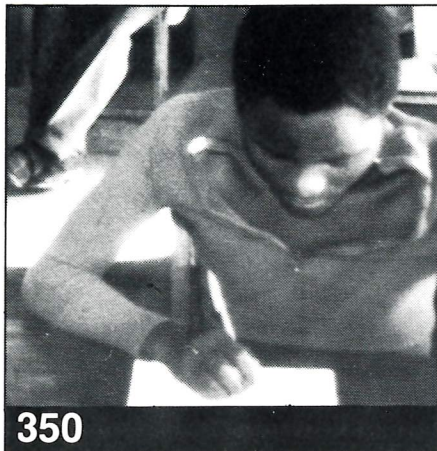


October 15, 1988

# the Northwestern Lutheran

**Marvin M. Schwan**  
**Library at WLC**



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

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## Editorial office

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
2929 N. Mayfair Road  
Milwaukee, Wisconsin 53222-4398  
Phone 414/771-9357

Beverly Brushaber, Assistant Editor

## Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, V. H. Prange, C. Toppe.

## District reporters

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

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# Working in the daylight

by Kurt F. Koeplin

*"As long as it is day, we must do the work of him who sent me. Night is coming, when no one can work"* (John 9:4).

Sports offer Christians a fertile field for illustrations. It helps if you are a fan, but it isn't necessary, and even though professional sports have seasons which trample all over each other, this fall and this month are particularly ripe for a harvest of comment.

The glow of the summer Olympics still glimmer in the hearts of the fans the world over assuming that no gross acts of barbarous terrorism marred them. Baseball's World Series captures the attention of even the most casual even while football, American style, is in full cry at all levels.

To the nonsports fan this whole scene seems silly and childish. Grown men who play kids' games involving running swiftly, throwing a ball, swinging a stick, banging into each other, grunting, groaning, sweating, pushing an inflated swine's skin across a series of white stripes on a field that may or may not be well-groomed grass, are objects of adulation and emulation and are better known and better paid than an elected president of the nation. How strange!

And yet, how admirable and thrilling it is to see 12, 24 or 38 diverse human beings, under the shrewd and inspirational leadership of a manager or coach, bend every effort, sacrificing individual greatness to blend into a team to be known as "the best," the champions of your sport, to achieve your "fifteen minutes of fame and glory."

## The WELS' race

Paul in Corinthians talked about running to win the prize. But Christians running in the game of life struggle to achieve more than a momentary "minute in the sun" or a wreath of laurel that withers and falls.

What if the 400,000 plus members of "Team WELS" worked to tone their spiritual muscles, watched their spiritual diets to bring their "new man" into peak condition, did everything under God to bring their spiritual bodies into a shape which would make the fittest of fiddles blush with shame — it boggles the mind when one contemplates the great things God could do through us.

What if the Savior's word about working in the daylight hours of earth's existence; what if the sense of duty and the dedication to the assigned task would sear its way into the complete corporate soul of Team WELS; what if the need for speed in accomplishing his mission would be the number one item in our lives — what would it be like?

## Life in Jesus' work

Jesus healed the man born blind. To the disciples' question of whose fault was it, his or his parent's, that this unfortunate blindness afflicted him, the Savior responds that it was nothing specific in either party's life, but rather it was because of the universally flawed condition of humanity, and that this particular encounter was but one example of Christ's mission to raise up the fallen, give sight to the spiritually blind, open the ears of the spiritually deaf and give life to the spiritual dead. This is his work. This is the work he gives us to do and *now* is the time to do it.

Christ cured us from all of our spiritual ills so that we now, through word and sacrament, are able to see him, believe in him, worship him and work with him. We are his followers, his people, his children, members of his team. We are not spectators, groupies or mere fans on the sidelines. By the Spirit, we are all players.

## Now is the time

In the same spirit which caused our king to say: "We must do the work of him who sent me," so also must we, under God, rise to the challenge of the work he has permitted us to do with him.

We must work to send all of our graduate workers into the harvest fields of our world *now*. We must send missionaries "five" to Taiwan and Brazil *now*. We must recruit more trainees *now*. We must hurry to tell our world *now* that the Son has saved them all.

Night is swiftly coming and the time for all work and cheering shall soon cease. But while we've still these last "few moments," it's time to work our hardest. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

## *On electing a president*

**M**artin Luther calls attention to the importance of good government when in his *Large Catechism* he comments on the fourth petition of the Lord's Prayer: "The greatest need of all is to pray for our civil authorities and the government, for chiefly through them does God provide us our daily bread and all the comforts of life. Although we have received from God all good things in abundance, we cannot retain any of them or enjoy them in security and happiness unless he gives us a stable, peaceful government."

Luther valued the blessing of government. Therefore he came down hard on the peasants who rebelled against the established authority in 1525. Though he sympathized with some of their grievances, he could not condone the violent measures they took to seek remedies.

Government is much on the minds of Americans as we pursue our task of electing a new president. The vast majority of political campaigns are marked by charge and countercharge, sometimes extreme rhetoric, and often more heat than light. There will not be agreement among us as to which candidate will make the best president, who can best govern our nation.

Sometimes citizens genuinely fear for the nation's future if a particular candidate should be elected. Yet a fact often noticed is that the person who puts on the mantle of power will usually moderate extreme political positions.

Henry Adams, grandson of one American president and great-grandson of another, makes this point in his classic history of the administrations of Jefferson and Madison. During the War of 1812, after the British had sacked Washington torching both the capitol and the White House, Secretary of War James Monroe proposed a regular army of 100,000 men. Such a large national force appalled his dear friend Jefferson and flew in the face of the Virginian ideal of limited government.

Here Adams makes the trenchant observation: "As Jefferson lost the habits of power and became once more a Virginia planter, he reverted to the opinions and prejudices of his earlier life and of the society in which he lived. As Monroe grew accustomed to the exercise and the necessities of power, he threw aside Virginian ideas and accepted the responsibilities of government." A person chosen to govern will usually moderate extreme positions.

Some of our readers will work actively and fervently for the election of one of the presidential candidates. All of us will want to cast our vote for that person whom we believe is best qualified to govern. Whomever the nation chooses, he will be president of all the people. Let us have the confidence that God will use our newly elected president in answer to our prayers for daily bread.

Victor H. Prange



*Victor Prange  
is pastor of Peace,  
Janesville, Wisconsin.*

# Expecting Jesus' return

by James A. Aderman

**“B**ut what if I die before Jesus returns? Will I miss out on the glory living believers will be given?” The Thessalonians struggled with questions like that. In response Paul penned 1 Thessalonians 4:13-18, where he described Judgment Day from the believers' viewpoint. Read that now.

The apostle calmed the Thessalonians' fears for Christian loved ones who had died by assuring, “According to the Lord's own word, we . . . who are left till the coming of the Lord, will certainly not precede those who have fallen asleep” (4:15). But he added even more assurance about Jesus' second coming.

## Jesus will return to be glorified in his holy people

The apostle described Judgment Day as “the day [Jesus] comes to be glorified in his holy people and to be marveled at among all those who have believed” (2 Thessalonians 1:10). The awe-struck cheers of God's people will begin when Jesus' return is announced by heavenly fanfare (4:16). No one in the world will be able to miss the fact that Jesus' second advent has arrived. He will burst upon the scene (1 Thessalonians 5:2) heralded by a loud command (John 5:28,29), the booming voice of the archangel and the trumpet call of God (Exodus 19:16,19).

Jesus' return will also be accompanied by an astonishing display of infinite power. “The Lord Jesus [will be] revealed from heaven in blazing fire with his powerful angels” (2 Thessalonians 1:7). 2 Peter 3:12 reveals that that “blazing fire” will destroy the entire universe, purging all of creation from sin. No wonder we believers will be dazzled and amazed at our Savior on that great day.

## Jesus will return to glorify his holy people

But Jesus' glory-filled return will also be marked by the glorifying of all who have trusted him to be their Savior. “The dead in Christ will rise first” (4:16). This includes all the Old Testament faithful (Job 19:25). The resurrected believers will be given glorified, eternal bodies like Jesus' resurrected body (1 Corinthians 15:49).

Those of us who are still alive will not be left out. “The dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air” (1 Thessalonians 4:16,17).

“And so we will be with the Lord forever.” What sweet words of comfort! We all will be with the Lord, at his side, seeing him as he is, enjoying his presence — “forever.” We will enjoy this intimate relationship with Jesus along with all other believers. Never again will we be separated from loved ones in the Lord by death or distance.

