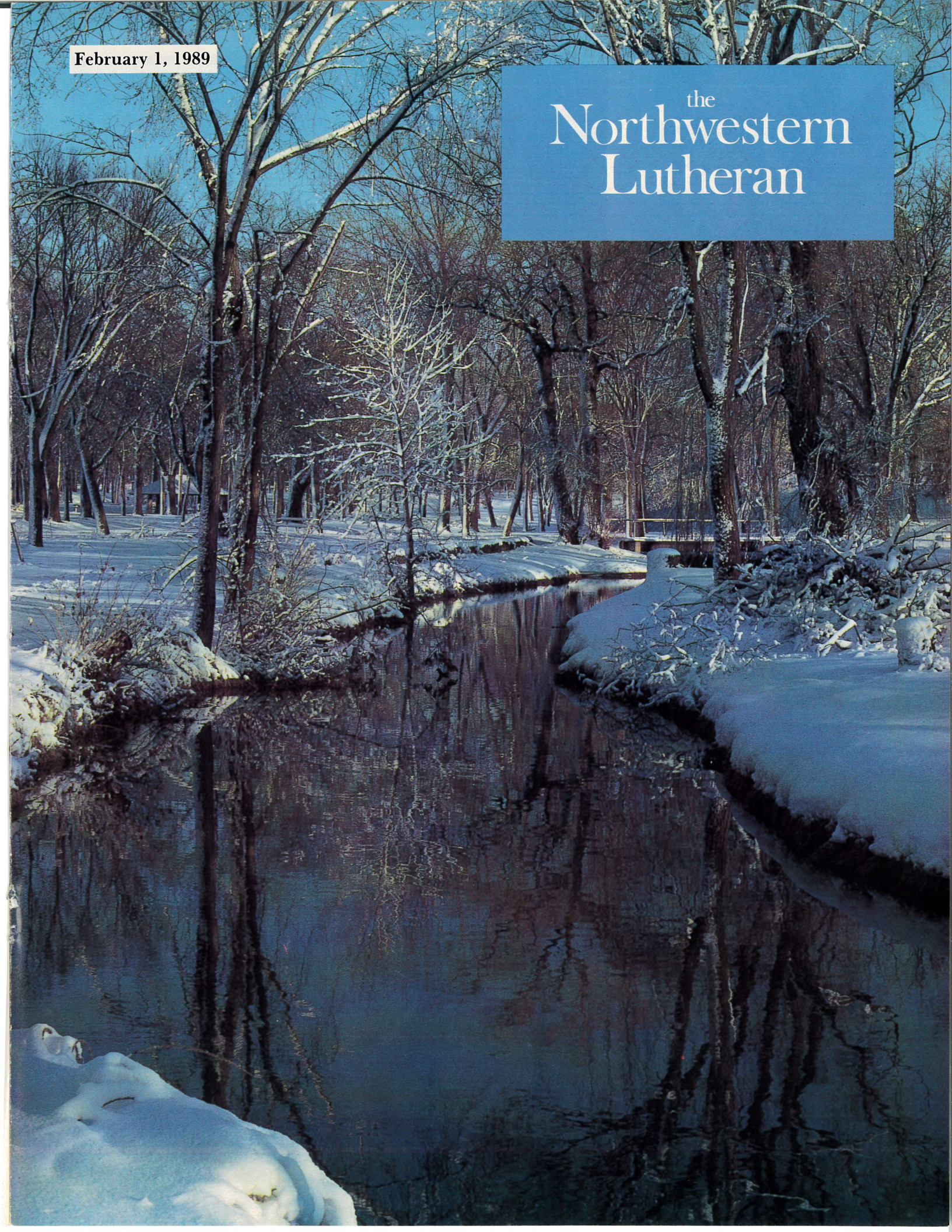


February 1, 1989

the
Northwestern
Lutheran





47



48

Celebrating Seventy-Five Years

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

FEBRUARY 1, 1989/VOL. 76, NO. 3

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. Schaeue (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).

Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, 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. ©1989 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

FEATURES

The word for today by *Richard D. Balge* 43
Love is what God does

Studies in John by *Fredric E. Piepenbrink* 45
I am the bread of life

Everyone a minister by *Mark E. Braun* 46
The called public ministry

Family values are eroding by *David R. Lenz* 47

"But what about my uniform?" 48
by *Ernst R. Wendland*

The new hymnal: Master hymn list 52
Questions and answers by *Mark A. Jeske*
Listing Eight

Speaking my mind by *Arlyn W. Boll* 60
Neither first nor last

COLUMNS

Editorial comment by *Victor H. Prange* 44
Worship that matters

Letters 51

From this corner by *the editor* 59

NEWS

Around the world 54

More than a name change 55

WLHS debt retirement 56

Lay ministry 57

Northern Wisconsin District 57

South Atlantic District 57

Love is what God does

by Richard D. Balge

And now these three remain: faith, hope and love. But the greatest of these is love (1 Corinthians 13:13).

The church in Corinth was plagued by imperfections. Gross sin went unrebuked. The Lord's Supper had been abused. There was a certain group that denied the resurrection. There were factions. Some in the congregation had been blessed with the gift of tongues, but they were so thoughtless in their use of it that it had become a source of irritation in the church. The apostle Paul had to inform them that all their gifts were worthless unless they also exercised the greatest of gifts. He called their attention to that gift which is not found in *some* Christians, which must be present in *all* Christians. That is the gift of love.

Love: The greatest gift

In calling love the greatest gift, even greater than faith and hope, Paul was not saying that we are saved by love. That would contradict his own teaching and that of the rest of Scripture. We are not saved by our love, but by the love of Jesus, by grace alone, by faith alone.

Still he says that love is greater than faith. The word he uses for love is the word that is used for God's kind of love. It is not romantic love, the love of sexual attraction, although that is God's good gift. He is not using the word for the love of friendship, although that too is a precious gift from God. Rather, it is the love of John 3:16, "God so loved the world that he gave his one and only Son."

God knew our lovelessness, knew that we did not love him with all our being. He knew our self-centeredness, selfishness, self-seeking. He knew how the sinful nature asserts itself in human relationships. He determined to rescue us from the consequences of our lovelessness. Not because we were lovely or lovable, but because he is love, he loved us and gave himself for us. He laid down his life for us. From his great love we learn to love.

The man who wrote these words about love did not carry out his ministry in an ideal setting. He was opposed by vicious sinners, frustrated by imperfect saints and troubled congregations. He experienced the hostility of other "religious" people.

But motivated by the love of Christ, he loved them all. Not sentimentally but by his actions he loved them. He was willing to become all things to all people, so that he might by all means win some. For him the question was never, "What's in it for me?" It was always, "How can I help?"

What love does

In his words about love, Paul does not give us a definition. He simply tells us what love does. "Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It is not rude, it is not self-seeking, it is not easily angered, it keeps no record of wrongs" (1 Corinthians 13:4,5).

Love, then, is not simply a feeling or an emotion. It acts in the best interests of others. It refrains from acting in ways that would harm others. God loved the world so that he *gave*. His Son loved the world and began a walk which ended at the cross. He took time to heal people from their bodily ills even while he was on the way to lay down his life to remedy our spiritual ills.

Love does not necessarily perform great heroic acts. It does not always carry out great feats of Christian charity. It may never perform great and dramatic acts of self-sacrifice. It simply recognizes the neighbor's need and helps.

Love does not work in ideal surroundings. It lives in a bad world and in an imperfect church and in a struggling home situation. Still it is patient and kind. It does not say, "Well, let others start acting that way and I'll reciprocate." Love takes the initiative.

Unlike God's other gifts, faith, hope and love will endure. Faith remains as the essence of our relationship with God, trusting him. Hope remains as the expectation of ever greater joys. But the greatest is love. It is the evidence of faith and hope. It is what God does. We are his children. Let us imitate him. □



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

Worship that matters

This past October worship leaders gathered in Philadelphia to mark the 100th anniversary of the "Common Service." This liturgy is essentially "The Order of Holy Communion" familiar to us from *The Lutheran Hymnal*. Those attending the conference spent time assessing the current state of worship. According to one report "many participants agreed that there has been a loss of reverence or a 'sense of the holy' in recent practice. Some said this trend is not a product of the current liturgy texts as much as it is an importation of the wider culture."

The "wider culture" generally calls for what is contemporary, what is new and different, what is exciting, what is people-centered. To satisfy the "wider culture" worship tends to become "folksy." It is characterized by congeniality and affability with a consequent loss of the transcendent. For the sake of the crowd, God is crowded out.

Liturgical forms like the "Common Service" do not measure up to the expectations of the "wider culture." They are judged to be boring. A Lutheran worship leader agrees: "All corporate, liturgical worship is boring — just as a waterfall is boring into a rock underneath it. Sooner or later, the water will wear down the rock or bore through it. In like manner the liturgy with its sameness of form based on the word wears down the walls of our forgetfulness, of our isolation, of our hurts, of our puny efforts in God's kingdom."

