wis.  
**Schlavensky, Lori**, to Arizona Lutheran Academy, Phoenix, Ariz.

### ENRICHMENT SEMINAR

An enrichment seminar entitled, "Growing as God's People" will be held October 8 at Luther High School in Onalaska, Wis., from 8:00 a.m. to 3:30 p.m. Sponsored by the LaCrosse Area Councilmen's Conference, the seminar is offered to adult members of area WELS congregations and workshops will cover: A CHRISTIAN VIEW OF SUICIDE; Teach Me How to Pray; Child Abuse and the Christian Family; Coping with Mental Illness; Friendship Evangelism; "New Age" — The Subtle Enemy; AIDS: How it Affects Your Family; How God Directs You Through His Word; Strengthening the Christian Family; and Grieving: A Growing Season. Registration forms will be made available at your home church.

### DISTRICT NEWS SCHEDULE

October 1: South Central, Southeastern Wisconsin, Western Wisconsin  
 October 15: Arizona-California, Dakota-Montana, Michigan  
 November 1: Minnesota, Nebraska, North Atlantic  
 November 15: Northern Wisconsin, Pacific Northwest, South Atlantic

If your district does not appear, it is because no news items were reported by your district reporter.

## ADDRESSES

### PASTORS:

**Crass, Matthew A.**, 507 S. Washington St., Apt. 9, Owasco, MI 48867; 517/723-6665.  
**Foley, Michael L.**, 2601 E. McKellips Rd., Apt. 1067, Mesa, AZ 85213; 602/461-1964.  
**Gunn, Dean A.**, 120 S. Church St., Whitewater, WI 53190; 414/473-4130.  
**Leyrer, Peter J.**, 400 Brown's Ct., Apt. 204, Lake Mills, WI 53551; 414/648-8431.  
**Raasch, Robert F.**, 6 Peepsock Rd., Houghton, MI 49931; 906/482-2509.  
**Radloff, James J.**, 601 Cypress Station Dr., #507, Houston, TX 77090.  
**Spriggs, Martin A.**, 6671 N. 107th St., Milwaukee, WI 53224; 414/353-7930.  
**Stuebs, William M.**, 25837 - 26th Pl. S., Apt. F108, Kent, WA 98032; 206/941-2077.  
**Thomford, Joel W.**, 414 Westplain Dr., Green Bay, WI 54303; 414/499-0061.  
**Wood, Harold A. em.**, 6100 Vine St. #2202, Lincoln, NE 68505; 402/466-8978.

### TEACHERS:

**Abel, Bradley R.**, W143 S6690 Belmont Dr., Muskego, WI 53150; 414/422-1422.  
**Biedenbender, David K.**, 511 1/2 Highland Ave., Brownsville, WI 53006; 414/583-3095.  
**Grebe, Karl E.**, W142 S6750 Gauke Dr., Muskego, WI 53150; 414/422-0436.  
**Grundman, Rick J.**, 1740 Walnut, Waukegan, IL 60085; 312/244-2062.  
**Jacobs, David M.**, 1117 Barr, Lansing, MI 48911; 517/882-8011.  
**Koester, Michael J.**, 5314 Colfax Ave., North Hollywood, CA 91601.  
**Noon, Edward E.**, 4838 Beechnut Dr., St. Joseph, MI 49085; 616/429-9534.  
**Schmill, Greg R.**, 316 Monticello Dr., Altamonte Springs, FL 32701; 407/830-5496.

## CONFERENCES

**Dakota-Montana District**, Western Conference, October 4-5 at St. John, Bowdle, S. Dak. Agenda: Hebrews Exegesis: 1st of a Series (Nowicki); Series on the Minor Prophets (Steiner); Baptism "In the Name of Jesus" vs. "In the Name of the Father, Son and Holy Spirit" (Heidrich); Answers to People Who Ask, "What is the Difference Between The Lutheran Confessions?" (Zittlow); Preaching Book Review (Bader); Baptism Practices: How Soon? By Whom? (Hrobsky).

**Minnesota District Teachers' Conference**, October 20-21 at St. John Lutheran School, Lake City. Agenda: Promoting the Student's Self-Esteem (Delein); Fellowship Principles in Lutheran Schools (Voss).

**Nebraska and Dakota-Montana Districts**, Teachers Conference, October 6-7 at St. Peter, Fort Collins, Colo. Agenda: Dealing With Destructive Gossip in the Church and School (Baumann); Promotion and Publicity of the Blessings of Christian Education: P.R. in the Church Family and in the Community (Vogt); Application of Scriptural Truths to the Child's Everyday Life (Schultz); Sectionals.