## Jesus' return encourages us now

“Therefore encourage each other with these words” (4:18). There's the bottom line: encouragement. Our Savior is returning to glorify himself among us and to glorify us.

That encouragement will impact our life styles as we await Jesus' return. “You, brothers . . . are all sons of the light and sons of the day. . . . So then, let us . . . be alert and self-controlled . . .” (1 Thessalonians 5:4-6).

Here's the foundation for that encouragement: “God . . . appoint(ed) us to . . . receive salvation through our Lord Jesus Christ. He died for us so that, . . . we may live together with him” (1 Thessalonians 5:9,10). Paul emphasized that thought earlier in chapter 4:14: “We believe that Jesus died and rose again and so we believe . . .” (that the dead will rise, that Jesus will return, that we will live with him in heaven). The rock-solid base for our final encouragement is Jesus' death in our place and his empty Easter tomb.

“Therefore encourage each other with these words.” □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

# Give us this day our daily bread

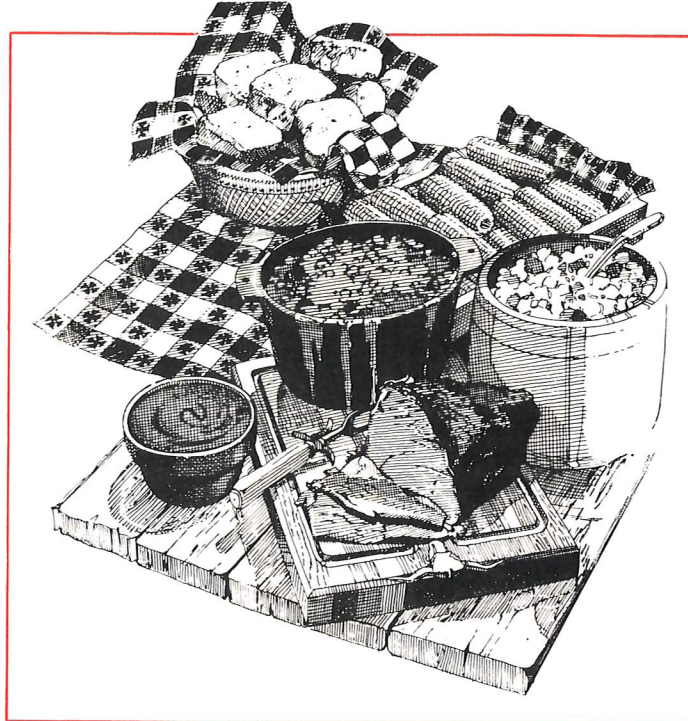
by Wayne A. Laitinen

**D**ear Father in heaven, the thought has crossed our minds from time to time that if we did not ask you for daily bread, it would make precious little difference. As you know, many of us live next door to professed atheists, some of whom drive new Cadillacs into their garages each year. Surely they did not petition you, "Give us this year our annual Cadillac." We realize that you cause the rain to fall on the fields of the just and the unjust alike.

But we sometimes have trouble reconciling the difference between the struggling Christian who prays this prayer and the wicked whose eyes bulge with fatness. It would seem right that those who acknowledge you as the giver of all these things would at least receive as much of it as the wicked. But then our daily bread would not be ours by gift. It would be ours by earning. As if our prayer were a dollar which we had laid on the checkout counter in exchange for a loaf of bread.

Nor do we pray this petition as if you need to be tapped on the shoulder and reminded, "Have you forgotten our supper, Lord?" Months before we sit down to eat, you have sent the farmer to sow wheat, you safely deliver a calf and you shower your benediction on field and flock.

We ask you to keep before our eyes that all of this comes from your undeserved love. Preserve us from the mind-set of pigs and cattle who consume what is placed before them without any sense of indebtedness or obligation. Make us more responsible managers of the goods you have entrusted to us. One day we will have to give them back to you for redistribution. We



will have to account for how they were used. Dear Father, we confess that too often we thought that every penny was ours to spend as we wished.

Too seldom did we care what you wanted us to do with it. Forgive us for all of the excuses we used to dodge using your gifts your way: "But I am too young . . . too old . . . too low a wage-earner . . . too indebted . . . not comfortable enough . . . waiting till next year when things are

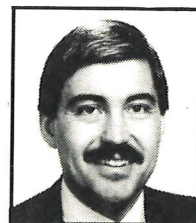
better. . . ." How thankful we are that your Son's Gethsemane prayer did not reflect those sentiments. Convert our hearts wholly to the generosity of our Savior.

Grant us contentment. Your son taught us to pray for *daily* bread — not weekly, monthly or yearly bread.

Give us an industrious spirit which does not shy away from sweat and hard work. Since the fall of our race, our daily bread must be ours by the sweat of our brow. Your word also says that the loafer shall not eat.

Teach us to turn our workplaces into altars at which you are worshiped and glorified. Without your blessing we would have no job, no strength or health to work nor any daily bread to purchase.

How large is your love, dear Father! You did not spare your own Son, but gave him up for us all. With him you graciously give us all we need. Thank you, Father. □



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

# Crippled trees

by Thomas J. Jeske

Summer is the time for landscaping. Nowhere does this seem to be so true as in Denver, with its endless beautiful lawns and public plantings.

I was driving down a suburban street when I noticed a home where obviously major landscaping changes were taking place. Piled in the street was a heap of old sod, shrubs and assorted garden rubble. What caught my eye was a pretty little Ponderosa pine, about six feet tall and green as a pool table. Apparently it hadn't fit into the new owner's plan, because it had been violently torn out of the ground and discarded.

As I drove on to my appointment, I thought about that tree. Part of me said to go back and get it. My common sense knew better. The tree had been damaged seriously and was probably beyond rescue. Besides, wouldn't it be embarrassing to go to the owner's house and ask for permission to have an old cripple like that tree? My decision was easy, really. I was too busy to play nurse to a terminally ill pine tree. Now if I could only get that silly thing out of my mind.

That evening I was back. I walked up to the door and rang the bell. A young mom listened with a half smile as a crazy man asked her for some of her garden discards. A little red in the face, I heaved the long-needed victim into the pickup and drove home.

Safe in my own garden, I inspected the poor creature. It was worse than I'd thought. The roots were bare and ragged. Better to throw it away than to waste any time or expense. But — why don't I give it a chance? Maybe it'll surprise me.

That very night I dug a hole, watered, fertilized and sprayed the foliage. I hung up my shovel feeling satisfied that I had done the right thing.

In the following weeks the little fellow teetered between life and death. He was staked up, mulched, watered, tended. Lots of attention. No growth, mind you, just hanging on for dear life. I figured if I could get him through the hot part of summer he'd pull through on his own.

After that initial burst of mercy, the novelty wore off. Pulling the hose all the way back to the fence took time and effort. More urgent concerns — several out-of-town conferences and our congregation's dedica-

tion service — held my attention.

One blazing July afternoon I wandered back to the fence and like a bolt out of the blue it hit me. I had neglected my little accident victim, and his green needles had gone to brown. First aid was too little, too late. I'd lost him.

Sadness. Anger at myself. The unfairness of it all too. Here I'd rescued what no one else wanted. By rights it should have lived to reward my care.

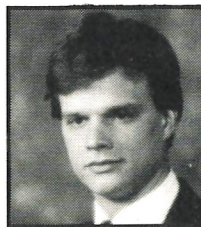
It was only a tree. Yet that little tree is much like many of us Christians. Salvaged off a discard pile. Unwanted. A history with some violence in it. No good reason for anybody to come to our rescue. Only a superhuman effort could possibly turn things around for us. Lots of love and attention required.

Now, of course, Jesus is the all-time hero. Rescuing lost causes is what he does. Taking care of business is his name. He has a whole garden of rejects "on the mend." Like you and me. Yes, friend — like you and me.

"Believe in the name of God's Son, Jesus Christ . . . and love one another." If you guessed that's from the Bible, you're right. The lesson is this: God has found you, taken ownership, nursed, tended. And now we cooperate with his rehabilitation program.

God provides all sorts of opportunities for us to "rescue and tend" unwanted little trees. Think of the little "trees" with faces and names at our Sunday worship. They may seem familiar; they may seem fine. But there's a reason they're lined up among us. There's a broken heart in every row.