Liturgical worship keeps saying the same thing again and again even if it seems no one is paying any attention. I am reminded of the story about an old Jewish fool who ran through his town proclaiming the truth to scoffers who were totally unimpressed with what he had to say. When a friend asked why he kept talking to people whom he knew would never change, he answered: "Don't you see: not in hope of changing them, my friend, but rather so that at least, at least, at least they won't change me." In the liturgy we keep repeating the same old truths so that at least the wider culture does not change us.

In a recent issue of *The Lutheran* a woman who was church shopping reports that some pastors she heard "were excessively cute, playing the crowd for laughs like a stand-up comic." She looks to the sermon "as a source of spiritual nourishment and renewal." Such sermons will of necessity be the result of prayerful grappling with the word of God and manifest a "sense of the holy." And there will be worship orders which support such preaching rather than detract from it.

One might be tempted to wish for worship which is totally new and different, something judged to be really exciting. But if as a result there is the loss of reverence and a "sense of the holy," then we have paid too great a price. What matters in worship is that God's truth is proclaimed and that he is glorified.

Victor H. Prange



Victor Prange
is pastor of Peace,
Janesville, Wisconsin.

I am the bread of life

John 6:25-65

by Fredric E. Piepenbrink

According to the American Medical Association a human being cannot live without food for more than nine to ten weeks. Depending on one's physical condition and the amount of fat stored in the body the timespan for survival may vary. But nine to ten weeks without food is the maximum, regardless of other conditions. That is because food is absolutely essential to physical life. Without it humans die. It is just that undeniably simple. It is most appropriate then that Christ Jesus in his teaching while on earth would use bread as a metaphor to point to himself as the absolute essential to spiritual life.

Jesus had just miraculously fed 5000 hungry men, not including women and children. All were impressed with his ability and wanted to make him a bread king (John 6:15). They had come to associate Jesus as a source of physical food, but nothing more. And Jesus had so much more to offer them than just that. For he was the source of food that could endure to eternal life (v. 27). All they needed to do was to believe in him (v. 29).

The Jews were unconvinced, and the previous day's miracle suddenly fell into disrepute. Jesus' one day handout could hardly win over a people who in their history had experienced a miracle of magnanimous proportions when Moses provided manna from heaven for 40 years in the desert (v. 31). Moses was a great prophet of God to whom Jesus could never measure up.

Jesus must correct them. It was God the Father who had fed them the manna. Now it was God the Father who once again had sent bread down from heaven (v. 33). When the Jews asked for this bread (v. 34) Jesus opportunely made his astounding statement, "I am the bread of life" (v. 35).

There can be no misunderstanding what Jesus meant. The person, Christ Jesus, is absolutely essential for eternal salvation in heaven and, its predecessor, spiritual life on earth. If Jesus Christ is lacking in any way, spiritual death sets in. It is just that undeniably simple.

But we may ask, "In what way was he so essential to spiritual life that he could be called the 'bread' of it?" First, he was essential to spiritual life in that he suffered and died. "This bread is my flesh, which I will give for the life of the world" (v. 51). Jesus used the word "flesh" to refer specifically to his human body.

To "give" (future tense) his flesh meant his vicarious sacrifice on the cross which at this time had not yet taken place. Therefore, for Jesus to be the bread of life it was essential that he pay the ransom price. Secondly he was essential to spiritual life because faith must rest in him. "... he who feeds on *this bread* will live forever" (v. 58). We "feed" on Jesus by believing in him.

Yes, Jesus is the source of spiritual life. He made his physical life the ransom price, so that by faith in him we might have spiritual life. It seems so simple, almost elementary, to us today who were brought up in the Christian faith. But for the Jews, even the disciples, it was inconceivable, "This is a hard teaching" (v. 60).

Jesus' discourse on the "Bread of Life" offered overwhelming challenges to the Jewish mind. It meant believing that Jesus was greater than Moses (v. 31). It meant believing that Jesus came from God (v. 42). It meant somehow eating Jesus' flesh and drinking his blood (v. 54), which, even if they interpreted it properly to mean accepting Christ's sacrificial work of redemption on the cross, would have been difficult to "swallow." So the disciples' concern, "Who can accept it?" (v. 60) was understandable.

But Jesus' role as the source of spiritual life includes not just his flesh sacrifice, not just his being the object of faith, but even the giving of that faith. Throughout this entire discourse Jesus emphasized the *gift* of faith. "For the bread of God is he who comes down from heaven and *gives* life to the world" (v. 33). "No one can come to me unless the Father who sent me *draws* him" (vv. 44, 65). "The Spirit *gives* life" (v. 63).

Jesus is the bread of life, and the Triune God, specifically the Holy Spirit, is the supplier. Luther in his explanation to the Third Article puts it this way, "I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him. But the Holy Ghost has called me by the gospel. . . ."

Yes, food is to physical life what Jesus is to spiritual life — *absolutely essential*. That's why Jesus said, "I am the bread of life." □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

The called public ministry

by Mark E. Braun

When Martin Luther explained the keys in his small catechism, he wrote: "The use of the keys is that special power and right which Christ gave to *his church on earth*. . ."

The words sound simple, but they were revolutionary. For centuries it had been taught that Christ entrusted the keys to Peter, and that they belonged to the bishops who claimed to be Peter's successors.

Luther voiced the conviction that the keys belong to all Christians. When Jesus said, "I will give you the keys of the kingdom of heaven" (Matthew 16:19; 18:18), he spoke to all believers. The keys are the gospel. When Jesus announced, "As the Father has sent me, I am sending you" (John 20:21), he commissioned all Christians to speak for him.

When, however, Luther also asked, "How does a Christian congregation use the keys?" he answered, "A Christian congregation *with its called pastor* uses the keys . . . by forgiving those who repent . . . , and by excluding from the congregation those who are plainly impenitent that they may repent."

A called pastor is one form of the *called public ministry*. The called public ministry is *any ministry a group of believers calls any Christian to carry out in its behalf*.

While all Christians possess the ministry of the gospel, it isn't workable for every Christian to perform every function of that ministry. The body of believers determines its needs and designates what forms of ministry best serve those needs. Many forms of the called public ministry require only part-time service, but believers can and do call persons to full-time ministries. A calling body asks these persons to devote full-time energy to their ministries and in return promises to provide for their material needs.

Some ministries require specific training; Paul said an overseer must be "able to teach" (1 Timothy 3:2). Some ministries call for particular spiritual gifts; Paul said, "There are different kinds of gifts. . . . There are different kinds of service" (1 Corinthians 12:4,5). Some ministries include exercising authority; Paul

said, "I do not permit a woman to teach or to have authority over a man" (1 Timothy 2:12).

All men and women called into the public ministry are to be good examples of the kind of Christian life God wants every believer to live (1 Timothy 3; Titus 1). All men and women called into the public ministry serve by virtue of the call they received from the body of believers. Because Christ gave the keys to his church, it wouldn't be proper to conduct a public ministry in behalf of believers who haven't called one to do so. The Augsburg Confession says: "No one should publicly teach in the church or administer the sacraments unless he be regularly called" (Article XIV).

In the Wisconsin Synod the term *called public ministry* has too often become all but synonymous with *that form* of the public ministry we know as the parish pastor. Yet there are, or there could be, many other needs within a body of believers, and many other forms of ministry other than the parish pastor. Not every form denotes full-time service. Not every form requires semi-

inary training.

Early in this century, Prof. John Schaller wrote, "The Holy Scriptures incontrovertibly show that the ministry, that is, the commission to preach the gospel, is given to every Christian. . . . Who now wishes to be so bold as to limit the way the ministry is carried out to a single form of presenting the word of salvation [that is, the pastoral office]?" Prof. J. P. Koehler added, "A congregation may very well, for a common-sense reason, make different arrangements than we have at present regarding the relationship between pastor and teacher and other offices."

Are there compelling "common-sense reasons" for us to develop additional forms of the public ministry? Many WELS voices reply, "Yes." □



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

"No one should publicly teach in the church or administer the sacraments unless he be regularly called."

Family values are eroding

by David R. Lenz

I have, since becoming mayor, been told that the old family values no longer apply and are out and that I should get along with the way today's society really is and exists and not oppose the new ways of today's society. I ask you:

What is wrong with wanting our youth not to loiter, making citizens feel insecure in the use of our streets?

What is wrong with respecting your elders, working hard for a living and sweating a little to get ahead, being married before living together, admitting you or your children were wrong, being friends with your neighbor, being a loving and giving person, etc.?

I guess I'm old fashioned because I was never raised the new way and I don't want to see my — our — city become that way.