### POSITION AVAILABLE

Martin Luther Preparatory School has an opening for an experienced leadperson boiler operator/repairman to operate and maintain a centralized heating system with high pressure gas-fired boilers. Apply to Martin Luther Preparatory School, Prairie du Chien, WI 53821; 608/326-8480.

## CIVILIAN CHAPLAINS

<b>Rev. Joel Jaeger</b>	<b>Rev. Lee Neujahr</b>
<b>Home Address</b>	<b>Home Address</b>
Kastanien Strasse 4	Hans - Sachs Str 18
6501 Klein Winterheim	8502 Zirndorf
Federal Republic	Federal Republic
of Germany	of Germany
Phone 011-49-6136-8041	Phone 011-49-911-608824
<b>Mailing Address</b>	<b>Mailing Address</b>
Same as above	98th General Hospital
	PO Box 391
	APO NY 09105

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

### LWMS FALL RALLY

The fall rally of the Wisconsin River Valley Circuit of the Lutheran Women's Missionary Society will be held Tuesday, October 11 at St. Paul, Wisconsin Rapids. A special 30th anniversary service will be conducted by Pastor Burton Stensberg at 10:00 a.m. Pastor Karl Gurgel, president of the Western Wisconsin District, will be guest speaker. Noon dinner will be served by the host congregation, followed by a presentation on the Apache mission by Pastor Dennis Meier.

### LWMS FALL RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its fall rally October 25, 9:30 a.m. at Christ Lutheran, S89 W22970 Maple Ave., Big Bend, Wis. Pastor Duane Tomhave, administrator for the Board for World Missions, will be guest speaker.

### REFORMATION SERVICE

The Central Conference of the Western Wisconsin District will hold its Reformation Service on Sunday, October 30, 2:30 p.m. at Lakeside Lutheran High in Lake Mills. The speaker will be President Carl H. Mischke and the service will commemorate the 30th anniversary of Lakeside Lutheran under the theme, "If God Be For Us, Who Can Be Against Us?"

### REFORMATION LECTURES

Bethany Lutheran College and Theological Seminary will again sponsor the annual Reformation Lectures on October 26-27. The speaker will be Pastor Kurt Eggert and his topic will be "Luther, the Musician." Three areas will be explored: 1) The Musical Life and Times of Martin Luther; 2) Luther and Worship, Liturgy and Hymnody; and 3) The Ghost of Luther, the Musician. For detailed information on fees, housing, etc., write to Reformation Lectures, Bethany Seminary, 734 Marsh St., Mankato, MN 56001. Pastors, teachers, organists and choir directors will find these lectures of interest.

### INTERNATIONAL YOUTH RALLY

"Ride the Wave... With the Word" is the theme for the 1989 WELS International Youth Rally to be held July 17-21, 1989 at Ohio State University in Columbus. Sponsored by the five WELS Columbus area congregations, over 1000 high school students from the United States and Canada are expected to join in worship, fellowship and Bible study. Registration information will be mailed to WELS congregations in January and will be published in "Generations."

### WOMEN'S SEMINAR

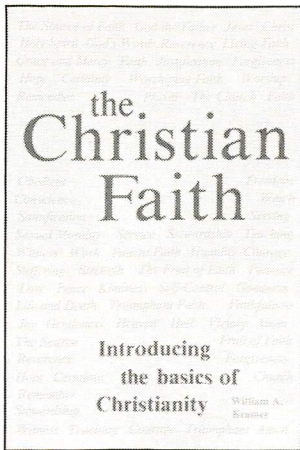
Celebrating Christian Womanhood Seminar will be held Saturday, November 12, at Pilgrim Lutheran School, 3901 First Ave. S., Minneapolis, Minn., beginning with registration at 9:00 a.m. All women junior high age and up are invited to attend. Lunch and babysitting service will be provided and a free-will offering will be taken. Loree Kiel will speak on "Spiritual Gifts." Please bring your Bible.

### BAPTISMAL FONT

A baptismal font (painted white) is available for cost of shipping. Contact Pastor Steven J. Schmelting, Rt. 1, Box 119, Belview, MN 56214; 507/644-3113.

### NEEDED

The Milwaukee Federation of WELS Churches is in need of the following: portable pulpit or lectern, altar ware and four to six collection baskets. If you can help, please contact Mrs. Robert Krause, 1500 Valley Ridge Dr., Brookfield, WI 53005; 414/786-7839.