You may not realize it but you and I need each other. Your concern goes a long way to keep your neighbor going and growing. For God's sake, don't let up. Don't stop checking, like I did with my little tree. Don't forget, when the novelty of a new face wears off, it needs your words, your time, your smile, your love. Jesus, thanks for not forgetting us way back here by the fence. □



Thomas Jeske is pastor of Abiding Word, Highlands Ranch, Colorado.

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# *Our urban wilderness*

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Bible class at the Milwaukee County Child and Adolescent Treatment Center led by a student volunteer from Wisconsin Lutheran College.

**W**hen we speak of missions in our Wisconsin Synod congregations, mostly we think of far-off places — Zambia, Brazil or Hong Kong.

by Charles J. Raschka

Perhaps we remember a mission congregation we have visited in a developing area of our own country. Few of us think of the mission work being carried on in our large urban areas.

The Wisconsin Lutheran Institutional Ministry in Milwaukee has brought the good news of Jesus Christ to the unfortunate, the sick and the dying for more than 80 years. Most of the people served by this ministry are in great physical, mental or emotional distress. Many are alone — far from family and friends.

Some are family members sitting at the bedside of a dying son or father. They search for comfort and peace. The Lord has given the institutional missionary the opportunity to relieve their fears with “the peace of God which transcends all understanding,” and to comfort them with the promise that God will never leave them nor forsake them.

Present-day medical and ethical questions have added to the complexity of the missionaries' calling. Questions relating to abortion, teenage pregnancy, homosexuality and the use or non-use of life-support systems must be dealt with in the light of God's word.

The medical and mental health communities are more and more coming to the realization that “spiritual treatment” is important for the rehabilitation of the patient as well as the medical treatment. The institutional missionaries are providing this counseling, gospel “treatment” for the depressed, the suicidal



# An ever-growing harvest field

and sometimes the criminally inclined.

A conference of 64 congregations provides the primary financial resources for this ministry. Gifts and memorials are also received from church-related organizations and from individuals. Two full-time missionaries are on the staff aided by area pastors who call at local hospitals on a part-time basis. Student volunteers from Wisconsin Lutheran College assist in conducting Bible classes and witnessing one-to-one with children and teenagers.

Pastor Arnold Schroeder, our first Wisconsin Synod institutional missionary, retired after 45 years of faithful service. He still continues to make occasional calls on patients in the local veterans' hospital.

Pastor Robert Kleist joined the institutional ministry in 1959 and faithfully served his Lord until he was called to his eternal rest in February 1986. The Reverend Robert W. Kleist Chapel in the Milwaukee County Medical Complex is dedicated to his memory.

At the present time the staff missionaries, consisting of Pastor Kenneth Lenz and Pastor Steven Stern, bring the message of hope to the following Milwaukee County institutions: Milwaukee County Medical Complex, Mental Health Complex and the Nursing Home (Rehabilitation Center-West), the Child and Adolescent Treatment Center and the Children's Home (New Beginnings).

In addition, regular services and/or Bible classes are being conducted in the Wisconsin State Prison in Waupun, the Fox Lake Correctional Institution and the Milwaukee County Juvenile Detention Center. Several local hospitals and nursing homes are regularly visited.

Soon a new Children's Hospital and a New Trauma Center in the Milwaukee County Regional Medical Center will open. The expanding "Flight for Life" helicopter service, recently inaugurated, is bringing patients to the center from throughout the state. A new state prison is being planned for Sturtevant, just 30 miles south of Milwaukee.

The vineyard is ripe for the harvest but the workers are few. The opportunities are beyond measuring. The voice of the gospel is but a whisper compared to the number of ears and hearts it could and should reach.

There is no such thing as a "typical day" in the life of the institutional pastor. The situations they en-



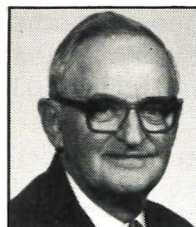
Church service at the Wisconsin State Prison, Waupun, conducted by Pastor Kenneth Lenz.

counter run the entire spectrum of spiritual, emotional and physical needs.

What do you say to a nine-year-old boy sitting alone in the Detention Center because he accidentally shot and killed his best friend? The authorities are interested in facts — the how and why. There is little time for compassion. They must fit punishment to the crime. The boy is terrified wondering what will happen next. His grief and guilt over the loss of his pal are overwhelming. The missionary assures the boy that he is not alone, that the promise of God's forgiveness and the invitation of Jesus, "Come unto me," is also meant for him.

After hearing God's plan of salvation, a 15-year-old girl, dying of leukemia, asked the missionary if she could be baptized. She was given into the Lord's loving care. In the course of his visits with the girl, the pastor became acquainted with her family and subsequently baptized her brother and sisters. The family was referred to a WELS congregation near their home, and is attending Bible information classes. The girl has since joined the saints of heaven and the pastor continues his work with other lost souls.

The voices are crying in the urban wilderness and the missionaries are answering, but they can reach so very few simply because there are so many in an ever-growing harvest field. □



Charles Raschka is a member of Good Shepherd, West Allis, Wisconsin and former board member of the Wisconsin Lutheran Institutional Ministry.

# A trip to see the lake brought fish home

by Exon Sumba

**W**hen the Malawi Christians wrote, "Please come over and help us," they were concerned only about themselves and their families; but 25 years after that call, their villages were far too small to receive delegates from all parts of Malawi.

Malawians are renowned for their fondness for defining an important event or unexpected gain through a proverb. If younger generations show no interest in asking for an explanation, the elders frown at them, "You will grow up without wisdom!"

This Malawian custom could be aptly applied to the 25th anniversary celebration of Lutherans in Malawi by the Lutheran Church of Central Africa (LCCA) from June 26 to August 22. "A trip to see the lake brought fish home," was the proverb that defined the event.

The tiny village of Khanzepa in Chiradzulu District in the southern region, unattractive to both citizens and foreign tourists, looked like an abandoned, barren piece of land. Small huts dot the cassava plantations in all directions. But those who moved to other fertile areas left behind one impressive landmark that unites them — the first permanent Lutheran church building.

It was at this seemingly unimportant village where the first commemorative thanksgiving service took place. Delegates from the southern region districts

started arriving the previous day and spent the night in grass shelters surrounding the church, defying the Chiperoni bitter weather.

"We kept on singing to make the night shorter," said a delegate from Mulanje District, some 60 kilometers away at the border of neighboring Mozambique.

On Sunday morning, June 26, a fleet of hired and mission mini-buses raced from Blantyre through dirty undeveloped paths, some villagers calling out, others waving as they passed by.

On arrival the Blantyre delegates strode over to the veteran missionary. "How did you get to this village, pastor?" asked Mrs. Margaret Chafuli, wife of chairman of Epiphany Lutheran Church in Blantyre.

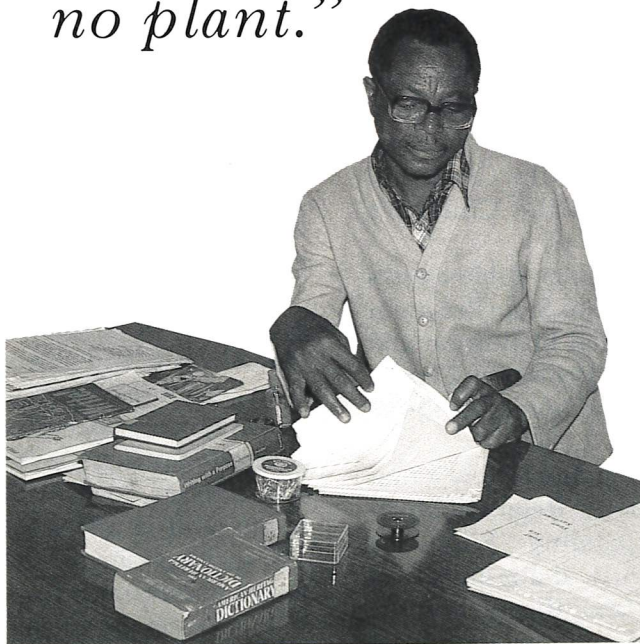
Flanked by his wife, Missionary Raymond Cox explained that 25 years ago he and Pastor Richard Mueller planted "seed here with only a class of six men, now there are 14,000 souls in 75 congregations who call themselves Lutherans throughout Malawi."

