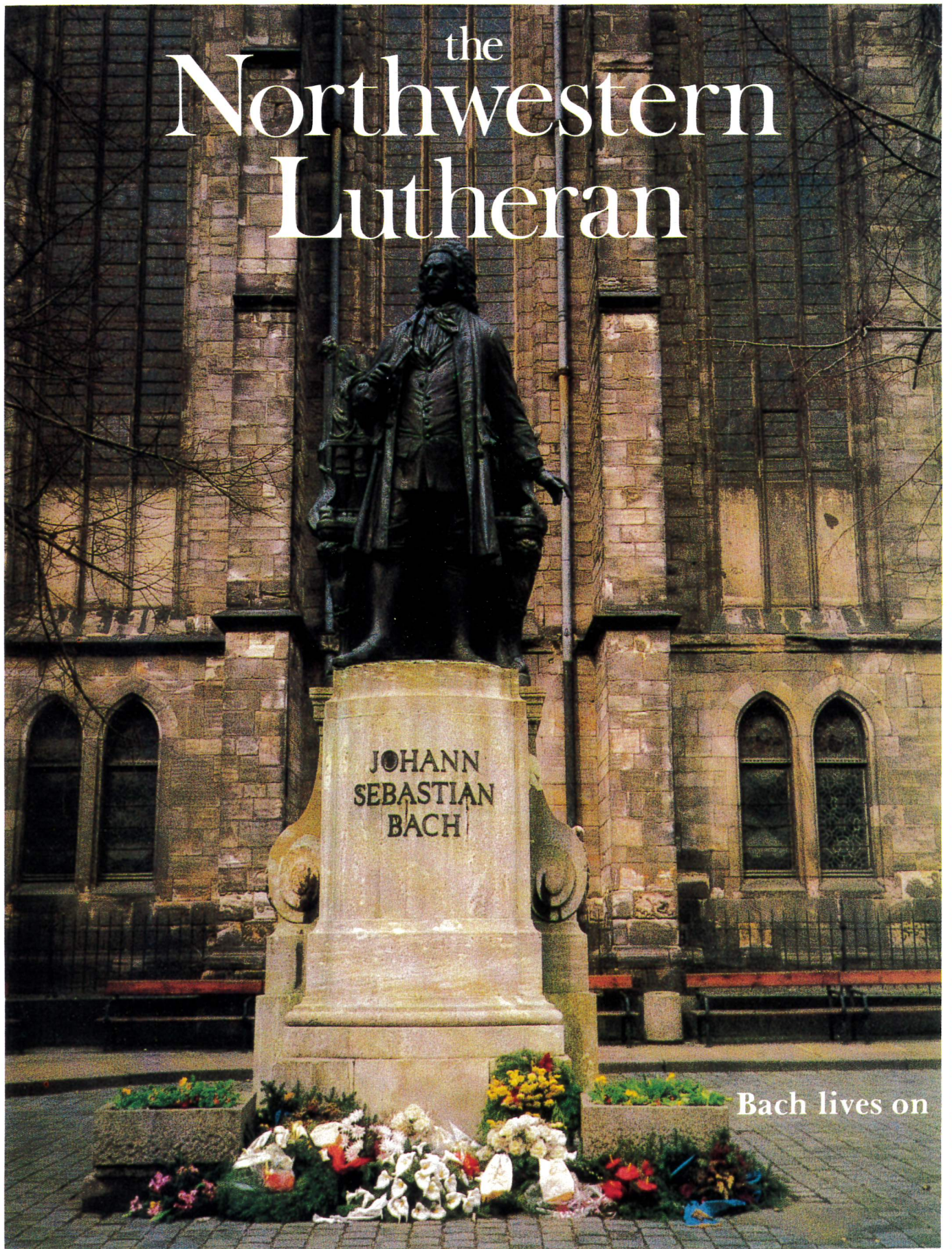
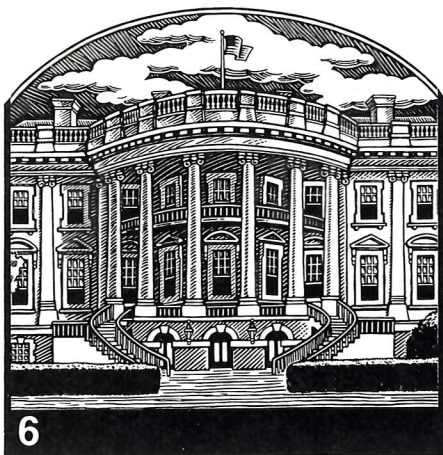


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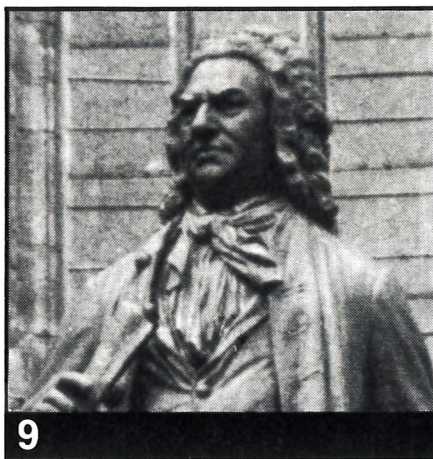
the Northwestern Lutheran



Bach lives on



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

the Northwestern Lutheran

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FEATURES

The word for today by *Richard D. Balge* 3
The secret of contentment

Letters from Peter and Judas by *Julian G. Anderson* 5
Fight for faith

Contemporary moral issues by *Wayne D. Mueller* 6
Authority

A cure for Martha Days by *Ramona Czer* 8

Bach lives on by *Greta J. Schewe* 9

Larry Carlson — upbeat about life 12
by *Gregory L. Jackson*

COLUMNS

Editorial comment by *Immanuel G. Frey* 4
Eternal life and where to find it

From this corner by *the editor* 19

TeenTalk edited by *Karen Spencer* 20

NEWS

Around the world 13

Special offering moves forward 14

Seminary auxiliary meets 14

Mass Media Digest 15

Prep school president installed 15

Offerings name changed 15

Northwestern Prep wins title 16

Minnesota District 16

The secret of contentment

by Richard D. Balge

I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. I can do everything through him who gives me strength (Philippians 4:11-13).