The new vogue is to sue someone anytime you can, tell the police my boy or girl would never do something like this, cheat your insurance company because you pay enough in, and generally say "everyone for himself" and whoever gets away with the most, wins — regardless of how it is done.

If we subscribe to such philosophy, as many people have, our city, our state and our nation will surely die from decay from within. This decay has already reduced us from the strong democracy we started with, believing in God, family, hard work and country to a mediocre lion with no teeth.

Why haven't we learned the lessons of history? Look at Persia, Greece, Rome. They all started out with the ideals of a divine power, family and good government which made them strong. Their success made them rich, fat and lazy and they lost the ideals which made them great and as a result, died.

Haven't we already seen the beginning decay and degeneration of our own society? To get elected you have to be popular or rich. To be important you must have power or wealth. Family values have been lost. It is now extremely difficult for an average family to live off the income of the husband alone. Most women must work. We have delegated our responsibility for raising our children to the state and schools who prohibit prayer and teaching of many family values. Imagine! What would our founding fathers have to say? Would they be pleased at our new vision of America? I think not!

Our city is degenerating as well. It seems as though more and more people are out for themselves and the big "me" or "I" is all that is cared about. No one seems to work together for a common good or goal. The theory is:

"If I can't gain, I'm against. If I gain, I'm for." Neighbors are no longer close and don't talk with each other or understand one another's problems. I see it every day and it's getting worse. Respect for the law is lost and morals are thrown out the window in favor of what is expedient, makes money or feels good.

Someday, somehow, this has to stop. It can happen one of two ways. We can continue on our way and die, as Rome and the others, from corruption within; or, something must happen which shocks us and reawakens our sensibilities. Otherwise we are surely doomed to suffer the same fate of those other democracies who first became great on their virtues and then died because they became a symbol of corruption, vice and greed.

A small city like Watertown cannot change our nation or state or stop the decay that's going on. We can, however, set an example and not become a part of this new society and its ways. We can and must demand the maintenance of our morals and family and religious values if we are to go to our grave some day knowing we have tried to make our world a better place to live.

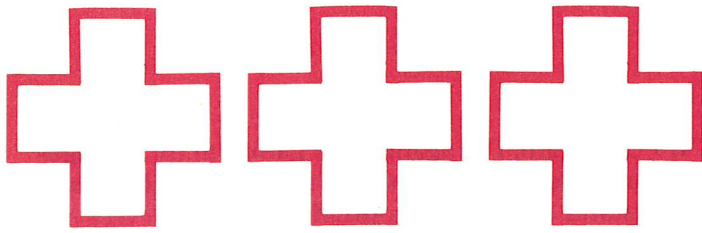
We need these founding values reflected in our city government, our court, our clubs, school board, county, state and national representatives and most important, in our relations with others. Only then can we say we're proud to be an American, Wisconsinite, or Watertownian.

Where do we stand? What will you do? What will you do to bring back the values that made us great — or are you content to sit back in your lounge chair knowing that America won't die in your lifetime? What about your children, grandchildren and your descendants you'll never see? How do you want them raised? What would your father or grandfather say about what is happening today? Would they be pleased?

You, we, I can't sit back and expect someone else to save us. We must all work towards that goal. A wise man once said, "Eternal vigilance is the price of freedom." We cannot maintain our freedom or strength by sitting back in our lounge chair and letting "Joe" do it because he's doing the same thing, letting you do it. □



David Lenz, mayor of Watertown, Wisconsin, is a member of Trinity, Watertown. This article appeared in the Watertown Daily Times and is reprinted with permission.



“But what about my uniform?”

by Ernst R. Wendland

It was a Sunday morning at one of our rural congregations east of Lusaka. During the extra-long worship service I had publicly examined and baptized a group of six adults. The normal discussion-type “announcements” were now being made by the lay leader of the congregation, dealing with such practical matters as: who was sick or absent, the need to build a larger place of worship, the distribution of a “relief” fund and so forth.

Then suddenly one of the women asked an unexpected question: would it be all right for her to make her “confession” now? I knew something of the history underlying this request. Mrs. Eni Nyangu had formerly been a communicant member of the LCCA. She had later joined another church but after some time had come back to us again. She had been faithfully attending church services as well as “re-instruction” classes.

Though the timing was a bit surprising, such a request is not really unusual in our churches. The concept of “community” is a strong cultural value in Africa. Many traditional rites and customs are intended to preserve it. Thus when fellowship is broken



Eni Nyangu in the “uniform” of her former church.

and harmony disrupted by some overt sin which the whole congregation is aware of (often an illegitimate pregnancy), then the offending individual(s) will often ask, or be asked, to make a public confession of sin before the entire group in order to restore social as well as spiritual health to the body.

After receiving the assurances of the leaders of the congregation that Mrs. Nyangu was “ready” to come back, I conducted a brief, impromptu “confessional” service (we have not as yet developed an official liturgical order for such cases). This consisted of a Scripture reading (the parable of the lost sheep), a short explanation and exhortation and the personal confession itself in which Mrs. Nyangu boldly condemned her error and requested forgiveness. When I asked the congregation whether or not they accepted her confession and wished to receive her back into Christian fellowship, the response was immediate, loud and unanimous: “Iinde!” (Yes). I then concluded the rite by announcing her forgiveness and restoration in the name of Christ on behalf of the congregation.

After the service and customary greetings all around, I called Mrs. Nyangu aside to ask her more



Sunday morning at the Kapuka congregation where Eni Nyangu is now a member.

about the details of her situation. I was particularly interested in knowing just exactly why she had left the Lutheran church and what it was that moved her to come back. I learned that Eni Nyangu had not had a very easy time of it in life.

Joining the Lutheran church

She had first come into contact with the Lutheran church in Chelston when she started attending services which were being held at our seminary chapel. She enrolled in an instruction class but before completing the course she got married and moved to her husband's village in the Mungule area north of Lusaka. This was back in the early 1970s.

It was about this time that a new LCCA congregation was being established in the vicinity in response to appeals from members who had already moved there. Mrs. Nyangu heard about this and decided to join the group. She had to walk a distance of well over five miles in order to reach the church. But she persevered and began taking instruction classes again.

Finally in 1976 she was confirmed by Missionary Ernst H. Wendland, who was serving this place at the

time. Shortly thereafter her husband left her, part of the reason being her involvement with this "new" church. Eni was later married again but once more trouble struck. This time it was a sequence of poor harvests which left the family desperate for food. For this reason her second husband decided to move in search of better farmland. They found a promising site about 30 km. to the east of Lusaka.

There was as yet no LCCA congregation in the vicinity, so Eni began to drift in her faith. A severe illness left her with a strange loss of power in both legs. She could hardly walk. It was then, at this point of great spiritual and physical weakness in her life, that she decided to join one of the popular semi-Christian sects which focus on the power of the ancestors along with the spirits of the biblical "saints" to heal believers.

Eni was apparently "healed" of her affliction and began a course of instruction so that she, too, could help others as an assistant to the chief "prophet" of the group. Through the process of ritual divination, she was found to be "possessed" by the spirit of "Sarah" (wife of Abraham). But before she could officially

take up her own practice of healing, Eni was informed that she would have to be rebaptized in order to receive the full enabling power of the Holy Spirit as well.

This ultimatum troubled her very much. Her former Lutheran training began to raise some serious doubts in her mind about the validity of the religion that she was now practicing. Coupled with this, she started receiving some indirect warnings from local pagan traditional healers in her area. She was a potential threat to their business.

About this time (1986) a student from the Lutheran seminary, who was overseeing a new congregation in the area as part of his weekend practical training, decided to follow up on some LCCA members who requested that he begin serving them as well. These faithful Lutherans organized themselves and a thriving little congregation was formed, one which undertook an active witness in the community. Eni Nyangu heard about this new group and decided to attend their worship services.

By now she was thoroughly disillusioned with the teachings of her "spirit" church — or rather, the lack of any sound Christian doctrine. She had to walk over three miles (one way) to get to the place where the Lutherans were gathering every Sunday, but she attended regularly for half a year before making her public confession. So it was that I had the privilege of "re-confirming" a person whom my father had received into membership a decade earlier.

A practical problem

We had finished our conversation and I was about to leave when Mrs. Nyangu asked me a strange question — at least it was one that I could not quite understand at first. She said, "But, Pastor, what about my uniform?" My initial conclusion was that she must be referring to the green, red and purple blouse, skirt and headpiece that many women of our Lutheran ladies' groups wear, sort of as a badge of identification. "Oh no," I thought to myself, "if this is the only reason she came back to us — to receive a free uniform. . . ." "What uniform?" I asked, stalling for time in order to think of an appropriate response to what I assumed had been her misguided request. "Oh, the robe I sewed for myself when I was accepted as a healer in the 'spirit' church."