## The Christian Faith

By William A. Kramer

A summary of what Christians believe and teach. Drawing his information from the source of the Christian faith, the Bible, the author touches on eight basic subjects — from the beginning of faith to its triumphant end. People outside Christianity will find this a useful introduction to the faith. Those inside will find here a refreshing review. This is an excellent gift for friends and relatives. 177 pages. Paper.

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### NAMES WANTED

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

**BOSTON, MASSACHUSETTS** — Pastor Thomas Fox, Pinewood Lutheran (Evangelical Lutheran Synod), 24 Wilmington Rd., Burlington, MA 01803.

**MAPLE GROVE, MINNESOTA** — Pastor Leon Piepenbrink, 7568 Zinnia Way, Maple Grove, MN 55369.

### NEW WELS CHURCHES

#### Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION  
 2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Arizona	.....	Gilbert*
		Prescott Valley*
California	.....	Bakersfield*
Colorado	.....	Colorado Springs (East)*
Florida	.....	Miami (Hispanic)*
Illinois	.....	Buffalo Grove
		Cherry Valley*
		Lindenhurst/Gurnee*
		Streamwood*
Indiana	.....	LaFayette*
Michigan	.....	Cadillac*
		Houghton/Hancock*
Minnesota	.....	Shoreview*
New Mexico	.....	Roswell*
		Santa Fe*
New York	.....	Manhattan*
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Pennsylvania	.....	Bucks County*
Texas	.....	Abilene*
		Atascocita*
Virginia	.....	Loudon County*
Washington	.....	Everett*
		Spokane Valley*
		Woodinville/Bothell*
Wisconsin	.....	Green Bay (Southwest)*
		Madison (Hispanic)*
		Waunakee*
Ontario, Canada	.....	Markham*

\*Denotes exploratory services.

### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**LAFAYETTE, INDIANA** — Good Shepherd, 993 S. Creasy Lane, Lafayette, 10:00 a.m.; SS/Bible class 9:30 a.m. Pastor James Pankow, 3728 Novarre Ct., Lafayette, IN 47905; 317/448-6848.

### NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary  
 Mequon, Wisconsin

Northwestern College  
 Watertown, Wisconsin

Dr. Martin Luther College  
 New Ulm, Minnesota

Martin Luther Preparatory School  
 Prairie du Chien, Wisconsin

Michigan Lutheran Seminary  
 Saginaw, Michigan

Northwestern Preparatory School  
 Watertown, Wisconsin

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**Y**ou may have noted in the last issue a news item which reported a Gallup poll indicating that religious belief among Americans is “strong” and “growing stronger.” The downside of the poll was that the churches are unable to capitalize on this growing interest. Fifty-nine percent of those polled said that “most churches . . . today are too concerned with organizational, as opposed to theological or spiritual issues,” up by almost ten percent from a decade ago.

In its 138 years the Wisconsin Synod has successfully avoided that perception of organizational preoccupation. Not to put too fine a point on it, we tend to be rather impatient with organizational niceties. When nearly 100 persons responsible for shaping the synod’s budget gathered September 7-11 in Oconomowoc, Wis., that tradition was not broken. Few of the persons present claimed any bragging rights in the field of administration. Some came reluctantly. Four days (four days mind you!) of strategic planning and budget building? Who needs all that? Let’s just hit the bricks and start witnessing.

But those who have struggled with \$17 million budgets involving 1200 congregations and mission work on five continents subscribe to the notion that there must be some order in the gathering of the \$17 million and the spending thereof. Even St. Paul, exemplar for every Christian missionary after him, suggested that “God is not a God of disorder,” and that “everything should be done in a fitting and orderly way.” And this great missionary of God’s grace himself broke new organizational ground in the ancient world when he promoted a transnational fund raising effort to alleviate the suffering of Jerusalemites.

Two such administration seminars — as they were called — had already been held, in 1967 and in 1977. This was the third. (All three have been funded by a grant from AAL.) It was high time for the third. The budget process, some 20 years old, was faltering. The bits and pieces no longer fit as well as they once did. The vision was blurring. If renewal is called for, let it also take a whack at the WELS’ administration.

But there is another reason to take a look at how we do things. Stewardship works two ways: stewardship brings the offerings to the synod, but stewardship of the offerings by the synod is also required to achieve the greatest good for the kingdom. Good synodical stewardship is the product of thoughtful planning and resourceful administration. We have a covenant with our members that the dollars will be spent where they go the farthest in the pursuit of our kingdom vision.