Most of us are descended from dissatisfied people. For one reason or another our ancestors were not content in the lands where they were living and they came to a new land. People who study such things tell us that we, the descendants, are among the most restless people on earth. But restlessness is not just an American characteristic. It is human. The church father Augustine knew that, and he knew the reason. He also knew the remedy: "O Lord, we are created for thee, and our hearts are restless till they find their rest in thee."

The man who wrote the letter to the Philippians was satisfied and he enjoyed rest because his heart rested in God. At the beginning of a new year, St. Paul tells us that the secret of contentment is Christ, who gives us strength.

Through Christ we can cope with need

The apostle had a great deal of practice in suffering need. He had hungered. He had suffered cold, sickness, and shipwreck. Some of us who read his words know about need and some do not. But here was a man who knew from experience what he was talking about.

"I have learned to be content," he says, "whatever the circumstances. . . . I can do everything through him who gives me strength." No matter what conditions he was living under, he could preach the crucified and risen Christ with joy. Paul knew that this Christ had been God-forsaken for him because the sins of the world were on him. He knew that the Son of God had supplied our greatest need by living the perfect life in our place, dying as the perfect sacrifice for us. He knew that God raised Jesus from the dead to vindicate him and thus to vindicate us. He knew that God has promised his believers of all generations in all circumstances: "I will never leave you nor forsake you."

Paul's words encourage us to look at things from the same perspective. Jesus came to supply our hungry souls, to cure our restlessness, to satisfy our deepest longings. He has solved our housing problem, going to prepare a room for us in his Father's house. He will come again and take us to himself.

Jesus is God's gift to the poorest of people. Because of him we can cope with need.

Through Christ we can cope with prosperity

"I have learned," Paul writes, "the secret of being content in any and every situation, whether well-fed or hungry, whether living in plenty or in want." In some ways it is more difficult to cope with being well-fed and living in plenty than it is to cope with need. The psalmist knew that when he asked the Lord not to make him too rich, lest he forget his God. Jesus knew it when he taught us to pray the Fourth Petition: "Give us today what we need for today." Lord, don't give us so many gifts that we lose sight of you, the Giver.

We can cope with prosperity when we remember that the richest person on earth still needs the Savior. We can cope if we remember that in the best of times we are in daily need of God's forgiveness. We can cope when we remember that Christ is our most precious possession, that we have nothing unless we have him, that he endures when all else passes away. If moth, rust, and thieves do not take away all our material assets, then time will. Time will take them away from us or it will take us away from them. But Jesus Christ is our eternal treasure.

We can cope with prosperity when we remember that we are not in this world to see what we can get out of people. We are here to get something into them: faith in the Redeemer.

For this coming year and for all time, the secret of contentment is Christ who gives us strength. □



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

Eternal life and where to find it

At the beginning of the new year we customarily greet one another with a wish: "Happy New Year!" But the wish does not come with a guarantee. We could be struck by a dreaded disease in the coming year. We could meet with a crippling accident. Dreams for our future could go awry. We could even die in the new year. Dying may not be as remote as we sometimes think.

Chances are that the residents of the San Francisco Bay area were not expecting to die either when an earthquake struck last October. But they quickly changed their minds. Many of them thought they were going to die. There was no longer any terra firma.

Residents of the earthquake-stricken area are trying to get back to normal. For many persons "normal" means getting back to the business of "eating, drinking, buying and selling, planting and building" and to similar activities, all remarkably reminiscent of the times prior to the great deluge and to the destruction of Sodom. The thought of dying can quickly be forgotten amid the press of mundane matters.

Eternal life and how to get it was on the mind of a man who once approached Jesus. His question was, "What good thing must I do to get eternal life?" In spite of the fact that he was young and rich and successful, and presumably had many more years of life yet to live, the thought that he would eventually die never left him. Therefore he wanted to know how he could be sure of eternal life once he had come to the end of his life.

But by his emphasis on *doing* something in order to ensure himself of eternal life and by his further question, "What do I still lack?" he intimated that something more still needed to be done. His thinking corresponds with the thinking of many people on this subject. They think that they do not qualify for eternal life because they are not good enough—and they are right.

When the jailor at Philippi, however, despairing of his salvation, asked Paul and Silas, "Men, what must I do to be saved?" they replied, "Believe in the Lord Jesus and you will be saved." This accords with the words of Jesus himself in the most quoted of all the passages in the New Testament (John 3:16): "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." Thus the answer to both the young ruler and the jailor is that God grants eternal life to those who believe in Jesus.

Speaking on the subject of faith, an anonymous Lutheran writer (not of our fellowship) states, "We have all but lost the dynamite by adding appendixes to the gospel. We've added definitions of what makes a 'real' Christian. Not just faith in Christ but 'good works,' as in 'a good Christian wouldn't do that kind of thing'. . . . Not just faith in Christ but born-again faith. Not just faith in Christ, but a 'strong' faith that never cries, falters, or doubts. . . . Our attitude isn't pious enough. . . . We've never done enough."

Article IV of the Augsburg Confession teaches that "men cannot be justified before God by their own strength, merits, or works, but they are freely justified for Christ's sake, through faith." Better, this is what the God-given Scriptures teach.



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Immanuel G. Frey

Fight for faith

Judas 1:1-25

by Julian G. Anderson

The little letter from Judas is the forgotten book of the New Testament. Probably many Christians have never read it, heard a sermon from it, or know who Judas was. So let's begin there.

Who was Judas, Judah, or Jude?

All we know of him is that he was Jesus' half-brother (Matthew 13:55). He doesn't give any information about himself in his letter.