As is the typical practice in such sects, the design of this particular "uniform" had been revealed to her in a dream. It was a bright red full-length robe with three white crosses sewn on the front. She could not wear this robe any more or she would be identified as still being a member of that church, and now she wanted

nothing more to do with them. Thus her problem was essentially how to dispose of the robe in a "Christian" way. It was a visible representation of her former, now discredited faith, and symbolism of any sort, whether good or bad, is always a powerful force in an African setting.

I thought for a minute and then replied, "Why don't you just cut the robe into pieces and sew something for your children to wear. Or you could use the material to make curtains for your home. I'm sure there would be nothing wrong in dedicating this cloth to a good purpose." I was relieved to see that she seemed to be satisfied with that bit of advice.

"Besides," I added, "you really don't have to worry about a uniform anymore. Through your faith you have put on the invisible robe that never wears out, the one that only God can give — that is, the perfect righteousness of your Lord Jesus Christ" (Revelation 7:13,14).

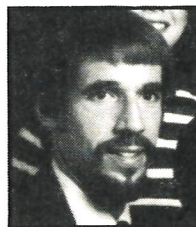
Self-propagation: A key principle of church growth

Except for the first place mentioned, the church located on the campus of the Lutheran seminary, all of the congregations referred to in this article were started by Lutheran lay members, not by any pastor, let alone missionary, of the LCCA. This is a crucial sign of progress in the history of our relatively young church. The members are being ever more firmly established in Lutheranism — that is, in the teachings and practices which have been proclaimed since its beginning in Zambia a little over 35 years ago.

Children are growing up as Lutheran Christians and both young and old are strongly identifying with this faith. The "robe" — as it were — of Lutheranism (grace alone, faith alone, Scripture alone) is becoming ever more distinct from those worn by the many other denominations which are found in Central Africa.

When members move, which is happening more frequently in modern society, they want their church to come along with them. They wish to continue worshiping as Lutherans in their new home. The LCCA is working hard at "self propagation" in addition to self-government and self-support. As for the growth part of it, we cannot keep up with the demand.

We nearly lost Eni Nyangu, but by the grace of the Good Shepherd, another precious soul was brought back into the fold. □



Ernst R. Wendland is language coordinator for The Lutheran Church of Central Africa.

CCFS communicators

I feel a need to respond to the letter by Kenneth Fischer regarding the Commission for Communication and Financial Support (November 15).

I am a CCFS communicator in the Nebraska District and feel the line of communication in our district has been very good. Most of the communicators in our district are the original appointees. We've had a district informational meeting at least once a year plus at least one teleconference per year since the CCFS was organized. Pastor Daniel Malchow, administrator for the CCFS, has attended several of our district meetings and along with our district committee members has kept us well-informed.

The CCFS was organized to get laymen more involved with the work of our synod and I believe that is being accomplished in our district. I feel it's an advantage to have lay people rather than pastors visiting their designated congregations regarding the synod's work and their financial responsibility toward the welfare of our synod.

I am certain the cost has been reasonable and I feel our district has benefited through the work of the CCFS.

Maurice Bergmeier
DeWitt, Nebraska

Advertising in the NL

It was somewhat surprising to see advertising in the November 15 issue, pages 398 and 400, and more especially the subject being advertised. The editor stated categorically (May 15), "The advertising door was shut by not one, but two conventions, in 1961 and 1963. At that time opposition to advertising was so fierce that the two resolutions have cut off consideration of the issue for almost a generation." Has the synodical convention decision undergone a change? If so, by whom?

It is interesting to observe that the subject of gospel rock was chosen for advertisement. Did the *subject* motivate a departure from policy? It seems that gospel rock is one of the most volatile, controversial subjects within

our church today. Does the presentation of Malachi, with a very positive review, indicate there is a move within WELS to nurture the youth of synod with this mode of music?

It is a known fact that the rock beat generates an emotional response which often overrides realistic judgment. Does this ad indicate that our synod now favors a religious music based on emotionalism and intends to spread it through the church by advertising it in the Northwestern Lutheran?

It is not my intention to allege that the NL received any money for the advertisement. The fact stands that it is, nevertheless, an advertisement.

Eugene C. Hill
Wynnewood, Oklahoma

(The "no paid advertisement policy" was never intended to preclude advertisements by synodical agencies whose ads are carried without cost. Prior to the November 15 issue, we carried last year nine ads for Northwestern Publishing House, two ads for the Church Extension Fund and three ads for the Commission on Evangelism.)

Gay guilt

I wish to comment on the article "Gay guilt" (November 15).

Pastor Rolfe Westendorf states "... homosexuals are the prime victims of the curse they created." In fact, the AIDS virus existed among heterosexuals before it ever entered the gay community.

And if we are to believe that AIDS is the curse of the homosexual, must we then assume that God condemns only male homosexual activity (since AIDS is not spread by female homosexuals)?

As Christians, let us realize that AIDS is a curse of ALL sinful mankind and we must have compassion for all its victims. If AIDS is ever to be conquered, human beings must stop blaming others for its existence and work together to defeat this most deadly disease.

Susan Biedenbender
Westland, Michigan

The Denver crusade

Billy Graham came to town recently. For several days the local media were filled with news about his Denver crusade, and Mile-Hi Stadium, normally filled with crowds cheering professional athletes, played host to a different sort of audience.

We attended one evening. (It is, frankly, easier to see him on television than in a stadium.) His message, polished by years of experience, was no surprise. He spoke of sin without flinching or white-washing; he pointed to the cross of Jesus Christ as the way of salvation; and he asked for people to come forward and "make a decision for Christ." It was all quite predictable.

As we returned home that warm summer evening, I wondered about those people who came forward. I wondered how many of them would continue in the Christian faith that they had just publicly confessed. I wondered how many of them clearly understood the Christian faith.

I wondered something else too. By the grace of God, the Wisconsin Synod is privileged to preach God's word in its truth and purity, but why are there no Wisconsin Synod evangelists preaching law and gospel, sin and grace, in crowded stadiums around the world? Why is it that the unbelieving world so often has to literally search us out to hear the message of salvation? We have been blessed with the most precious treasure in the world and we could be preaching it to millions more people than we do at present.

Dana Rabenberg
Aurora, Colorado

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

Questions and answers

Listing eight

You've all enjoyed Pastor Paul Kelm's column, "I Would Like to Know," which answers questions from readers on how to apply the Bible's teachings. This little article will attempt to do the same for the hymnal project — to answer a few questions that you have sent in regarding the hymn lists that have been appearing in these pages.

"Won't there be doctrinal problems in hymns that have been taken from non-WELS and non-Lutheran sources?"

Yes, sometimes. Realize a few things. First, what you see before you is only a list of titles. The committees right now are going over every text, both from *The Lutheran Hymnal* and elsewhere, to look for doctrinal error or ambiguity. We are providing alternate wording wherever necessary. Where the error or ambiguity is at the heart of a stanza though, it sometimes is better to omit the stanza entirely.

Unfortunately, some of the texts that we would like to revise are protected by copyright. If a hymn is doctrinally misleading and we cannot alter the words, the hymn will have to be dropped from our master list.

It might also be mentioned that it will always be possible to read a wrong meaning into a hymn verse. When we sing that Christ has redeemed the world, for instance, some could interpret that as universalism. It is impossible to exclude every false notion. Oddly enough, we sing some hymns with a meaning of our choosing, not that of the author. For example, Isaac Watts wrote "Joy to the World" as a hymn for Christ's second coming; we sing it with delight as a Christmas hymn.

"Why would the master hymn list include hymns that are seldom sung in church and are probably never going to be popular?"

Good question. Our committee has come to the conclusion that not every hymn will be liked and used in every congregation. Very few of our churches have a repertoire of 660 hymns right now! As we listen to the avalanche of advice that has come to the project since we started, we are learning that our "uniform, monolithic" synod isn't so uniform or monolithic after all. We have a surprising disparity in needs and preferences in worship. Hence we chose to provide as wide a variety of hymns as we could, knowing that some would never be used in some congregations: chant hymns, gospel songs, Luther hymns, spirituals, chorales, etc.

Another point to remember is that the hymnal is used in places other than Sunday morning worship. Our

synodical worker training schools, college and high schools have daily worship. This permits exploration of less common musical treasures. Pastoral conferences, teacher conferences and conventions bring together people who can read music and are eager to learn new things.

Another thought: The value of a hymn cannot be derived totally from its popularity. Some hymns, like Luther's "In the Midst of Earthly Life," are there to teach us — its haunting, anguished cadences show us the utter vanity of human life without Jesus Christ. Its presence is a model for hymnwriters of tomorrow.

Occasionally we hear the criticism that certain hymns have "unsingable" tunes. It is my opinion that there are no unsingable tunes either in *The Lutheran Hymnal* or the proposed master list. What is true is that some pastors and musicians lack the interest or skills needed to introduce a "new" hymn.

"What are you going to do about the King James language in The Lutheran Hymnal hymns?"