That occasion set off celebrations that followed at regional level, winding up with

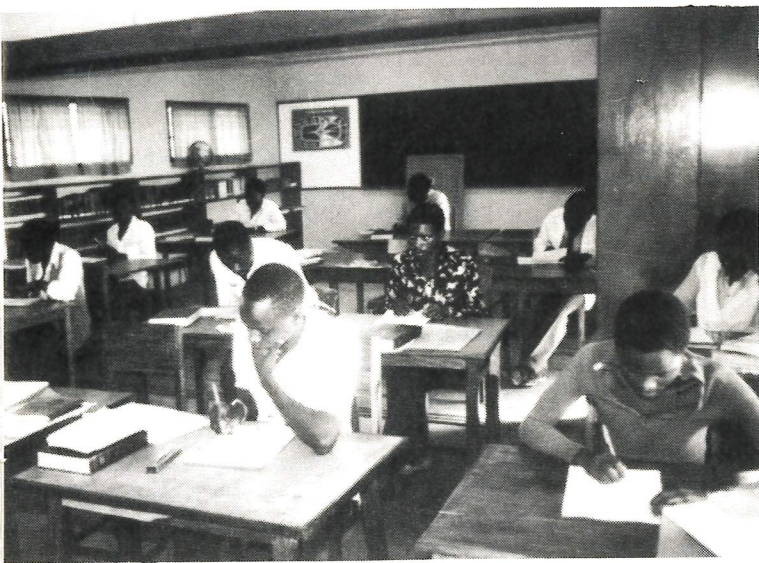
the 16th convention of the LCCA at the Lutheran Bible Institute in Lilongwe, the capital of Malawi, from August 20 to 22 at which President Carl Mischke of the Wisconsin Evangelical Lutheran Synod (WELS), the mother body of LCCA, was in attendance.

Other regional assemblies took place at Fisi (trans-

*"Without a root  
there is  
no plant."*



Exon Sumba



Students at the Lutheran Bible Institute in Lilongwe, Malawi.

lated, hyena — but no hyenas were seen), at Lilongwe in the Central Region and at Erukweni in the Mzimba district in the north. At the regional gatherings enthusiasm was high and far away from bustling areas.

“A 25th anniversary is a good opportunity to look back and remember the grace of God, that’s the theme of our anniversary,” beamed Rev. Cox in recalling the beginnings of the LCCA.

It was as early as 1959 when Malawians used to go to southern African countries to work. A few of these men came into contact with Lutheran missionaries in Zambia (then Northern Rhodesia) and became converts.

The proverb says, “Home is home.” Two of these men returned to Malawi (then Nyasaland) only to find that there was no Lutheran church in their country. With publications they brought along, Lutheranism spread.

Then letters started flooding the Lusaka-based missionaries, “Come over and help us.” But Malawi was far away, about 750 kilometers to the east of Lusaka with, as the first missionary remembers, “long and dusty roads.”

When the letters persisted, an alternative way was developed — preaching by mail. Again the method ignited an explosion that persuaded Pastors Cox and Mueller to cross the border. “The Spirit compels us,” they concluded after a meeting in Lusaka in 1962.

On an appointed day Mr. Cylice Bowman, now an evangelist, and Mr. Lyford Makuluni, both of Khanyepa village, gathered their families in welcome. From those families the LCCA was born at that hard to reach rural place, some 40 kilometers east of Blantyre.

One of the first men, Mr. Deverson Ntambo, who attended the first service in a house in Blantyre on

June 23, 1963, encouraged others to come and is the first national pastor now called to serve in Zomba Township after serving the Mtendere congregation in Lilongwe for 13 years. “I resigned from government service as laboratory assistant,” he said.

The Malawian proverb goes, “Without a root there is no plant.” The crossing of the first Lutheran missionaries from Zambia into Malawi was an expansion of the world outreach plan of WELS of the year 1949.

In that year, after four years of sometimes heated debate, two pastors were on an exploratory mission to Africa to locate an area to start an overseas mission supported by the Wisconsin Synod alone.

The first African exploratory expedition consisted of Pastors Edgar Hoenecke of St. Peter, Plymouth, Michigan and Arthur Wacker of Salem, Ann Arbor, Michigan, who found themselves driving a five-ton camper through the wilds of South Africa into Zambia. That expedition gave birth eventually to the LCCA.

Looking back 25 years Malawians have seen the growth of their church at a pace “faster” than any other WELS supported world mission.

Apart from the 75 organized congregations are preaching stations calling for trained personnel, a Bible Institute struggling to answer those calls and a medical mission supported jointly by WELS women and the Malawi government.

Since 1963 WELS has sent 14 missionaries to Malawi, seven of whom are still in the country. “The expatriates view their role as a partnership arrangement with our Malawian brethren,” said Rev. Cox over the national radio broadcast at the eve of the celebrations.

He said the goal of the LCCA is to have confessionally indigenous churches which are self-administering, self-discipling, self-propagating and self-supporting church bodies within their own culture.

In terms of the Malawian clergy, the 1987 statistical report shows four national pastors, four vicars, 29 evangelists and 17 first year pre-seminary students.

The LCCA in Malawi has a great future, Cox told radio listeners, because churches can work freely in a nation where there is peace. Latest census puts the total population at eight million.

During the celebrations Malawian elders explained to their younger generation the meaning of their age-old proverb, “A trip to see the lake brought fish home.” □

*News correspondent Exon Sumba is also translator and secretary at the Lutheran Bible Institute in Lilongwe.*

## The pipe organ

Dana Rabenberg's letter (September 1) points out that the dramatic progress made in electronic organ technology gives them as good a sound as a pipe organ, at less cost. Perhaps, but it depends on which pipe organ, what kind of music is played and how one compares costs.

The pipe organ has a different sound than an electronic, makes different demands on the organist and provides dramatic and unique visual adornment to the sanctuary. There is more to it than "mystique," and more to it than simple utility, as suggested . . . whether they be synod resources or private gifts.

The seminary has a topnotch, state of the art electronic in its auditorium; I have played it for several hours and can attest to its fine sound.

The prospect of our seminarians reaching an unenlightened conclusion about the differences between a pipe organ and an electronic is spine chilling. Our pastors need to form their own ideas about the differences, based on listening, singing and playing experience. They are then equipped to decide on the importance of an organ, pipe or electronic, to their future congregations.

I say that a fine pipe organ is basic equipment for any seminary, especially any Lutheran seminary; for sure, Wisconsin Lutheran Seminary.

*Philip F. Becker*  
*Bedford, New Hampshire*

In the September 1 issue of the *Northwestern Lutheran* there was a letter concerning the new seminary pipe organ. The organ is to be about 20 ranks, contain tracker (mechanical) action throughout and have mechanical lever action stop controls. An organ of this type, if well maintained, can last a century or more.

There are many organs all over Europe that have existed from about the time of Bach (1750). These organs have not needed replacing because of their sturdy design. Only careful maintenance is required. A list of noteworthy old tracker organs can be found on pages 162-167 of *The Organ*

*Handbook* by Hans Klotz. Approximately 75 organs are listed as a testimony to quality building and tracker action.

The accepted life span is a big issue here. "The anticipated useful life of the instrument . . . is at least 100 years for a tracker or reed organ; 45 years for an electric or electropneumatic pipe organ; and 20 years with no serious prospect of salvage for rebuilding for an electronic" (*Church Organs*, p. 72, by John Ogasapian). There are, of course, exceptions to the rule, but this is where the average life expectancy stands.

With these professional facts in hand, I commend Wisconsin Lutheran Seminary for its choice of a quality tracker pipe organ. Even though the initial cost is higher, it will save in the long run by serving many generations to come without having to be replaced. This certainly makes it a very wise investment for the future needs of the church. I, therefore, further commend Wisconsin Lutheran Seminary for being good stewards in God's kingdom work with the funds made available to them.

*Carl R. Ziebell*  
*Milwaukee, Wisconsin*

Corporate worship is the most important activity of a Christian congregation. Gathering with fellow believers to hear the Lord speak to them and to express their thanks to him for the gift of salvation is what motivates Christians to carry out the other tasks of the church. An important ingredient in worship is congregational singing led by the organ.

I am of the opinion that there is nothing more inspiring this side of eternity than singing "A Mighty Fortress" in a church packed with fellow believers accompanied by a pipe organ of top quality. I hope that more people in WELS will be able to share my feelings if pipe organs of top quality are placed in such buildings as the seminary chapel.

Israel could have continued to worship in a tent, but the Lord chose to have Solomon build a beautiful and expensive temple. I think that tells us

something. A pipe organ dedicated to the glory of God in worship is certainly pleasing to him.