Nor do we know anything about the people to whom he wrote this letter. He just calls them "people whom God our Father has called because he loves them" (v. 1). He assures them that they are being kept safe by Jesus, and prays that God will fill their lives with his mercy, peace, and love (v. 2).

A warning: Wicked men are in your midst

In verse three Judas tells them that they must keep on fighting for their faith because some godless men were leading them to do immoral things. So in verses 5-7 he warned them that after God rescued his people out of Egypt he destroyed all those who didn't believe in him, and that the angels who rebelled against God have been kept chained in darkness until Judgment Day, and that God destroyed the people of Sodom and Gomorrah completely because of their immoral lives.

These wicked men were doing the same things

Verses 8-16: "They dream things that make them do things which make their bodies unclean. They have no respect for the Lord's authority, and they say false and insulting things about the angels and other people they know nothing about at all. They live by their instincts, like wild animals, murdering those who oppose them. They even ask to be paid for their services as prophets, and they speak against God's authorities, as Korah did, and will be destroyed as he was" (see Numbers 16:1-35).

"They are dirty spots as they join you at your love feasts. They are like clouds without water, driven along by the winds, or trees in the fall that have no fruit, doubly dead, since they have been pulled out of the ground, roots and all, or wild ocean waves, all covered with the foam of their shameful deeds, or like falling stars for whom God is keeping a place in hell's darkness.

"Enoch, the seventh in the list of Adam's descendants, spoke about these men as God's prophet, say-

ing, 'The Lord is coming with thousands of angels to judge all men and women, and punish every person for the godless things they have done in their godless ways.'

"These false prophets are always complaining and finding fault with others, while their lives are controlled by their sinful desires. And they are always saying boastful things about themselves and flattering things about people who can do something nice for them."

Warnings and instructions

Then Judas speaks to his readers as a friend. "You must remember that the Lord's apostles have told you that in the last days there will be people who make fun of you, and their lives will be controlled by their own godless, sinful desires, the kind of men who are now creating divisions in your group. They live like animals, because they don't have the Spirit.

"But you are waiting for our Lord Jesus, in his mercy, to bring you into eternal life. So you must keep yourselves in God's kind of love, and keep on building your lives on the foundation of your most holy faith, as you keep on praying constantly by the Holy Spirit's power. You must show mercy to those people who are really in doubt, and try to save some of the others by snatching them out of the fire, and show mercy to those who are frightened.

"The one true God is able to keep you from falling, and make you stand before him, spotlessly clean and filled with joy, as you look at his shining heavenly beauty. And this God has saved us through the work of Jesus Christ, our Lord. And therefore, to him alone belong the glory and honor, the greatness, the power, and the authority from every past age, and now, and forever and ever!

And we, living in a world filled with false prophets, should give careful attention to what Judas is saying, and particularly to those who come to us on our TV screens, soliciting our money. Keep in mind that several of them have already been unmasked as frauds. □



Julian Anderson is a retired pastor and seminary professor living in Naples, Florida.



Authority

by Wayne D. Mueller

Our nation has one of the finest educational systems in the world, qualified teachers, well-equipped classrooms, fully stocked libraries, and prestigious colleges and universities. Yet high schoolers are graduated with functional illiteracy and college graduates enter the work force without an ethical foundation for their life's vocation.

Our long-lived and refined democratic system of government is the envy of established and developing countries alike. An elaborate judicial system promises access to justice for every citizen and presumes innocence for the accused. Still our legislative and judicial systems today are allowing the majority to impose their immorality on the minority, and our policemen and prisons cannot contain even the toughest criminals.

The architecture of our religious institutions imposes itself against the backdrop of every neighborhood from coast to coast. But the message heard within the walls of our churches no longer impresses itself on the minds of its members.

A credibility gap?

Why have we, once so blessed by our institutions, become so blasé toward the enrichment God seeks to bring through them? The reasons for the failure of our great institutions are many and complicated. But since every institution represents authority, one of the underlying causes is our loss of respect for authority.

To say that our schools, government, and churches have lost their credibility is an understatement. When

an educational system holds a child for 13-17 years and teaches him only how to make money — and barely that — it is bound to lose its credibility. When institutions aim primarily at how one may serve himself, it's hard to believe that they themselves are not self-serving.

When churches water down their doctrine, they may expect that the numbers as well as the convictions of their members will thin out too. Preachers who fear that the old, hard stuff from the Bible might offend some of their hearers unwittingly erode their own authority and thus their credibility. When churches perpetually redefine truth to be whatever people want to hear (2 Timothy 4:3), their people eventually want to hear nothing. Like Pontius Pilate (John 18:38) they acknowledge the authority of no truth beyond their own opinions.

Can we expect anything different from the leaders in government who have been trained in our schools and churches?

Getting a handle on the problem

Dealing with disrespect for authority is difficult. Before disdain of authority becomes evident in rebellion, immorality, or criminal behavior, it has firmly established itself as an attitude of the heart. You cannot pass a law against disrespect for authority or levy a fine against it. A million laws cannot change a mind set against law.

So, how do you fight a mindset? First recognize that one's view of earthly authority is closely tied to

his concept of God's authority. Paul writes, "There is no authority except that which God has established. The authorities that exist have been established by God" (Romans 13:1). Jesus told Pilate, "You would have no power over me if it were not given to you from above" (John 19:11).

The thought that no earthly authority can tell you what to do, that you are going to do your own thing no matter what anyone says, is incompatible with a correct idea of the nature of God. God is absolute authority in every sense of the word. His omnipotence, will, intelligence, and majesty are a part of his very essence.

All earthly authority is in miniature a symbol of God's authority. And Scripture tells us to respect it as such. That's why Paul writes that children should obey their parents in the Lord (Ephesians 6:1). Employees, the apostle writes, should serve their employers "wholeheartedly, as if you were serving the Lord, not men" (Ephesians 6:7). The same is true of citizens: "He who rebels against the authority is rebelling against what God has instituted" (Romans 13:2). Even authorities are reminded that God has authority over them (Ephesians 6:9; 1 Peter 5:1-4; John 19:11).