In general the people working on hymn texts are committed to updating language wherever this can be done gracefully, poetically and with needed copyright permission. Where a worthy hymn's language just cannot be changed without radical surgery, the committee will leave it as is (note that some *Sampler* hymns use "thee"). The real problems in language, of course, are not the "thees" but the archaic verb forms that you need ("vouchsafest") and the obscure words ("glebe," "dight," "guerdon").

"Why are the hymns grouped as they are?"

There are various ways to present the hymns in a hymnal. One Catholic hymnal simply lists them alphabetically. That makes them easy to find. Another places all hymns into a Sunday of the church year and then lists them in order of suggested use. Many Baptist hymnals seem to have no categories at all.

Our committee saw merit in each of these ideas but preferred the basic system of TLH: to group the church year hymns at the beginning and to group the rest by various topics of the Christian faith and life. With a few variations the topical categories will be the same as those in TLH. The committee thought that pastors and other worship leaders appreciate and depend on these topical groupings.

— Mark A. Jeske

NOTE: 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.

Mark Jeske is pastor of St. Marcus, Milwaukee, Wisconsin and a member of the Hymn Committee.

Stewardship

Almighty Father, Heaven and Earth
Brothers, Sisters, Let Us Gladly (HS)
Forgive Us, Lord, for Shallow Thankfulness (LW)
Lord of All Good (LBW)
Lord of Glory, Who hast Bought Us
Lord, Thou Dost Love the Cheerful Giver (MH)
O Lord of Heaven and Earth and Sea
Praise and Thanksgiving (LW)
Savior, Thy Dying Love
We Give Thee But Thine Own

Christian Love

Blest Be the Tie that Binds
Forgive Our Sins as We Forgive (LBW)
Glorious in Majesty (W II)
Love in Christ Is Strong and Living (LW)
Nor for Tongues of Heaven's Angels (W III)
O God of Mercy, God of Might
O Master of the Loving Heart (MH)
Song of God, Eternal Savior (LW)
This Is My Will (W III)

Christian Homes

For Christian Homes, O Lord, We Pray (MISC)
Holy Father, in Thy Mercy
Lord of Our Growing Years (W III)
Lord of the Home (MH)
O Blessed Home Where Man and Wife
Oh, Blest the House, Whate'er Befall
Our Father, by Whose Name (LBW)

Christian Education

Gracious Savior, Gentle Shepherd
I Pray Thee, Dear Lord Jesus
Let Children Hear the Mighty Deeds
Lord Jesus Christ, the Children's Friend (LW)
Lord, Help Us Ever to Retain
Shepherd of Tender Youth
The Best Fruit (MAN)
The Savior Kindly Calls
Ye Parents, Hear What Jesus Taught

The Christian and Society

Almighty Father, Strong to Save (TH, 1982)
Forth in the Peace of Christ (LW)
God of Grace and God of Glory (LW)
Grant Peace, We Pray, in Mercy, Lord (LW)
Lord of All Nations, Grant Me Grace (LBW)
O Fount of Good, for All Your Love (LW)
O God of Love, O King of Peace (LW)
We Are Your People (W III)
Weary of All Trumpeting (W III)

The Church

Built on the Rock the Church Doth Stand
Christ Is Our Cornerstone
Christ, Thou Art the Sure Foundation
God Is Here! As We His People (W III)
Hark! the Church Proclaims Her Honor
I Love Thy Kingdom, Lord
In Christ There Is No East or West (LBW)
In the Midst of Earthly Life
Lord Jesus Christ, with Us Abide
Lord Jesus, Thou the Church's Head
O Lord, Look Down From Heaven, Behold
Onward, Christian Soldiers
Our Fathers' God in Years Long Gone (LW)
Rejoice, O Pilgrim Throng (LW)
The Church's One Foundation

The Ministry

Dear Lord, to Thy True Servants Give
God of the Prophets, Bless the Prophets' Sons
Lord Jesus, Who Art Come
Preach You the Word (LW)
Send, O Lord, Thy Holy Spirit
Thou Who the Night in Prayer Didst Spend
We Bid Thee Welcome in the Name

Saints and Martyrs

Around the Throne a Glorious Band (W III)
Behold a Host, Arrayed in White
By All Your Saints in Warfare (LW)
For All the Saints Who from Their Labors Rest
For All Thy Saints, O Lord

Key to abbreviations

HS — *Hymns of the Saints*
LBW — *Lutheran Book of Worship*
LW — *Lutheran Worship*
MAN — Manuscripts
MH — *Mennonite Hymnal*
MISC — Miscellaneous sources
TH, 1982 — *The Hymnal, 1982*
W II — *Worship II*
W III — *Worship III*

Relocated hymns

The following hymns from TLH are retained on our list, but appear under different topical headings than in TLH:

Blest Be the Tie that Binds	Lord Jesus, Thou the Church's Head
Built on the Rock the Church doth Stand	Lord of the Living Harvest
Christ is Our Cornerstone	O God of Mercy, God of Might
Christ, Thou Art the Sure Foundation	Rise, My Soul, to Watch and Pray
Fight the Good Fight With All Thy Might	Rise! To arms! With Prayer Employ You
For All the Saints Who From Their	Stand Up! Stand Up for Jesus
Labors Rest	The Church's One Foundation
For All Thy Saints, O Lord	We Are the Lord's; His All-Sufficient
Hark! The Church Proclaims Her Honor	Merit
I Love Thy Kingdom, Lord	

The religious vote in the Bush election . . . George Bush, according to Religious News Service, won the presidency with a commanding majority of white Protestant votes, but he failed to win among any other religious group. Bush secured the votes of about 80 percent of "born again white Protestants," according to the ABC and CBS news exit polling data, and won 60 percent of mainline Protestants. This showing secured the South, the border states and the rural Midwest for the GOP. The Roman Catholic vote was more divided than in any election since 1956, but Dukakis appeared to have won a small majority of the Catholic bloc. The CBS exit poll, however, showed a slight majority for Bush among the Roman Catholics. While Bush's Catholic support was impressive, he ran 8 to 10 percentage points behind Reagan's 1984 vote. Jewish voters, the religiously non-affiliated and those who adhere to other religious traditions went heavily for Dukakis. He won 71 percent of the Jewish vote and about two-thirds of those of other religions and the unchurched.

Anti-abortion movements win in elections . . . Anti-abortion proponents won victories in the November 8 elections in three state referendums. Measures barring state financing for abortions were endorsed by voters in Arkansas, Colorado and Michigan. In Arkansas, an "Unborn Child Amendment," which defines life as beginning at conception, was approved by 52 percent. An effort to reverse a 1984 ban on state abortion financing in Colorado failed by 60 percent. And in Michigan, a measure to ban publicly financed abortions except to save the life of the mother passed by 58 percent after 17 years of failed legislative attempts and vetoes. "This is an honest view of what the public thinks about (abortion) funding," said Dr. John C. Wilke, head of the National Right to Life Committee.

Parents can be tried in child's death . . . The California Supreme Court has ruled that a Christian Scientist can be prosecuted for failing to provide medical care for her 4-year-old daughter who died of acute bacterial meningitis in 1984. In its November 11 ruling, the court said that a 1976 state law that bars criminal prosecution of parents who choose spiritual healing rather than medical care for a child does not necessarily cover cases where the child's life is threatened. "Parents have no right to free exercise of religion at the price of a child's life," the California Supreme Court said. It did not challenge the sincerity of the religious beliefs of Laurie Walker, the defendant in the case, but said the matter "turns not on defendant's subjective intent to heal her daughter but on the objective reasonableness of her course of conduct."

"Last Temptation" banned . . . Israel's Film and Theatre Review Board has banned the film "The Last Temptation of Christ" on grounds that it is offensive to Christianity. Israeli law forbids offending any religion. In 1977 the board banned "The Passover Plot," which portrays Jesus as a political revolutionary who tried unsuccessfully to fake his death.

Bible societies pledge Scriptures for all . . . The council of the United Bible Societies meeting in Budapest recently in a declaration stated, "We hereby accept responsibility, with God's help, to make accessible to (all young people) by the year 2000 specially prepared Scriptures, in printed or other form, and translated in a manner they will readily understand. . . . By the year 2000 it is hoped that 450 million more people will have joined the church. Many of them will require Bibles and New Testaments in common language translations. We accept responsibility in partnership with the churches . . . to ensure that all the Scripture needs of these new Christians are fully met." As UBS president, succeeding Oswald C. J. Hoffmann, the council elected Dr. Eduard Lohse, professor of New Testament at the University of Goettingen, West Germany.