*Mary J. Prange*  
*Milwaukee, Wisconsin*

## Spiritual complacency

The most prominent problem I see in the WELS is spiritual complacency. The priorities of many are misplaced, participation in congregational programs suffers, faiths remain weak and the fellowship of true Christian love is not always easy to find. The personal ministries of laypeople are lacking or non-existent. No wonder the number of WELS members is stagnant.

Given this status, WELS members need to be reminded of their personal, individual responsibility to witness and need to be given the tools and support to do so. The synod should not be implying that going to church and putting a check in the plate is, by itself, good Christian witness. We Christians should give our *whole heart* and *all our lives* to furthering God's kingdom.

*Kenneth J. Fischer*  
*Kent, Washington*

## A joy to read

With reference to the remarks concerning the rising costs of publishing the *Northwestern Lutheran* (May 15), please no cuts! And further, no advertisements.

As one of the most important publications in the homes of WELS Christians, we welcome the opportunity to continue God's word via an increase in cost.

It is a joy to read. Thanks to all your efforts to help us grow in grace and knowledge through the quality of the NL.

*George and Phyllis Stall*  
*Lake Tomahawk, Wisconsin*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The *Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

# Master hymn list

## Choosing the hymn texts

### *Listing two*

Before the Hymn Committee could begin the actual selection of hymns to be included in the new hymnal, some preliminary general guidelines had to be established.

We needed to project how large the hymn section could or should be. Not too large so as to produce a volume of ponderous weight. Not too small so as to necessitate the dropping of many individuals' favorites. Just right so as to include enough hymns to meet the needs of congregations in worship.

The committee finally set as a preliminary guideline 600 hymns, carefully considering the fact that these hymns were to meet the needs and desires of ever-expanding backgrounds in synodical population and that a greater variety and range of hymns would provide more ready acceptance by our congregations.

The greater concern became the establishing of general criteria for the hymn texts themselves. Such expressions as "religious," "Christian," "Scriptural," "Christ-centered" and "Lutheran" came to the fore. The committee finally agreed that we could do no better than to choose that criterion to which all our beliefs, teaching and preaching are subject: The hymn texts should conform to the truths of Scripture and the Lutheran Confessions.

The committee also enunciated in its general criteria that the hymns' texts should be of good quality. The question "What is meant by 'good quality'?" of course immediately reared its head. Much time was spent in discussion and many aspects of "good quality" were suggested.

To understand the committee's idea of "good quality," you might consider the following words and expressions: "dignified, reverent, unambiguous, graceful, whose emotional appeal is based on the mighty acts of God, and whose content speaks to the human experience."

It was understood from the outset that the language of the hymns in *The Lutheran Hymnal* should be updated. But to what extent? We want our congregations to be comfortable with language from the contemporary scene. We want our children, as much as possible, to understand the language of the hymns and to see it as consistent with the modern translations of the catechism and Bible which they are using in their religious instruction.

Yet the committee steered away from the idea that contemporary English and consistency be an absolute. Considering such facets as rhyme, meter and well-

known titles and stanzas, the committee decided to strive to modernize the language, still retaining archaisms where strong tradition or good poetry demands.

In consideration of the current furor over sexism and racism in language, the committee was led to consider carefully how far and to what extent these issues might play in the text revision process and in the writing of new hymns for the new hymnal.

Several illustrations such as "Lord, make us white today" (TLH:279, 1) and "Thou in the faith dost men unite" (TLH:224, 1) caused all to realize that sensitivity to these issues must be a criterion in the revising of texts lest we create unintended offense. The committee will therefore seek to avoid expressions that are racially or sexually exclusive.

As a final criterion for text revision, the committee considered the length of hymns. We recognized that neither length nor brevity is good in and of itself. We agreed that while certain hymns should not be shortened, others could well be shortened without losing quality, continuity or coherence. Considerations of repetition of thought, physical tiring and tune boredom were raised.

It was noted that several good stanzas are often omitted from congregation use because of the habit of stopping after five or six stanzas. Some longer hymns, especially seasonal, could well be retained for the communion distribution. The committee finally agreed to exercise freedom in shortening hymns in order to bring good stanzas into greater use or to effect improvement in other ways.

These are some of the major criteria that the Hymn Committee resolved to follow in selecting and revising hymns. The selecting of hymns for the new hymnal has been tentatively concluded. We hope that the master-list of hymns being presented to you by sections in the Northwestern Lutheran will truly represent the best of the whole spectrum of hymnody of the Christian church and that most of the familiar and strongly used hymns of *The Lutheran Hymnal* have been retained. The revision of hymn texts is just beginning.

— 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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### New Year

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Across the Sky the Shades of Night  
 Father, Let Me Dedicate  
 Help Us, O Lord! Behold, We Enter  
 Now Let Us Come Before Him  
 O Lord, Our Father, Thanks to Thee  
 The Old Year Now Hath Passed Away  
 To God the Anthem Raising

**Name of Jesus**

In His Temple Now Behold Him  
Jesus! Name of Wondrous Love

**Epiphany**

Angels from the Realms of Glory  
Arise and Shine in Splendor  
As with Gladness Men of Old  
Brightest and Best of the Sons of the Morning  
Hail to the Lord's Anointed  
Hail, Thou Source of Every Blessing  
How Lovely Shines the Morning Star  
I come, the Great Redeemer Cries (TH, 1982)  
Jesus Shall Reign Where'er the Sun  
O God of God, O Light of Light  
O Jesus, King of Glory  
Songs of Thankfulness and Praise  
The Only Son from Heaven (LW)  
The Star Proclaims the King Is Here  
Thou Light of Gentile Nations  
To Jordan Came the Christ, Our Lord (LW)  
We Sing, Immanuel, Thy Praise

**Transfiguration**

Down From the Mount of Glory (WS)  
Oh Wondrous Type, Oh Vision Fair (LW)  
'Tis Good, Lord, to be Here

**Lent**

A Lamb Goes Uncomplaining Forth  
Alas! and Did My Savior Bleed  
Behold the Lamb of God  
Christ, the Life of All the Living  
Come to Calvary's Holy Mountain  
Deep Were His Wounds (LBW)

Enslaved by Sin and Bound in Chains  
Glory Be to Jesus  
Go to Dark Gethsemane  
In the Hour of Trial  
Jesus, Grant that Balm and Healing  
Jesus, I Will Ponder Now  
Jesus, Refuge of the Weary  
Lamb of God, Pure and Holy  
Lord Jesus, Thou art Going Forth  
Lord Jesus, We Give Thanks to Thee  
My Song is Love Unknown (LW)  
Not All the Blood of Beasts  
O Come, My Soul (WC)  
O Dearest Jesus, What Law Hast Thou Broken  
O Dearest Lord, Thy Sacred Head (MISC)  
O Sacred Head, Now Wounded  
O Sinner, Come Thy Sin to Mourn (OB)  
Savior, When in Dust to Thee  
Sing, My Tongue (LW)  
Stricken, Smitten, and Afflicted  
Sweet the Moments, Rich in Blessing  
There Is a Fountain Filled with Blood  
Upon the Cross Extended  
What Wondrous Love Is This (LBW)  
When I Survey the Wondrous Cross  
When O'er my Sins I Sorrow

**Key to abbreviations**

LBW — *Lutheran Book of Worship*  
LW — *Lutheran Worship*  
MISC — *Miscellaneous Sources*  
OB — *Orgelbuechlein*  
TH, 1982 — *The Hymnal, 1982*  
WC — *Worship Companion*  
WS — *Worship Supplement*

**IN THE NEWS**

## Relief funds for Malawi

Recently Pastor Duane Tomhave, world mission administrator, received a check for \$3,380 designated for relief for Malawi.

There was a letter accompanying the gift. "This cheque is for relief in Malawi. Some members of our church noticed an article in the Northwestern Lutheran in which the situation of many Ma-

lawian families without food was described. This resulted in collections for Malawi in almost all of the congregations in the Lutheran Confessional Church, and this is the result."

The LCC treasurer, Thomas Lindgren, explained he was sending it to Tomhave so that the money could be quickly trans-

ferred to Malawi.

The Lutheran Confessional Church (Sweden, Norway & Finland) on other occasions has supported the Lutheran Church of Central Africa, but this is the first time money for relief has been sent.