It goes deeper

Poll after poll shows that, overwhelmingly, Americans still believe in a "God," and most think this god will take them to heaven. But they have fashioned their god in their own image of disrespect for authority. Anybody can accept a god who protects them, blesses their work, overlooks their sins, and rewards them with heaven for the "hell" they've put up with on earth. But today most are unwilling to believe in an authoritative God who tells them what is right and wrong and punishes their sins.

The God of the Bible, however, is such an authoritative God. He made that clear on Mt. Sinai (Exodus 19:16-24). God does not make suggestions; he demands perfection (Matthew 5:48). Jesus said God will authoritatively punish any lack of perfection (Matthew 25:41). It is a mistake to mistake God's patience with sinners for ineffectual authority (2 Peter 3).

People create a mushy, gushy, sentimental god when they confuse law and gospel. Such a god is sponsored by churchmen who make their public worship a religious "happy hour" instead of an authoritative proclamation from God. God's gospel is the good news that for Christ's sake he forgives sinners. But a gospel of forgiveness has no meaning if we do

not first accept the law which establishes God's authority to make commandments and threatens punishment for noncompliance.

Press for change

An anti-authoritarian mindset will not be overcome until there is a change in the attitude toward the Lawgiver himself. To accomplish that, we must teach not only what the law is, but who it is that gives it. In the Lord's Prayer Jesus surrounded the petition, "Thy will be done," with the reminders that our Father is in heaven (Psalm 115:3) and that the kingdom, the power, and the glory belong to him (Romans 11:33-36). God has the position and the authority to carry out his will.

We have the ability to press for change in a disorderly world (Philippians 2:14-16). It is a God-given ability. God effects change as we teach and live his authoritative word. Scripture is the authoritative voice of God (1 Peter 1:25), and those who live according to it are firmly grounded (1 John 2:17; Psalm 1).

With such confidence church leaders can do less explaining and more proclaiming. We must stop trying to make God palatable to worldly tastes. No more apologizing to a secular society for believing that there is an objective truth which comes from an authoritative God.

Since a renewal of respect for authority begins with our view of God, it will be recouped first of all in our Christian churches and homes. God says to church members, "Obey your leaders and submit to their authority" (Hebrews 13:17). God wants our homes to be paradigms of orderliness (Colossians 3:18-21).

Little by little, as church members live and work in society and our children leave home to take their place in the world, God will renew the blessing of respect for authority. It will be mirrored in our vocations (1 Peter 2:18; Colossians 4:1), in our citizenship (1 Timothy 2:1,2; Romans 13:1-7), and in our pursuit of education (Proverbs 1:1-7).

Peter wrote, "Submit yourselves for the Lord's sake to every authority instituted among men. . . . For it is God's will that by doing good you should silence the ignorant talk of foolish men" (1 Peter 2:13-15). Respect for authority is a good work. It is a part of what makes Christians light and salt. It's the stuff that changes the world. □



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A cure for Martha Days

by Ramona Czer

I'm glad God inspired Luke to include the story of Mary and Martha. Otherwise, how could I identify with the early Christian women? If all they did was breathe, think, and dream of Jesus and his power in their lives, what hope is there for me? Luke tells a different story. At least one woman knew my struggle to be saintly when it's 8:30 at night and dirty dishes taunt me from the kitchen, the kids also need bathing, and I'm bone weary. She knew the feel of shrewish words in her mouth: "Why won't anyone help me?"

Martha understood my same zealousness for a clean and orderly house, for a semi-nutritious meal actually served hot. So what's wrong with a little order and a lack of germs? Nothing, but maybe there's nothing exceedingly good about it either. Scandalous! Am I a traitor to all womanhood has stood for these thousands of years? Have our priorities been wrong all this time?

No and yes. No, because in Proverbs 31, I see that God honors my simple duties: "She gets up while it is still dark; she provides food for her family. . . . She watches over the affairs of her household and does not eat the bread of idleness." Our homely profession has definite worth in God's eyes. But yes, my priorities sometimes get out of whack when I worry.

My worry is what displeases Jesus, what prompts him to say, "Martha, Martha . . . you are worried and upset about many things, but only one thing is needed" (Luke 10:41). I worry because I can't get the wrinkles out of my new "care-free" tablecloth. I worry because all the kids' winter clothes are packed away yet and it's 40 degrees out and I haven't washed in three days. I worry because an old friend is coming for dinner, and she never has Kool-Aid stains on her counter or unidentifiable green pools in her refrigerator drawers.

I have found a way to ease my worry, however, to slow down and deepen, to become more like Mary who "has chosen what is better, and it will not be taken away from her." For many years now I have kept a journal. My journal forces me to sit at the feet of my Lord daily and meditate on his words. Maybe that seems strange if you've always thought of a journal as a diary, a place to catalog events. I don't. I consider my journal as a place to plumb my soul, to record my emotions and thoughts and to *learn* from what I've recorded. Somehow, those shrewish complaints sound pretty silly when they're down on paper.



I call my journal "The Tablet of My Heart," based on Proverbs 3:3: "Let love and faithfulness never leave you; bind them around your neck, write them on the tablet of your heart." It's running about ten volumes right now, an epic-size story of my every day journey to try to walk with Jesus. In it, I write letters, dialogues, poems, devotions, dreams, prayers, and ramblings. I meditate on Bible passages, sermons, and how to confront my neighbor about her kids borrowing things out of our garage (without blowing my witness). The writing has no form, but when I reread it later, it usually pleases me with how it captures who I am. More importantly, my journal helps me see who Jesus is helping me to become.