Lutherans vote new seminary . . . The American Association of Lutheran Churches (AALC) voted at its first convention in October to establish its own seminary and authorized the calling of a president and a registrar to lead it. At the same time, delegates decided after a spirited discussion and split vote to end the association's formal relationship with Fuller Theological Seminary, an evangelical seminary in Pasadena, Calif., for training some AALC ministerial candidates. Pastor Duane A. Lindberg, AALC presiding pastor, said it was the perception of some that Fuller Seminary is not as committed to the inerrancy of Scripture as is the AALC, which was formed last year as an alternative to the merger which created the Evangelical Lutheran Church in America. The convention authorized Dr. Lindberg and the AALC council to seek agreement with at least one conservative, confessional Lutheran seminary for the training of its pastors. Regional houses of study will be established on the West Coast and in the Midwest to assist seminarians studying at various theological schools. The seminary will not have its own campus at the start but will supervise the training of men at other seminaries, including the still-to-be-chosen confessional Lutheran seminary.

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.

More than a name change

The Wisconsin Synod Scholarship Committee is now the Wisconsin Synod Student Assistance Committee, and the WELS Scholarship Fund and the WELS Scholarship Endowment Funds are now called the WELS Student Assistance Fund and the WELS Student Assistance Endowment Fund.

But much more than just the names have been changed. The amount of aid allocated from synod-related funds has doubled from \$156,096 in 1987 to \$311,549 in 1988.

This figure represents aid available for the 1509 students at all of our synod schools from our WELS Student Assistance Funds, the Travel Aid Fund to help needy students living over 750 miles from their school, and from the synod's budgetary allocation for student assistance which is taken from a fund fed by a portion of student tuition payments over past years.

The increase in student assist-

ance grants is especially timely in view of the dramatic above inflation increases in fees to students over the past year. The following figures include room and board:

Preparatory school students increased by \$325 to \$3,000

College students increased by \$375 to \$4,280

Seminary students increased by \$355 to \$3,990

During the 1987-1988 school year a total of \$1,729,252 was distributed to 1,283 students in our worker training system from all sources of financial aid including the above-mentioned synod funds, school funds, congregations, government grants, government loans and on-campus work programs.

The government grant and loan programs benefit only college students. Our preparatory schools

have the least amount of aid available to them. Our WELS Student Assistance Funds need to grow to better serve our church.

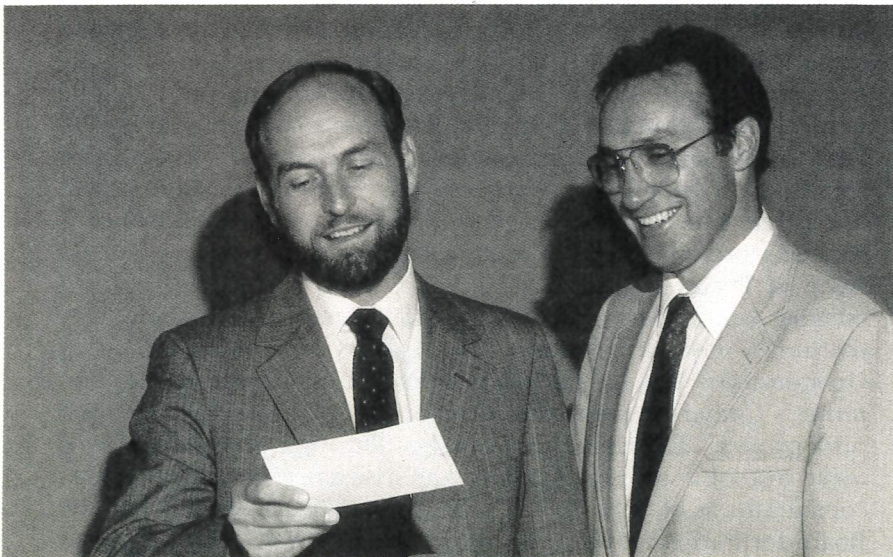
Change has also taken place in the Board for Worker Training procedures — especially on the preparatory school level. Uniform financial aid applications will be used for all prep schools and students will be informed much earlier in the summer of the financial aid package available to them for the coming year. Early application on the part of the students for financial aid will be very important.

It is the prayerful hope of the Board for Worker Training that our WELS Student Assistance Fund and our WELS Student Assistance Endowment Fund will continue to receive dramatic increases in offerings. Such increases will do much to ease the financial burden on our future pastors and teachers and will also ease the subsidy paid by the WELS to educate each of its pastors and teachers — about 50 percent of the educational costs at the present time.

Remember the new names: WELS Student Assistance Fund and WELS Student Assistance Endowment Fund.

Remember the need with your offerings to:

WELS Student Assistance Fund
WELS Student Assistance
Endowment Fund
2929 North Mayfair Road
Milwaukee, WI 53222-4398



John Richmond, representing Lutheran Brotherhood, presents a check for \$50,000 to Paul Kelm. The grant is to support a "church consulting" pilot program of the WELS Board for Parish Services. Pastor Kelm will administer this effort to assist congregations in developing effective outreach to the community, spiritual health and growth in the congregation and appropriate planning. Trained consultants will use diagnostic analysis and on-site interviews to develop comprehensive recommendations.

DISTRICT NEWS SCHEDULE

February 1: Northern Wisconsin, Pacific Northwest, South Atlantic

February 15: South Central, Southeastern Wisconsin, Western Wisconsin

March 1: Arizona-California, Dakota-Montana, Michigan

March 15: Minnesota, Nebraska, North Atlantic

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

WLHS debt retirement

"Though the struggle to remain operationally sound continues to tax all our labors," said Pastor Ronald Heins, superintendent of Wisconsin Lutheran High School, "the Lord has graciously and mercifully lifted from our shoulders the financial burden begun 30 years ago."

With these words Heins announced the retirement of the debt which has plagued Wisconsin Lutheran High School, Milwaukee, since the day of its dedication in 1959. When the \$2 million building was completed, there remained a debt of \$1.2 million, financed through private loans.

Through the years, four major efforts failed to reduce the debt, and operational shortfalls added an additional \$600,000 to the debt. A major effort was undertaken in 1983 which was to be a "partnership building effort." The program was called PACE (Partners Advancing Christian Education). Part of the PACE program was the elimination of the outstanding debt and the refurbishing of an aging physical plant.

By 1985 the debt was no longer impacting the operational budget. Interest and principal payments were assumed by the PACE offering.

"On December 13," reported Heins, "we were able to send the final payment on our debt to our lender, AAL. Today, the \$94,000 in private notes still outstanding are covered by escrowed PACE dollars."

The thanksgiving of the high school conference will be expressed at a special service to be held February 5 at the high school at 3:30 p.m.



The ceremonial signing of the final debt repayment check by Superintendent Heins is observed by (left to right) Leonard Snell, business manager; Pastor James Aderman, chairman of the board; and Pastor Ronald Roth, chairman, PACE steering committee.

Persons, places, etc.

Pastor Kenneth Strack, chairman of the church's **Committee on Relief**, reports that \$25,000 has been granted for Armenian relief. He received more calls urging speedy relief for Armenia than for any other disaster he can remember. "Since July," he said, "we have made over \$100,000 in relief grants. Please, remember us with your gifts." Funds may be sent to the synodical offices marked "Committee on Relief." . . . At its national convention last fall **Lutherans for Life** adopted a budget of \$120,000 for the national organization. The budget will be used to support the two-member staff, the national office and other projects of the organization. Revenue is expected to come from individual donations, chapter subscriptions and the endowment fund which LFL is currently working on. . . . The **Central Asia Radio Committee** requests names of people who speak Farsi or Russian. Send the names to the chairman of the radio committee, Pastor James Werner, 610 E. Madison St., Watertown, WI 53094. The committee is considering expanding its German-speaking broadcast also to reach a Russian audience. . . . **Beverly Koch of Peace, Hartford, Wis.**, has been appointed to the five-member Central Africa Medical Mission Committee which oversees the area's medical missions. She replaces Mrs. Isola Millett of Oconomowoc who has faithfully served for many years as the committee's Contact Women Coordinator. . . . A previously approved pilot project, "**Rejuvenating Churches Through Consulting**," will make available to congregations the assistance of trained parish consultants as of July 1989. Three pastors have been called by the Board for Parish Services for part-time consulting with congregations requesting comprehensive process of analysis and recommendations. For further information contact Pastor Paul Kelm, director for the spiritual renewal project. . . . Last fall **Northwestern College**, together with Watertown area congregations, began offering a special school on Saturdays for persons who are mentally retarded. Area volunteers and Northwestern students make up the teaching staff.

Lay ministry

Over a year ago the Board for Parish Services (BPS) appointed a committee to study the subject of greater involvement by the laity in the work of the church.

This committee was chaired by Pastor William Fischer of the Board for Parish Education. Other members included Instructor Jason Nelson, Wisconsin Lutheran High School; Pastor G. Jerome Albrecht, associate editor, Northwestern Publishing House; Prof. Mary Heins, Wisconsin Lutheran College; and Prof. David Kuske, Wisconsin Lutheran Seminary.