## Marvin M. Schwan Library dedicated

With the cutting of a garland of ivy by Marvin M. Schwan at the service of dedication the \$3 million Marvin M. Schwan Library on the campus of Wisconsin Lutheran College, Milwaukee, was formally opened.

"We all must do what we can in our own ways, large or small," said Schwan at the dedication ceremonies, "to help prepare and produce good Christian leaders for tomorrow. We need to do this for our Lord, and for the benefit of our communities, our synod and our nation."

The dedication, with 1,000 guests in attendance, took place September 10.

Marvin M. Schwan, president of Schwan's Sales Enterprises of Marshall, Minnesota and leading Lutheran philanthropist in the United States, was the principal donor for the new college library. Publicity-shy Schwan is a member of Good Shepherd, Sioux Falls, S.D., Norman F. Seeger, pastor.

The new library will serve as the hub of classroom activity on campus with its 17 classrooms as well as house the library's 80,000 volumes. It will also be available to local residents as a pleasant and



Marvin Schwan

convenient place for reading and studying.

Externally the library's design complements the traditional style of the original, 1920s-era buildings already on the 13-acre campus. Arched brickwork above the windows, blended colors and patterns and a tiled roof are examples of this conforming exterior design.

"Marvin Schwan," said Dr. Gary Greenfield, president of

WLC, "has given us dreams we didn't even know were possible to dream. He's enabled us by this library to make a quantum leap . . . in reaching and building a lay leadership for our synod and in continuing God's work."

"We praise God," he said, "for the many men and women — in addition to Marvin Schwan — who have given their time, energy and resources to make the college a reality. Praise God from whom all blessings flow."

The infant college, founded in 1973 as a junior college, is headed by Dr. Greenfield, the college's first and only president. Several years ago the junior college converted to a four-year college. Currently the college enrolls 230 students with a full-time faculty of 23.

There has been an annual expansion of the curriculum which presently offers thirteen majors and minors in liberal arts and professional programs and confers the Bachelor of Arts, of Science and of Business Administration degrees. The college is fully accredited by the North Central Association of Colleges and Schools.

### WITH THE LORD

#### Elwood C. Fromm 1925-1988

Missionary Elwood C. Fromm was born November 20, 1925 in Milwaukee, Wis. He died August 4, 1988 in Hitachi, Japan.

A 1953 graduate of Concordia Seminary, Springfield, Ill., he served in Sapporo, Hokkaido and Hitachi, Japan. Due to deteriorating health he retired in June, 1988.

In 1953 he married Keiko Kimura. He is survived by his wife; daughters, Angela, Grace, Margaret and Sharon; sons, David, John and Steven; and four grandchildren.

Funeral services were held August 8, 1988 in Hitachi, Japan.



Marvin M. Schwan Library

## Dakota-Montana District

**James Valley Lutheran of Jamestown, N. Dak.**, celebrated its 10th anniversary on May 15. Pastor William Allwardt, who organized the congregation, was guest speaker for the special service. The choir was accompanied by a "new" organ and chimes, a gift from Zion Lutheran of Readfield, Wis. A special organ and chimes dedication service will be held this fall. James Valley is currently served by Pastor Kenneth Engdahl. . . . On June 26 **St. John of Bowdle, S. Dak.**, celebrated its 100th anniversary with two special services. Guest speakers were former pastors of the congregation: Pastor Loyal Schroeder of Odessa, Tex., and Pastor Mark Johnston of Deltona, Fla. Between services the Sunday school children released balloons and the Youth Fellowship planted a tree, followed by a dinner and program. Pastor Paul Marggraf serves the congregation. . . . On August 21 a **new WELS mission**, served by Pastor Ronald Kruse of Clark, S. Dak., began holding Sunday evening worship services, Bible class and Sunday school in Redfield.

— Gerhold Lemke

## Michigan District

On Sunday, May 22, Grace of St. Joseph celebrated the 25th anniversary in the teaching ministry of two teachers in its Christian day school. **Kenneth Nolte** has served Grace for 20 of those years as teacher, principal, church organist, choir director and athletic director. **Lois Pape** has been at Grace the past 16 years where she teaches kindergarten. . . . Members of Our Savior, Westland, gathered on May 22 to thank and pay honor to **Theodore Doletzky** who served Our Savior as Sunday school su-

perintendent for 38 consecutive years and has now retired. Over the years he has taught all levels of Sunday school classes, has held every office on the church council and is presently serving as the chairman of the congregation. . . . The 45th year in the preaching ministry of **Pastor John F. Brenner** and his 35 years as its pastor was commemorated by St. John, Bay City, in a special service on August 7. Pastor Brenner's son, John M., dean of students at Michigan Lutheran Seminary, preached the

sermon. Liturgist was Marcus Manthey, professor at Michigan Lutheran Seminary and Pastor Brenner's son-in-law. His daughter, Barbara Manthey, played the organ and granddaughters, Laura and Sarah Arnold provided pre- and post-service music. . . . **Pastor Ronald Raddatz and Barbara Huska** were married on August 5 in Phoenix, Ariz. Pastor Raddatz serves St. John, Sturgis. . . . **St. Paul of Monroe** (Pastor John Gore) celebrated its 150th anniversary on May 15. . . . **St. Bartholo-**

## Persons, places, etc.

**Margaret Thatcher**, British prime minister, will become a first-time grandmother next spring. Diane, married to Mark Thatcher, will have their first baby. A spokesman for Mrs. Thatcher said that Mrs. Thatcher and her husband, Denis "are delighted and quite thrilled." Diane and Mark live in Dallas, Texas, where Diane is a member of WELS Calvary Lutheran Church. . . . The movie, **The Last Temptation of Christ**, will not be shown in Nashville, Tenn., thanks to the leadership efforts of Pastor Keith Kruck of Rock of Ages, Madison, who led his congregation in sending petitions to the three local theater chains. . . . **Beginnings**, national newsletter for WELS Lutherans for Life, has a new editor. **Pastor Roland Cap Ehlke**, an editor at Northwestern Publishing House replaces Pastor Robert Fleischmann who has become full-time director of the agency. . . . **Chaplain Joel Jaeger**, just returned to his European congregation after a furlough in the States, reports that the summer retreat for his mostly military congregation was not very well attended. But "the spirit was excellent and the weather gorgeous. At the retreat Michael LaVigne renewed his baptismal vows through the rite of confirmation. We were happy that his grandmother from Monroe, Michigan could be with us on that special day. Michael is from my Frankfurt confirmation class." . . . The former "**Bethany Program**," preparing older men for enrollment in the seminary, has been transferred to Northwestern College where the enrollment for this first year is seven. This year six married students are on campus. The college has also received an undesignated gift of a quarter million dollars from the estate of Erwin R. Sell of Watertown. . . . The Executive Committee for Central Africa has chosen **Herman and Lorraine Koester of Albuquerque** to serve in Mwembezhi, Zambia, supervising the physical aspects of the mission compound, home of the Zambian medical mission. Funded by WELS Kingdom Workers, their departure is set for November 1. They are members of Shepherd, Thomas Schulz, pastor. . . . The **Black Hills Youth Rally** saw 475 teens and adult counselors assemble August 1-4 at South Dakota Tech, Rapid City. "There was lots of footstomping, hooping and hollering and good food," in addition to exploring the meaning of "Declared Worthy by God," reports Pastor Dan Hrobsky, rally coordinator.



mew of Kawkawlin (Pastor Frederick Zimmerman II) celebrated its 100th anniversary on September 11. . . . **Redeemer of Ann Arbor** (Pastor Robert Hoepner) celebrated the 30th anniversary of its church on June 5. . . . **Our Savior of Hart**, served by James Frey, dedicated its new church building on June 5. . . . Also on June 5, **Abiding Word of Mainville, OH** dedicated its new church. David Grundmeier is the pastor. . . . June 12 was the day **Prince of Peace in Traverse City** and its pastor, Robert Kujawski, chose to dedicate its church and parsonage. . . . **Prince of Peace at Howell** (Pastor Paul Baldauf) dedicated its expanded church project on September 18. . . . The following district pastors have announced their retirements: **Pastor Irvin Weiss** of Zion, Warren on June 30; **Pastor Edwin Schmelzer** of St. Paul and Zion, Remus on September 15; and **Pastor Andrew Bloom** of St. Jacob, Grass Lake on September 30. . . . The district praesidium has made the following appointments: **Teacher Stephen Schultz**, **Pastor Philip Heyer** and **Steven Terry** to the Commission for Communication and Financial Support; **Pastor Robert Hoepner** as coordinator for the Evangelism Committee; **Steven Dallman** as district treasurer; **Teacher Steven Jahnke** to the Youth Committee; **Pastor Mark Wendland** as chairman of the Board for Parish Services; **Teacher Philip Glende** to the Evangelism Committee; **Pastor Steven Korth** to the Constitution and Legislation Committee; **Pastor Walter Oelhafen Jr.** as chairman of the Nominating Committee; **Pastor Dennis Himm** to the Nominating Committee for the Ohio Conference; **Pastor John Henderson** to the Nominating Committee for the Southeastern Conference; and **Pastor Roger Zehms** as chaplain at Ohio State University.