Sure, I still nag sometimes. I still have my Martha Days, especially if I let things go too long and then blame everybody else for the mess. But on those days when I need to be "clothed with strength and dignity," I turn to my journal and it helps me to "laugh at the days to come" (Proverbs 31:25). □

Ramona Czer is a member of Timothy, St. Louis Park, Minnesota.

Bach lives on

by Greta J. Schewe

Heidelberg: Anyone who has seen the comic opera "The Student Prince" or a picture of Heidelberg's famous skyline is familiar with the city's magical atmosphere. Nestled in the foothills of the Neckar river valley, the town displays an Old World charm rarely found in post-war Germany.

The city's panorama is dominated by three lovely Gothic churches and the famous old bridge, with its twin-towered white gate, formerly the main entrance to the town. Halfway up the hill, the seventeenth century castle, partially destroyed in the Napoleonic Wars, looms like a forgotten sentry still standing at attention long after his tour of duty has been completed.

Every year thousands of tourists from all over the world pour into Heidelberg to photograph its scenic beauty and buy the cheap souvenirs bearing the city's image in the little shops which line the Hauptstrasse.

Although Heidelberg is the realization of every Japanese tourist's dream, I had reasons for arriving in this lovely town last September other than the scenery. This historic city is also home to Germany's oldest university and currently one of the best theology departments in the country.

Founded in 1386, Ruprecht-Karl-Universität Heidelberg (its complete name) is attended by more than 27,000 students each year, of which nearly 7,000 are foreign students. In the hope of working with several professors in the theology and music departments, I had chosen this university to conduct research on the church cantatas of Johann Sebastian Bach.

"Wait a minute," you ask, "haven't we heard enough about this legendary composer already? What



St. Thomas Church, Leipzig

more can possibly be said about BACH?" Certainly, innumerable lengthy volumes have been written about this composer already. In their eagerness to tout Bach's instrumental pieces such as the organ toccatas and Brandenburg concertos, however, some scholars have overlooked the most crucial genre for which the musician composed—the cantata.

From choirboy to cantor, Bach spent more than half of his life actively serving as a church musician, and the cantatas represent his major contribution to the Lutheran church's musical literature.

When Bach left the court of Prince Leopold at Anhalt-Cothen in 1723 to take on the cantor's position at the *Thomaskirche* in Leipzig, Saxony, he assumed responsibility for the musical life of all of Leipzig's five major churches. In addition he was expected to teach Latin at the St. Thomas grammar school, and compose new music for the weekly Sun-



Roland and Ilene Bach, ninth generation descendant of J. S. Bach, in front of St. Thomas Church.

day service and special music for festival days.

This new music invariably took on the form of the cantata, a choral piece comprised of recitatives, arias, and hymn excerpts. On the average, the piece lasted about twenty minutes, or approximately the length of a pastor's entire sermon today. If this seems extraordinarily long, keep in mind that in Bach's day sermons were generally an hour in length, and the entire service lasted more than three hours.

In composing his cantatas, Bach set texts which simultaneously reflected the central theological themes for the day and incorporated hymn tunes appropriate to that theme. Of the 208 cantatas which survive, a few were composed for special occasions such as births, weddings, and funerals. The remainder are church cantatas composed during Bach's first five years in Leipzig, 1723-1728.

Bach's liturgical productivity was at its high point for the first two and a half years, during which Bach composed a new piece for the Sunday worship service every week without a break. This incredible accomplishment can only be fully appreciated when we also consider Bach's possible frustrations with an untrained choir of only eleven schoolboys and extremely limited rehearsal time.

I was familiar with most of these details of Bach's musical biography when I began my work at Heidelberg. As I got deeper, however, into a comparative study of two Advent cantatas which incorporate the hymn "Savior of the Nations Come," it became evident that Bach's extensive theological knowledge greatly enhanced his ability to compose excellent musical works perfectly fitted to his church's liturgi-

cal needs. Within their historical framework, the pieces demonstrate the effort of a devoted church musician attempting to meet his church's needs.

Almost subconsciously, I began to link Bach's work to the current efforts at liturgical reform in our own synod. The question which gradually arose in my mind was, what relevance do these liturgical compositions carry for Lutherans in the twentieth century? Could they perhaps play a role in enhancing our worship and faith today? My answer to all these questions was, at the time, a resounding "yes." Not surprisingly, the final confirmation of that answer occurred when I had the opportunity to visit Leipzig myself, and observe how the Lutheran church in East Germany is preserving its liturgical heritage, despite all obstacles.

Leipzig: Picture a large, gloomy industrial city, smelling of coal and oil, and still bearing obvious traces of damage from the war. The antithesis of Heidelberg in almost every respect, modern-day Leipzig could not have been more radically at odds with my mental image of the city where Bach lived and worked.

On alighting at Leipzig's rather rundown main train station, I was met by Martin Petzoldt, a pastor from the *Thomaskirche* who had arranged the details of my visit. Pastor Petzoldt was cordial and eager to assist me in every way possible, but his reserved manner reminded me that I was in a communist state where certain regulations had to be observed.

Every visitor to the German Democratic Republic is required to register with the police when he enters and leaves a new city, and he must exchange twenty-five West German marks for every day he stays. This fee is nonrefundable, and East German currency cannot be legally transported out of the country.

As we drove through the center of the city to take care of these details, Pastor Petzoldt pointed out the facade of the *Thomaskirche*, which still dominates the city's main marketplace as it did in Bach's time. Looking at this old, timeworn structure standing next to new buildings of concrete and steel, I wondered how well the church and its musical heritage could be surviving in a communist country, where the official attitude toward religion of any kind is disinterest at best, and condemnation at worst.

My doubts about the church's "survival" were emphatically put to rest throughout my ten-day stay. Arriving on the Saturday before Palm Sunday, I had the good fortune to be in Leipzig through Holy Week and the Easter festival, and the week offered many opportunities to experience how Lutherans in Leipzig were preserving their liturgical heritage.