The committee suggested that if WELS members are to be involved in ministry more than they are, they will need to be instructed in the whole counsel of God, their spiritual gifts will need to be matched with needs in ministry and they will have to be trained for specific areas of ministry.

In order to achieve those ambitious goals, the committee recommended that a lay ministry curriculum be developed and that this curriculum use a variety of materials and different methods of presentation using active participation by learners.

The BPS accepted the study committee's recommendations and appointed Pastor Fischer as coordinator of the project. He is working closely with Pastor Paul Kelm, project director for spiritual renewal.

Northern Wisconsin District

First Lutheran of Green Bay recently celebrated its 125th anniversary. President Carl Mischke was guest speaker. Following a dinner a video presentation was the highlight of the program. The 649-member congregation is served by Pastor Orval Cullen and Kenneth

Richmond is principal of the school with an enrollment of 86 students. . . . On September 11 **Immanuel of Waupaca** dedicated a new five-room school. Guest speaker was Pastor Gerald Free, second vice-president of the district and Pastor James Diener, current pastor of the congregation, served as liturgist. Established in 1979, the school numbers 95 children. Principal is Paul Kaiser. . . . On September 4 **St. John of Florence** celebrated its 100th anniversary with two special services. Guest speakers were President Carl Mischke and Pastor David Sternhagen. Pastor J. S. Hering, current pastor, and Pastor Henry Juroff, former pastor, served as liturgists. A catered meal and program were attended by 365 guests. Pastor Eugene Ahlswede, former pastor of St. John, was master of ceremonies. . . . **Mrs. Laverne Spanley Unke** died on August 16 at the age of 70 years. She is survived by her husband, Pastor em. Ralph Unke, two daughters, two sons and three grandchildren. Funeral services were held at St. Paul in Appleton. . . . Funeral services for **Mrs. Esther Schroeder Uetzmann** were held September 24 in Manitowoc. Her husband, Pastor Theophil Uetzmann preceded her in death in 1984. She is survived by one son and three daughters, one brother, eight grandchildren and five great-grandchildren.

—Jan Eggert

South Atlantic District

Abiding Love Lutheran of Cape Coral, Fla., dedicated a new worship/education/fellowship building on October 2. Pastor Marvin Radtke, district mission counselor, was guest preacher. Organized in 1985, the congregation has 60 members and is served by Thomas J. Smith, its first resident pastor. . . . On November 13 **Good**

Shepherd of Deltona dedicated a new worship/education/fellowship building. Guest speaker was Pastor Marvin Radtke. Mark Johnson is pastor of the 58-member congregation. . . . On October 30, 135 members and friends of **Crown of Life in New Orleans, La.**, gathered to dedicate a new chapel. David Sternhagen, pastor of the congregation, conducted the service and Pastor Herbert Kuske of Abita Springs delivered the sermon. Pastor Mark Bitter, former pastor of Crown of Life, arranged a special liturgy.

—Fred Hemmrich

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Kipfmiller, Mark T., from Mt. Olive, Appleton, Wis., to First, Elkhorn, Wis.
Kugler, Richard A., from Grace, Yorba Linda, Calif., to Mt. Calvary, San Jose, Calif.
Renz, Edward C., from Palos, Palos Heights, Ill., to retirement.

ADDRESSES

PASTORS:

Blumer, Steven P., 817 May St., Beaver Dam, WI 53916; 414/887-1117.
Heise, Donald E., 620 E. Green Way Dr., Tempe, AZ 85282; 602/491-0649.
Martens, Andrew C., 6847 Hwy 41S, Marquette, MI 49855; 906/249-1870.
Panitzke, Peter A., 25 Hillcrest Estates Lane, St. Peters, MO 63376; 314/281-3063.

TEACHERS:

Danuser, Paul L., 3030 E. Broadway #329, Mesa, AZ 85204; 602/924-7701.

CONFERENCES

Minnesota District, Mankato Conference, February 7 at Grace, Le Sueur. Agenda: 1 Corinthians 12 (Runke); Deferred Giving (Scharleman).

Minnesota District, St. Croix Conference, February 14 at Shepherd of the Hills, Inver Grove Heights. Agenda: The 20th Century Justification of Homosexuality and Our Special Ministry (Kuehl); Ministering to the Single Parent in View of the Demise of the Nuclear Family (Hochmuth).

Western Wisconsin District, Teachers' Conference, February 9-10 at St. Paul, Bangor. Agenda: The Church Workers and Their Families (Woldt); A Bridge Over Troubled Water (Koestler); Workshops; Sectional Idea Exchange.

NAMES WANTED

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

GREEN VALLEY/HENDERSON, NEVADA — Pastor Don Pieper, 3400 Clandara Ave., Las Vegas, NV 89121; 702/454-8979.

INFORMATION REQUESTED

The Board for Parish Education and the Division of Parish Services have asked Teacher Gerald Kastens to research family ministry: marriage and parenting. The intention is to recommend or to develop comprehensive resources to assist congregations and families. If you have resources to recommend or concerns to express, please write to:

Mr. Gerald Kastens
241 Fremont Street
Lake Mills, WI 53551

ALCOHOLISM AWARENESS RETREAT

Wisconsin Lutheran Child and Family Service will sponsor the sixth annual Alcoholism Awareness Retreat to be held April 28-30, 1989 at the Cousins Retreat Center in Milwaukee, Wisconsin. With the theme, "God Will Carry You," recovering alcoholics and/or family members will have a chance to address specific problems in life experience in recovery. For more information contact John Cook, WLCFS, P.O. Box 23980, Milwaukee WI 53223; 414/353-5000.

HANDBELL FESTIVAL

The 10th annual WELS Handbell Festival will be held April 1-2 at Winnebago Lutheran Academy, Fond du Lac, Wis. Workshops and rehearsals will be held on Saturday and the concert on Sunday at 2:00 p.m.

1914-1935 NL ISSUES WANTED

The editorial office of the Northwestern Lutheran is looking for back issues of the magazine from 1914-1935. If you can help, please contact the Northwestern Lutheran, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; phone 414/771-9357.

CALLING ALL YOUNG WELS ARTISTS

The third annual Youth Art Month at Wisconsin Lutheran College, Milwaukee is scheduled for March 5 through April 28. WLC art students began hosting this local art exhibit as part of the annual nationally celebrated Youth Art Month and as a way to encourage young WELS artists to develop their talents in the visual arts.

All students from WELS, grades K-12, are invited to participate, including public school students. Last year more than 75 students entered the exhibit, representing Wisconsin, Michigan, Minnesota and Japan. One of the participants, Lia Thoms, 11, a student at Pilgrim in Menomonee Falls, Wis., was selected as the artist to design this year's poster.

For further information on the requirements, categories, awards or other details of the exhibit, call Wisconsin Lutheran College, 414/774-8620. Deadline for artwork submissions is February 17.

CIVILIAN CHAPLAINS

Rev. Joel Jaeger Home Address Libellenweg 8 6500 Mainz-Bretzenheim Federal Republic of Germany Phone 011-49-6131-362013	Rev. Lee Neujahr Home Address Hans - Sachs Str 18 8502 Zirndorf Federal Republic of Germany Phone 011-49-911-608824
Mailing Address Same as above	Mailing Address 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.

ANNIVERSARIES

Elkton, South Dakota — Trinity (100th), June 25, 1989, 10:30 a.m. Catered dinner. Contact Gene Ponto, R.R. 2, Box 62, Elkton, SD 57026; 605/542-4851.

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 53222-4398

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*/
Chino Valley
- California Bakersfield*
- Colorado Colorado Springs (East)*
- Florida Miami (Hispanic)*
Tallahassee*
- Illinois Buffalo Grove
Cherry Valley*
Lindenhurst/Gurnee*
Streamwood*
- Indiana LaFayette*
- Michigan Cadillac*
Houghton/Hancock*
Potoskey*
- Minnesota Maple Grove*
Shoreview*
- Nevada Las Vegas*
- New Mexico Las Cruces*
Roswell*
- New York Brooklyn (Park Slope)*
Manhattan*
- Oklahoma Owasso*
- Pennsylvania Bucks County*
- Texas Abilene*
Atascocita*
Loudon County*
- Virginia Loudon County*
- Washington Everett
Olympia*
Spokane Valley*
Woodinville/Bothell*
- Wisconsin Appleton (Southeast)*
Green Bay (Southwest)*
Madison (Hispanic)*
Waunakee
Wisconsin Rapids*
- Ontario, Canada Bolton
(Northwest Toronto)*
Markham
(Northeast Toronto)*
Pembroke*

*Denotes exploratory services.