— Edward Schaeewe

## NOTICES

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

## CONFERENCES

**Michigan District**, Ohio Conference, October 18-19 at Crown of Life, Marietta, Ohio. Agenda: What You Should Remember From the Seminary — What You Should Have Learned Since (Balge); The Outer Limits of Preaching (Kovachny); The Nuts and Bolts: No Royal Road to Homiletics (Frey); Where to Look When You're Not Sure Which End Is Up (Laitinen).

## CHANGES IN MINISTRY

### PASTORS:

**Frey, Immanuel G.**, from Zion, Phoenix, Ariz., to retirement.  
**Gerlach, Joel C.**, from Redeemer, Santa Barbara, Calif., to St. John, Wauwatosa, Wis.  
**Hollerup, Clair S.**, from St. Paul, Marquette, Mich., to Mt. Zion, Ripon, Wis.  
**Kosanke, Frederic G.**, from First Lutheran, Elkhorn, Wis., to Our Savior, Hendersonville, N. Car.  
**Mischke, Steven M.**, from St. John, Battle Creek, Mich., to Hope, Louisville, Ky.

### DMLC HOMECOMING

Alumni and friends are invited to attend the following Dr. Martin Luther College homecoming activities on Saturday, October 22:

10:30 a.m. Homecoming parade — downtown New Ulm  
 11:30-12:30 Alumni and friends picnic in wrestling room. (Freewill offering)  
 1:00 p.m. Football game — DMLC vs. Northwestern

### 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.

### FOCUS ON MINISTRY RETREAT

Two Focus on Ministry retreats at Northwestern College are planned for Friday, October 28, to Sunday, October 30, and Friday, March 10 to Sunday March 12. The retreats are planned for those who are high school students this year. Registration deadlines are October 12 for the fall retreat and February 22 for the spring retreat. Please register promptly since we may have to limit the numbers. There is no cost to participants. However, a \$25.00 deposit is required, which will be refunded in full to all who participate in a satisfactory manner. For further information contact Prof. Gary P. Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

## DISTRICT NEWS SCHEDULE

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

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

## SPECIAL CONFERENCE

The Southeast Wisconsin District Special Ministries Committee is sponsoring a conference entitled, "Special Families, Special Dreams," to be held at Wisconsin Lutheran College on Friday evening, October 28, and Saturday, October 29. The need of parents with mentally disabled children to establish goals and work toward those goals will be addressed at the conference. For further information contact the Synod's Special Ministries office at 414/771-9357.

## ADDRESSES

### PASTORS:

**Belter, Dennis W.**, 160 W. Seymour St., Appleton, WI 54915; 414/733-2018.  
**Bitler, Bruce A.**, 1101 Rebecca Dr., Austin, TX 78758; 512/835-9120.  
**Cherney, Kenneth A. Jr.**, Caixa Postal 318 94.000 Gravatai R.S., Brazil, SA.  
**Franzmann, Thomas B.**, 7357 Huntington Square Lane #162, Citrus Heights, CA 95621; 916/722-9860.  
**Gass, Mark A.**, 539 Southgate Dr., Tomahawk, WI 54487; 715/453-4814.  
**Hahn, Martin R.**, 2118 Robin Rd., Abilene, TX 79605.  
**Kobleske, Roger W.**, 1705 S. Wacouta, Prairie du Chien, WI 53821; 608/326-2215.  
**Kuske, Jonathan A.**, 405 Campion Blvd., Prairie du Chien, WI 53821; 608/326-8480.  
**Luplow, Jeffery J.**, 2033 Hercules Ave., N., Clearwater, FL 34623; 813/461-9620.  
**McCullough, William V.**, 2 Highview Dr., Jacksonville, IL 62650; 217/245-0680.  
**Mosher, Scott C.**, 819 W. Thunderbird Dr., Safford, AZ 85546; 602/428-7340.  
**Pieper, Donald J.**, 3400 Clandara Ave., Las Vegas, NV 89121; 702/732-9128.  
**Reich, Terry W.**, 4265 N. 62nd St., Milwaukee, WI 53216; 414/466-3265.  
**Sprain, John R.**, 525 W. Southern Ave. #112, Tempe, AZ 85282; 602/966-5308.  
**Timmermann, Robert J.**, 13391 Blackbird St., Garden Grove, CA 92643; 714/534-8348.

### TEACHERS:

**Berg, Stephen R.**, 186 Everett St., Fond du Lac, WI 54935; 414/922-5294.  
**Bobrofsky, Judith**, Rt. 2, Box 381, Loyal, WI 54446.  
**Bufe, Katrina**, 226 - 3rd Ave., Apt. 4, Baraboo, WI 53913.  
**Cibulka, Karen**, N5537 Hwy 53, Onalaska, WI 54650.  
**Dorn, Owen A.**, 405 N. 8th St., Watertown, WI 53094; 414/262-0598.  
**Fink, Robert L.**, 1302 Orchard Dr., Manitowoc, WI 54220; 414/684-0467.  
**Fritze, Stephen P.**, 3708 S. 24th St., Milwaukee, WI 53221; 414/282-4774.  
**Gresens, Daniel L.**, Rt. 3, Hwy EE, Appleton, WI 54915; 414/749-9487.  
**Johnson, Daniel W.**, Box 125, Waco, NE 68460; 402/728-5509.  
**Lange, Paul E.**, 4542 S. 23rd St., Apt. 4, Milwaukee, WI 53221; 414/282-7475.  
**Marowsky, Gerald R.**, 911 Cleveland Ave., Marinette, WI 54143.  
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**Neubauer, Daniel A.**, Box 183, Waco, NE 68460; 402/728-5405.  
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**Rakos, Paul A.**, 1021 N. 8th, Manitowoc, WI 54220.  
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**Sievert, James M.**, 118 Washington St., Brillion, WI 54110; 414/756-2057.  
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## AUDIOVISUAL AIDS

**GOD'S MISSION — BY PEOPLE — TO PEOPLE**  
(FS-A08-GMP) or (VHS-60-GMP)  
1988 18 min. C & M or 1/2" VHS  
color IJSCA

From the streets of the inner city to the distant islands of Southeast Asia, the mission agencies of the Wisconsin Synod are proclaiming the wonderful news of God's grace in Christ Jesus. This film-strip, also in video format, brings us up to date on the exciting work being done through our Home and World Mission Boards.

**BECAUSE WE CARE** (VHS-59-NWC)  
1988 11 min. 1/2" VHS color IJSCA  
Northwestern College is alma mater to most of the pastors of the Wisconsin Synod and will be that for many years to come. This video presents a close look at the school which most of our future pastors will attend. It will be a valuable recruitment tool as the days of pastor shortages return. It will be of interest to know that this video is the first effort of the new telecommunication department at the Northwestern Publishing House.

**A PLACE TO GROW** (VHS-61-MLPS)  
1988 17 min. 1/2" VHS color PJSCA  
Martin Luther Preparatory School prepares teenagers for the preaching and teaching ministry in a healthy, caring environment that helps young people make the most of their high school years. Since many MLPS students come from distant parts of the country, there is a special section for parents who might hesitate to send their children so far away from home.

**HOW TO CONDUCT A SIGNED SERVICE**  
(VHS-62-HCS)  
1988 47 min. 1/2" VHS color SCA  
The WELS Committee on Services to the Hearing Impaired shows what it takes to provide signed services for the deaf. This will be a valuable tool to congregations who are anxious to serve their hearing-impaired members better.

**SIGNING THE LUTHERAN LITURGY FOR THE HEARING IMPAIRED** (VHS-63-SLL)  
1988 57 min. 1/2" VHS color SCA  
This video is a companion piece to VHS-62-HCS. It shows the signing of the entire liturgy from The Lutheran Hymnal.