Already that first afternoon I attended the weekly motette service of the world-renowned boys' choir, the *Leipziger Thomanerchor*, at Bach's former church. Although 3:00 p.m. on Saturday afternoon is an unusual time for a concert, the church was nearly full. I just managed to find a seat next to a casually dressed, middle-aged man with whom I exchanged a few remarks about the Bach cantata on the program.

Noting my clothes and detecting a trace of Heidelberg dialect in my German, my neighbor inquired whether I was a West German visiting East German relatives for the holiday. He appeared astonished when he learned my nationality and my interest in Bach's church music. Then he broke into a smile and proceeded to overwhelm me with an enthusiastic account of the church music concerts which were avail-



Leipzig

able that week. He obviously took pride in being a member of the home congregation of the famous *Thomanerchor*.

Maundy Thursday brought further evidence that the church's musical heritage was alive and kicking in Leipzig. That evening I attended a magnificent performance of Bach's "St. Matthew Passion" in the Karl Marx State Concert Hall. I was a bit surprised by this paradoxical situation, since the state does not normally involve itself in church-related matters. I learned quickly, however, that the performance had only been moved out of the *Thomaskirche* due to the current reconstruction work on the baroque organ.

Naturally, state officials benefit from sponsoring the *Thomanerchor*, since this promotion of the arts displays for them another instance of the "benefits" of the communist state. For years, however, church officials have been fighting the takeover of all *Thomanerchor* concerts by the state, insisting that church

tradition must be preserved. For the moment the church has won the battle, and the "St. Matthew Passion" will again be performed in the *Thomaskirche* next year, just as it had been for nearly eighty consecutive years.

Despite the distinctly secular setting, the attitude of the performers and the audience was worshipful that night. The three hour piece was sung without intermission, as it had been when Bach directed its first performance. When the choir had sung the last notes, a full two minutes passed before anyone broke the silence, demonstrating the reverent attitude of the listeners.

Although these two incidents convinced me that East German Lutherans were holding onto their liturgical tradition despite the difficult situation in their country, the high point of my visit was the Easter service in which a Bach cantata based on Luther's hymn *Christ lag in Todesbanden* (Christ Jesus lay in death's strong bands, TLH 195) was performed. After listening to this music performed in its original setting, I gained a better understanding of how the cantatas of Bach enhanced the Lutheran worship service. By presenting the sermon theme in his cantata texts, Bach actually enabled the congregation to experience a "musical sermon" which reinforced the pastor's message.

Seen in a broader framework, the Bach cantatas display what a powerful force music can be in our worship. In a liturgical setting the musical art form becomes another means of expressing our faith, and the cantatas are excellent examples of liturgical heritage definitely worth preserving.

Shortly before I left his city, the superintendent of the Lutheran churches in the Leipzig area expressed a similar thought to me: "Lutherans today must hold on to their musical traditions, so that the coming generations may experience as rich a faith as we are blessed with."

I learned this valuable lesson from my experiences in Leipzig—to treasure our musical heritage is to treasure our faith. I can't think of a better reason for preserving Bach's liturgical music, and I hope that for the sake of coming generations, Lutherans in our circles will approach this task

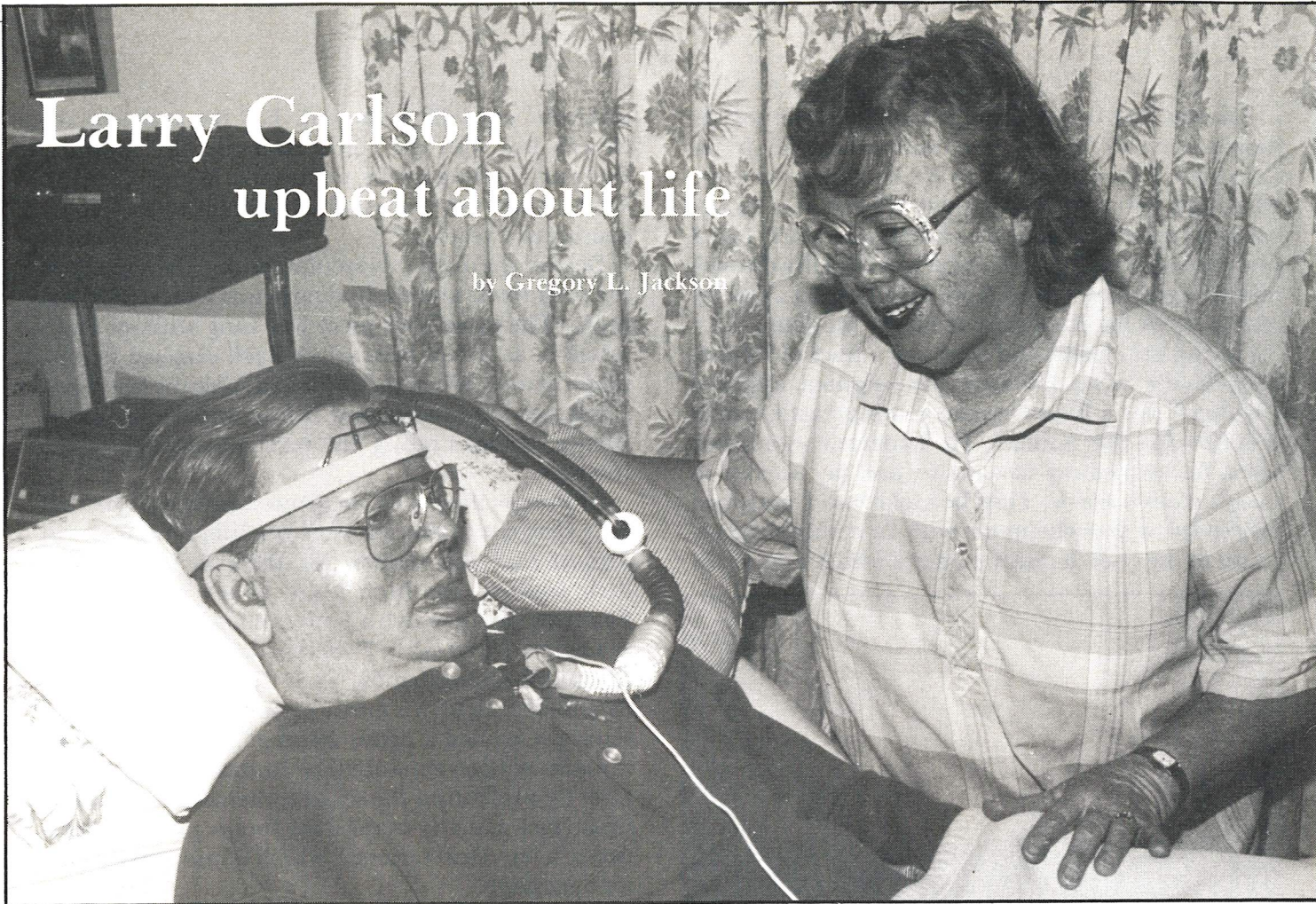
with as much joy as these Lutherans in the homeland. □