I don’t know whether there will be a more detailed report on the gathering. There wasn’t much news in the technical jargon floating about: vision statements, strategic plans, goals, objectives, policies, programs, zero-based budgeting, decision packages, and things like that. But there is one point I would like to make.

When budgets are tight and money is scarce in a congregation, there is always the suspicion spooking around that there must be mismanagement somewhere. The pastor (or the council or the voters) isn’t doing things right, or we wouldn’t be in this mess.

It may surprise some to know that the same thing happens in the synod. When things are tight and budgets must be cut, someone has bungled — whether true or not. I would like to reassure you that if the bungling appears to continue, it is not that synodical administration has been idle. Not after four strenuous days of meetings at Oconomowoc. We have not stood around wailing. We pray fervently that with God’s blessings the synodical machinery will hum to the praises of God whose glory fills the sky and the eternity we all will celebrate.

*James P. Schaefer*

# New pastor plans to knock on doors

by Peggy Howe

If Mark Paustian comes to your door, introduces himself, and you slam the door in his face, don't think you won't see him again.

He's not easily discouraged.

But that's probably why he was chosen by his denomination, the Wisconsin Evangelical Lutheran Synod (WELS), to come to the Rockford area to start a mission church in Cherry Valley.

Paustian, 26, has lived in Rockford since July 1 and is a recent graduate of Wisconsin Lutheran Seminary in Mequon, Wis. He was ordained a pastor in July at Peace Lutheran Church in Loves Park.

He said he is ready to face whatever obstacles might cross his path on the way to starting a church.

"I know what it is like to have someone come to my door and people won't be open right away. If doors are slammed in my face, these are the people I want to talk to. I want to find out what people don't like about the church," he said.

Paustian said he is not out to force religion on people or steal them away from other congregations, he just wants to find out why people aren't going to church and what they would like in a church.

"I firmly believe what I have people want and need. We need more from our God than just a hand. We need a Savior, and we have that in Jesus. And whether or not people are interested in being a part of my church, I want to share the good news with them," he said.

"My goal is to get to that point where people listen and what I am saying makes sense," he said.

But first he needs to meet people.

Armed with brochures that will get his name into homes, he will go door-to-door in an area bounded mostly by Mulford Road, East State Street, Harrison Avenue and I-90. His goal is to visit 1,000 homes.

Follow-up visits will include surveys asking people about their feelings on the Bible, church, salvation and Jesus.

As people become interested in what Paustian is doing, he will organize Bible studies and hopes to be conducting church services by May. The name for the new church is New Life Evangelical Lutheran Church.

Paustian has certain qualities needed in a pastor

starting a new church, said Peter Kruschel, associate administrator on the board for home missions of the WELS, headquartered in Milwaukee, Wis.

Kruschel was not involved in the selection of Paustian, but knows him well enough to comment on what he has to offer to the community.

"I find him to be very personable. He is intelligent and on top of the work that needs to be done. He has a strong desire to meet people and to share the good news about Jesus with them," he said.

Cherry Valley was selected as a site for a new church because the area does not have many WELS churches, Kruschel said. The only WELS churches in the Rockford area are Peace Lutheran in Loves Park and Hope Evangelical Lutheran Church in Belvidere.

The denomination with 420,000 members and 1,200 congregations nationwide has a goal of starting 15 to 20 churches each year. WELS churches in Illinois are mostly in the Chicago area, Kruschel said.

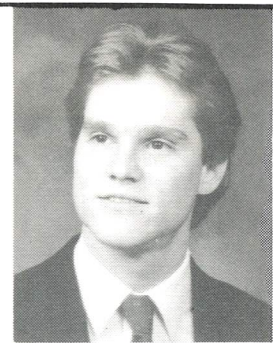
The synod is a conservative church body that was closely affiliated with the Lutheran Church-Missouri Synod until a split in 1961 because of doctrinal differences. Doctrinal differences kept the WELS from joining the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches to form the Evangelical Lutheran Church in America, Kruschel said.

"They (ELCA) don't take as strong a stand on the inerrancy of God's word and that's a basic difference," he said.

Paustian plans to spend his entire life sharing God's word with people.

"The unchurched will always be an emphasis of my ministry. It's a way of life for me. Anytime I meet someone, I am wondering if they could use what I have and how can I talk to them about Christ," he said.

"The most important thing to me is my message, what people need and how I can help them with those needs," he said. □



*"I want to share the good news with them."*

*Peggy Howe is a religion columnist and feature reporter for the Register Star, Rockford, Illinois. The article is reprinted with permission.*