CONFERENCE PAPERS

The following new conference papers are available: No. 75: Our Lutheran Heritage in Worship (Gerlach), 66¢; No. 76: One Body, One Spirit — The Gifts of the Holy Spirit (Franzmann), 84¢; No. 77: Educating the Congregation for Friendship Evangelism (Festerling), 66¢; No. 78: Alive in Christ, Col. 2:13 (Panning), \$1.08; No. 79: Our World Mission at Home (Steele), 60¢.

The following previously listed conference papers are still available in limited quantities: No. 43: Redeeming the Time — An Essay on the Pastor's Stewardship of Time (Glaeske), 30¢; No. 52: Proselytizing (Fischer), 36¢; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), 72¢; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), 90¢; No. 55: What About Fasting (Schroeder), 48¢; No. 56: Textual Criticism: An Introductory Survey (Naumann), 30¢; No. 57: The Menace of Islam: Its Theology and Practice (Schmeling), 72¢; No. 58: Integrating the New Member (Huebner), 60¢; No. 59: The Preacher and Personal Finances (Braun), 48¢; No. 60: The Reformed View of the Gospel (Huebner), 78¢; No. 61: The Use and Non-Use of Life Support Systems and/or Treatment Termination (Bushaw), 36¢; No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place to Blow (Schleicher), 66¢; No. 69: Focus on James Dobson (Hilliard), 48¢; No. 70: Christian Stewardship, Our Part in God's Plan and No. 70A: Addendum (Maulk), \$1.56; No. 71: Devils and Demons: Their Powers and Limitations (Smith), 60¢; No. 72: Contemporary Humanism and the Moral Life (Borgwardt), 90¢; No. 73: How to Make Sound Doctrine Sound Good to Mission Prospects (Kelm), 54¢; No. 74: An Isagogical Survey of Micah 1 and 2 (Lang), 84¢.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis, MO 63128

SUBSCRIBER SERVICE

- NEW SUBSCRIPTION RENEWAL
For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.
- GIFT SUBSCRIPTION
Print name and address below of recipient and donor. If you wish, we will send a gift card mentioning that this magazine subscription is from you.
Name to be given on gift card:

Subscription Rates (payable in advance)
 1 year \$8.00 2 year \$15.00 3 year \$21.00
Save by subscribing for 2 or 3 years.
Please write for foreign rates.

- CHANGE OF ADDRESS
Allow 4 weeks for change. Attach current mailing label and enter your new address below.
- QUESTION OR INQUIRY
Include your mailing label when writing to us about your subscription.

Mail to: **THE NORTHWESTERN LUTHERAN**
c/o Northwestern Publishing House
P.O. Box 26975
Milwaukee, WI 53226-0975
Phone 414/ 475-6600

Make check or money order payable to Northwestern Publishing House.

Recipient of gift

Name (please print) _____

Address _____

City _____ State _____ Zip _____

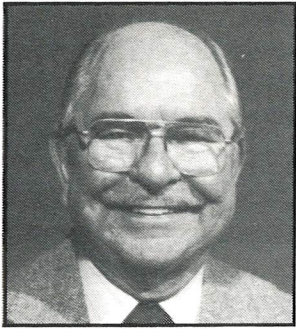
If mailing label is not available, print OLD address in this space.

Donor of gift
Name (please print) _____

Address _____

City _____ State _____ Zip _____

ATTACH LABEL HERE



For three months I have had on my desk a letter from a reader, looking for an appropriate time to share it with you. Since Pastor Prange's editorial deals with the Sunday liturgy, I thought this a good time. Subject of the letter: decorum in church — from "passing the peace" to "crying babies," a very controversial subject. The name of the author is irrelevant, but he has granted me rights to a few comments.

There are three areas in Sunday worship which engage my correspondent. First, he cites an old pastor who suggested that preparation for the Sunday service begins the night before. "Obviously," he writes, "a late-hour boisterous Saturday night party was not what he had in mind." True, 50 years ago Saturday nights were more apt to be quiet hours than "boisterous." But opportunity, prosperity, the daily shower and the automobile have changed that. Saturday night socializing is firmly lodged in the customs of the day. The passing of the quiet Saturday night may be mourned, but it will not be revived in the foreseeable future.

The second area engaging my correspondent is the time before the service. "It is time," he writes, "to glance through the bulletin, a time to pre-read the Scripture selections of the day, a time to review the hymns, but most important of all are those few minutes of quiet meditation as one prepares heart and mind so as to fully appreciate the worship service."

Perhaps not everyone feels that way. But for us who follow this practice, it is one of the most spiritually rewarding pauses of the week, next to the service itself. Incidentally, the letter also chides those who come five minutes before the service (or during the first hymn) for depriving themselves of this enriching experience.

And there is yet another area. A "thoughtless distraction . . . is the loud talk and laughter in the vestibule. As important as this friendly visiting and fellowship are to the congregational family, wouldn't it be better . . . to save more of this until after the service?" There is a little evangelism chuckle going around amongst us that sets us down as "the frozen chosen." (It should be noted that the epithet was first used to describe Episcopalians, not WELS folk.) Animated preservice visiting may be an effort to dispel the image. But it's here to stay.

In his editorial Pastor Prange points to the influence of the "wider culture" on the style of the liturgy. In this "wider culture" informality and friendliness (and sometimes rude familiarity) are among the chief marks. You can spot the *touristus americanus* every time — in London, Hong Kong, Tokyo, Jerusalem, Lusaka — friendly, talkative, informal, reeboked and jeaned. There are not enough bricks in this world to keep this "wider culture" out of our churches.

There is spiritual wisdom in what my correspondent has written. I thank him for sharing, so frankly, his thoughts with us. Perhaps he has given us something to think about. No, God has not prescribed our behavior before and after service, nor the length of time we must be seated before the service starts. But if our worship is not tinged with a sense of awe, a sense of mystery, a sense of God's presence, we are missing a bit of heaven for too much earth.

James P. Schaefer

Neither first nor last

by Arlyn W. Boll

“**B**e not the first by whom the new are tried, Nor yet the last to lay the old aside.” So wrote the 18th century English poet, Alexander Pope, in his *Essay on Criticism*. For many of us such advice makes good sense and we have probably followed it in one way or another through much of our lives.

We are not eager to be in the vanguard of those who get involved quickly in anything new. Nor do we usually want to be the last ones to have or do what everyone else already has or does. We tend to steer a middle course.

Such advice from the quotation might also apply to our churches. The Wisconsin Synod is seldom found on the leading edge of some new program or concept. Then, again, we are not usually the last ones to adopt some worthwhile idea either.

Don't misunderstand. This has nothing to do with doctrine or Scripture. From an inerrant Bible we accept all God's truths, which are neither new nor old; they are for all time. Rather, let's apply this to practical matters, those about which Scripture says nothing.

In a congregation, Pope's advice could surely apply to the way we produce our Sunday bulletin and monthly newsletter. In a day when modern copying and printing methods are available at a cost which most churches can afford, is there any reason for still clinging to a mimeograph stencil on an old typewriter to produce a bulletin where the print is fuzzy and shows through both sides of the paper?

When modern copy machines, electronic typewriters, clip art and electric stencil scanners will produce a professional result, our bulletins, newsletters and re-

ports can give people a good, positive impression of our church. Why, then, are some congregations still producing materials that look like they came right from the 1950s?

Current technology has brought the computer well within reach of most congregations. Such a tool can serve a church in so many ways. It can be a word processor and printer; it can easily keep up-to-date membership lists and contribution records; it can provide print-outs of all its information faster than two dozen pencils in the hands of that many capable secretaries. Why, then, would a congregation not want such a computer, preferring instead the paper, pencil, typewriter and addressograph?

In a different area, consider our Sunday worship. God has given us no prescribed plan. Yet some churches cling to pages 5, 15, 32 and 41 of *The Lutheran Hymnal* as if they were delivered from some holy mountain. Where did we ever lose sight of variety in our worship services? Some churches use special litanies for evening worship during Advent and Lent. Others have used much variety on Sunday morning, still being liturgical but also being interesting and appealing.

How easily our worship comes close to being thoughtless repetition because we have done it the same way so often. Could it be that last year's *Sampler* liturgy received so much criticism because it made us think? And what about those old favorite hymns we sing? Ever give thought to making some new favorites?

Take note of the ease with which people read and understand a Scripture translation in modern English. With Bible truths far more accessible in today's words, why would anyone want to make matters difficult with the language of 400 years ago? Do we cling to the old because we are afraid of the new? Or is it too much effort to make the change?

Your church doesn't have to be first at anything. But it ought not be the last either. Somewhere in that large middle ground we should be making progress, giving a good impression and image with what we do, being efficient and making our worship alive, exciting and meaningful.

Give this some thought in your congregation. And as you do so, consider the words of Ecclesiastes 3:6,

“a time to keep and a time to throw away.” God give us the wisdom and insight to know the right time always. □



Arlyn Boll is principal at St. John, Watertown, Wisconsin.