Greta Schewe, a member of Grace, Prairie du Chien, Wisconsin, is a Fulbright scholar at the University of Heidelberg. Her article was written before the dramatic reforms in East Germany.

Larry Carlson upbeat about life

by Gregory L. Jackson



Larry and Doris Carlson, members of Shepherd of Peace, Worthington, Ohio, were recently featured on "Lifechoices," a TV show aired in Columbus. The program dealt with ALS (Amyotrophic Lateral Sclerosis), commonly called Lou Gehrig's disease. Larry is almost completely paralyzed from ALS, unable to talk, breathe, or eat on his own.

Larry lives on a respirator, cared for by Doris and two shifts of nurses. He is fed by a gastric tube and communicates by using a special computer program, activated by slight movements of his eyes and eyebrow muscles.

Larry and Doris carry out an active ministry with ALS patients and families. Larry writes letters to everyone who asks for information. Doris phones and visits families who are dealing with decisions about respirators and nursing care. Both are active in the local ALS support group. Doris has been a delegate to national ALS conventions.

One of the biggest helps to families and nurses trying to care for an ALS patient is the special nature of routine care. Larry has written his own care booklet, which is available at cost (\$3) for anyone who writes: 8194 Olentangy River Road, Delaware, OH,

43015.

Shepherd of Peace, joined by other congregations, donated money to update Larry's computer. The purchase of a hard card allowed Larry to put his 400 files in one menu, making life easier for him and his nurses.

Larry is currently working on his autobiography, picking out one letter at a time on his computer.

Marty Davis, his day nurse, says, "Larry is so upbeat about life that he always makes me feel better about any problems I have."

Pam Carlson, daughter of Larry and Doris, was asked how the family had changed since Larry's illness, which is in its thirteenth year. She said, "They do more for other people."

In addition, Doris was just given the "Postal Worker of the Year" award by the Columbus Post Office, in recognition of her work among 2500 employees. □



Gregory Jackson is pastor of Shepherd of Peace, Worthington, Ohio.

Concordia College Mequon becomes Concordia University . . . *Concordia College in Mequon, Wisconsin, officially became Concordia University Wisconsin this fall, after the college regents voted for the change in June. The university will reorganize into four separate schools: education, arts and sciences, business, and nursing, plus a graduate school. This reorganization will take place in the 1990-1991 school year.*

Church of Scotland warns against Freemasonry . . . The General Assembly of the Church of Scotland has overwhelmingly declared Freemasonry incompatible with Christianity. The Assembly accepted a report urging all church members who are Masons to carefully reconsider their Masonic involvement. The report equates Masonic theology with 18th century deism tinged with gnosticism. This criticism of Masonry is similar to rejections of Masons by British Methodism and English Anglicanism in 1985 and 1987, respectively. "Our church is Christ-centered, and that is our main difficulty when it comes to Freemasonry," said Douglas Murray, convener of the panel that presented the report. Although exact numbers are not known, it is estimated that nearly ten percent of the Church of Scotland are Masons.

Rural residents more likely to believe in afterlife . . . *According to a survey conducted by the National Opinion Research Center, persons in rural areas are more likely to believe in life after death. The survey concluded that nearly 70 percent of all Americans believe in an afterlife, with 79 percent of rural Americans holding to such a belief, but only 48 percent of urban Americans believing in an afterlife. The region of the country with the highest percentage of believers in life after death is the North Central United States, especially North Dakota and Minnesota. New England has the lowest percentage of believers — only 56 percent. More Protestants (76 percent) believe in an afterlife than Catholics (68 percent).*

Psychiatrist says homosexuals can be cured with spiritual approach . . . Dr. William Wilson, a "born again" psychiatrist, maintains that homosexuality, like alcoholism, is a spiritual disease that can be cured with a spiritual approach. Wilson told a three-day seminar on homosexuality sponsored by the Evangelical Lutheran Church in America that more than half of "motivated" homosexuals can become heterosexuals. Wilson, the director of the Institute of Christian Growth in Burlington, North Carolina, claims a 55 percent success rate in treating

homosexuals who profess to be Christians. "I want to treat them because they want a different lifestyle, and because I want them to have a different lifestyle as well," says Wilson.