With annual subscription or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

### JON: LESSONS IN LOVE LEFT ALONE

These two books, written by Ruth Becker, are recommended in the "From this corner" column on page 359.

To order these books just complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

**Jon: Lessons in Love**  
12N1727 \$4.95 each QTY. \_\_\_\_\_

**Left Alone**  
12N1741 \$5.95 each QTY. \_\_\_\_\_

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## 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."

### NEEDED

A mission congregation is in need of an altar, lectern, pulpit and other chancel appointments for its new WEF unit. Contact Pastor Edwin Lehmann, Abiding Faith Lutheran, 3309 Plantation Lane, Fort Worth, TX 76123; 817/294-9303.

### DUPLICATOR

Available for cost of shipping: Bohn Rex Rotary duplicator. Contact Pastor Jon Tesch, M347 Elm St., Marshfield, WI 54449; 715/384-3822.

## ANNIVERSARIES

**Yale, Michigan** — Emanuel Redeemer (25th), November 6, 10:00 a.m. and 3:00 p.m.

**Omaha, Nebraska** — Good Shepherd (40th), November 26, 6:00 p.m. meal and activity night by school children; 27th 8:00 and 10:30 a.m. Contact Good Shepherd School, 5071 Center St., Omaha, NE 68106.

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### ACTS

1988 35 min. ea. 1/2" VHS color JSCA  
These videos present a narration of the Acts of the Apostles along with drawings of the scenes being described. There are four tapes in the set.

**Tape 1** — Acts 1—7  
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## THE SEXUAL PUZZLE

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This video explores the pressures facing young people in a society oriented toward irresponsible sex. It probes some of the deeper emotions that lead to adultery and exposes some of its painful consequences. Josh McDowell is the narrator.  
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## CHILDREN OF THE BIBLE

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This video for children uses drawings to tell the childhood stories of Isaac, Moses, David and Samuel. A special one-week rental period allows the showing of each eight-minute segment on different days. **Rental: \$7.50/1 wk**

## STORIES ABOUT JOSEPH

1988 32 min. 1/2" VHS color PJ  
This video for children uses drawings to tell the story of Joseph in four segments. A special one-week rental period allows the showing of each eight-minute segment on different days. **Rental: \$7.50/1 wk**

## THE JOY OF BACH

1988 60 min. 1/2" VHS color SCA  
The music of Bach is universal, appealing to every age and culture. This video shows people having fun with Bach's music and dramatizes incidents from his life. This is a good way to get acquainted with this famous Lutheran musician and composer. **Rental: \$7.50**

## JOHN WYCLIFFE — THE MORNING STAR

1988 75 min. 1/2" VHS color SCA  
John Wycliffe, the "Morning Star of the Reformation," opposed the errors of the papacy in England a hundred years before Luther was born. Lutherans will be interested in the similarities and differences between this man and Luther. **Rental: \$10.00**

## PILGRIM'S PROGRESS

1988 40 min. 1/2" VHS color JSCA  
This is an animated film version of John Bunyan's classic of Christian literature. Children and adults alike can learn from viewing and discussing this extended allegory. **Rental: \$7.50**

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*“There are  
few good  
writers,  
period.”*

Several decades ago Pastor Bill Eggers, then administrator of the Home for Aged Lutherans in Milwaukee, and I were talking about the art of writing. Bill was a first-rate writer and regularly flashed his excellence in a column in the local Lutheran tabloid. “It’s too bad,” he said, “that we have so few good writers in the Lutheran church. But, of course, there are few good writers, period.”

He didn’t mean that most educated people can’t commit words to paper with a subject, verb, complement or adverbial modifiers, and have the words make sense. He was referring to that rare talent of a writer to enthrall us. To cast light on our shadows. To thrust words — like a lance — into our vitals. To compel us — against hunger and fatigue — to read on and on and on. To use precisely the right verb. To paint a mural with a word. To write, in short, “engagingly.”

We have some like that in the synod—proportionately as many, I suppose, as any other denomination. Several years ago I ran across one of them. She had submitted a manuscript for a book to one of my colleagues in another department. He brought it to my office one afternoon for me to read and give him my opinion of its quality.

It is intimidating to be confronted with a 100-page typewritten manuscript in which you have not the slightest interest. As a favor to a friend, I sat down to read just “a page or two” to sample the wares. Usually that’s enough. I put it down several hours later. I had read it from page one to the end without stirring from my chair. It was the manuscript for *Jon: Lessons in Love* — the joy and sorrow of raising a mentally retarded boy — by Ruth M. Becker of Tucson, Arizona. For over ten years as a book reviewer for our publishing house, I had read a lot of books by authors of both sexes. By any standard this manuscript was a winner. That was my introduction to Ruth Becker.

Several days ago I was given a copy of her second book, *Left Alone*. Since her last book about Jon, she had lost her husband under tragic circumstances. To purge her emotions, she had to write about it.

I have spent time with her several times since her second book was published, but I never had the courage to tell her I had not read it. She was far too much a lady to ask. Now the book had fallen into my hands — and she did it again. In one sitting I read the 120-page paperback. It was getting to be a habit. Ruth has a way with words. They sing. They weep. They soar. They comfort and stir. And always, right up there, poking its nose into every thought and word and deed, is her faith.

I’m long overdue. But I want to recommend this book to those who are lonely: the widows, of whom we have so many; those grieving for a loved one; and anyone else of any age or status, male or female, who has felt deserted and desolate. All of us who live in our dark little room, occasionally or for a stretch, will feel light streaming into the blackness.

And Ruth? She is happily remarried and continues her professional career in the field of nursing. And we are looking forward to book three.

Both books are available from Northwestern Publishing House.

*James P. Schaefer*

# The misfit pastor

The voters' meeting appeared to be at an impasse. Who would be called to be the new pastor? He had to be a special man with just the right qualifications, for this church had dynamic possibilities and the future was bright, if only it would have the right man to lead it. The names had been presented but the information was scant and the personalities unknown. The divided body could not reach a definitive vote.

Then one of the elders stood up and announced that he had just the right man for the congregation. Before there was time to react, he unfolded a letter which a pastor, who was unknown to the body, had apparently submitted. He read:

"I heard through the grapevine that your church was looking for a pastor and I'd like to present myself to you as a possible candidate. It appears to me that I have the qualities, gifts and experience that you just might be looking for.

"First, I'd like you to know that I preach with the power of conviction. I've also had some success with some of the things that I've written. Some say I'm a good organizer. In truth, I could tell you that in most of the places where I have served I've had things pretty much under control.

"I also want to be up front with you and not beat around the bush. I'm over 50. During my ministry I've never spent more than three years at any one congregation and when I left some of these churches there was a lot of disharmony. I also want you to know that on three or four occasions I've served some time in prison. But I also want you to realize that the charges were vague and unsubstantiated by law. My health isn't just the best — I suppose I should have taken better care of myself during my earlier years

— but I still get a lot of work accomplished. From time to time I do some manual labor on the side so I can earn enough money to support myself.

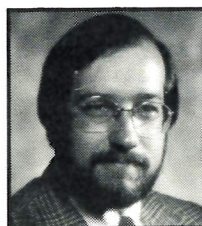
"It might also be enlightening for you to know that the congregations which I have served until now were generally small even though they were located in large cities. At most of these places I had a very poor relationship with representatives of some of the

other religious groups in town. In fact, as I fought to remain in and with God's truth some of these other fellows would often get downright nasty with me. I've been dragged into court and my name has been publicly slandered in some of the ugliest ways. Paper work and such are not my strength. I have gained the reputation as one who on occasion forgets whom he has baptized. Despite all this, I would do my best to serve your congregation, even if that means taking on a second job doing manual labor like I have done at other places."

*"During my ministry I've never spent more than three years at any one congregation and when I left some of these churches there was a lot of disharmony."*

The meeting turned into an uproar. How could a man with a criminal record, lousy memory, contentious and in poor health come upon the idea to announce himself as a candidate for our church pastorate? This was so out of the ordinary and unorthodox that everyone just had to know the name of this misfit pastor.

As the elder folded the letter and returned it to his pocket, he simply stated, "It's signed: Paul, the Apostle of Christ." □



*This article is a translation by Richard A. Krause, pastor of Crown of Life, Marietta, Ohio, of an article in Evangelisch-Lutherischer Volkskalender 1988. The author of the popular fictional piece is unknown.*