United Church of Canada membership declines . . . *The United Church of Canada's membership declined 1.7 percent at the end of 1988, with attendance at Sunday services declining 7.1 percent. Also, participation in Sunday school and other church education programs declined 9 percent. However, in spite of this decrease, total financial contributions were up 3.4 percent. Church statistician Doug Flanders said that although the 1.7 percent decrease is only slightly larger than normal, "the loss of any member to the United Church is a cause of sadness, whether the reason for the loss is death, disinterest, or disenchantment."*

Amish exempted from law requiring signs on buggies . . . The Minnesota Supreme Court has ruled that freedom of religious expression exempts Minnesota's Amish community from a state law requiring signs on their buggies denoting them as slow moving vehicles. Associate Justice Glenn Kelly writes that the Amish are "unwilling to compromise their belief that the 'loud' colors required and the 'worldly symbols' the triangular shape represents to them conflicts with the admonitions found in the apostle Paul's epistles. For them to do so would be putting their faith in 'worldly symbols' rather than in God." The Amish have agreed to use silver reflective tape to outline their buggies and lighted red lanterns to make them visible at night. The court noted that the public safety would not be diminished if the Amish used such markers.

Ethnic congregations grow . . . *Ethnic congregations are growing at a greater rate than white churches in the Southern Baptist Convention, according to the denomination's language church extension division. In a report to his agency's annual meeting, Oscar Romo said that between 1981 and 1987 the average annual increase in ethnic congregations was 10.75 percent, more than double the denominational rate as a whole. The total rose by 87 percent from 2,354 to 4,341 during that time, he said. Southern Baptist congregations worship in 88 languages in the United States. Mr. Romo said this makes the Southern Baptist Convention the most ethnically diverse denomination in the country.*

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.

Special offering moves forward

On October 6 and 7 the steering committee for the \$16 million offering, authorized by the 1989 convention, met in Milwaukee. Included were the 12 district chairmen of the offering and the national chairman, Marc Frey of San Antonio, Texas.

The committee selected the name for the offering, Lift High the Cross. "The name is fitting," said Pastor Ron Roth, director of the offering. "With a minimum of \$10 million designated for the expansion of our home and world mission programs and with a minimum of \$6 million designated for the continuing mission of the church, our desire is to 'lift high the cross,' on which the Prince of Glory died."

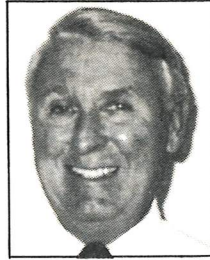
The committee also adopted a master plan for the execution of the special offering. The plan, in which every synod family will be given an opportunity to participate, will go into all 12 of the synod's districts successively, a process which will take place over the next 18 or so months.

The plan was launched in December in the congregations of the Southeastern Wisconsin District and in January will be carried to the Western Wisconsin District. These two districts contain more than one-third of the households of the synod, and their participation is vital, under God, to the success of the offering.

As each synod household gives it consideration, the plan will ask for a three to five year commitment.

The plan was conceived and will be carried out without the use of any outside consultative service.

District chairman of Lift High the Cross offering



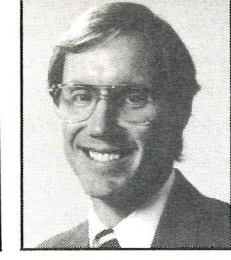
Kenneth Johnson
Arizona-California



Alvin Neujahr
Dakota-Montana



George Wardeberg
Michigan



Thomas Walters
Minnesota



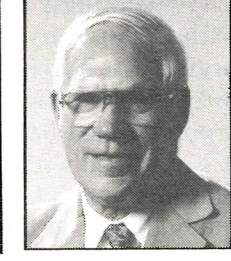
Philip Frey
Nebraska



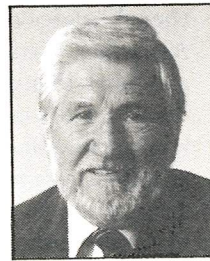
Jerauld Kluckman
North Atlantic



Herbert Krueger
Northern Wisconsin



Karl Kuckhahn
Pacific Northwest



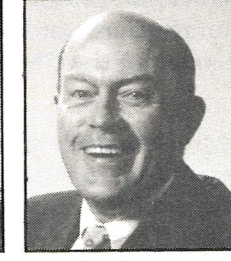
Carl Janke
South Atlantic



Mike Sawall
South Central



Richard Raabe
Southeastern Wisconsin



Edward Wegner
Western Wisconsin

Seminary auxiliary meets

The 17th annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held on the school's campus in Mequon on October 7 with over 350 women in attendance.

The liturgist for the opening worship service was Pastor Kenneth Kolberg. Professor Leroy Dobberstein was the guest speaker. Following the service, lunch was served and tours of the campus were made available.

Officers for the coming year are president, Betty Sebald; first vice-president, Lyla Snyder; second vice-president, Doris Eggers; corresponding secretary, Denise

Becker; treasurer, Joan Blauert; representatives at large, Helen Trelrier and Joy Chasty. Professor David Valleskey will serve as faculty representative and Pastor Ken Kolberg will again serve as pastoral advisor.

Projects selected were class picture prints and negatives for archives, dining hall blinds, and a table mixer.

Professor James Tiefel spoke on worship at the seminary and seminarians Jon Bucholz and William Tackmeier shared their thoughts on worship and choir at the seminary.

—Joy Chasty



Mass Media Digest

Greetings and welcome to the *Mass Media Digest*. We thank the editor and staff of the Northwestern Lutheran for the opportunity to present this new monthly feature.

The Digest is designed to provide a forum in which congregations can share their experiences and concerns relating to the use of media as an evangelism tool. From time to time we will format the Digest as a "question and answer" feature.

The Digest is yours! Yours to read and profit from, and yours to write and teach with.

Authors will be encouraged to tell the "whole story" of their media experiences. Whenever possible, photographs will be used to augment those stories.

It is our hope that you will discover WHO uses WHAT media, WHEN and WHERE media use occurs, and WHY and HOW the media can be used effectively as an assist in carrying out the Great Commission.

The Digest is presented as part of an ongoing effort of the Mass Media Ministry to work within the framework and philosophy of WELS ministries with the resources available through the media, to gain the attention of the uncommitted and unchurched.

Articles with accompanying photos may be submitted to the Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Please limit submissions to 250 words.

Next: "What happened in Topeka, Kansas?"

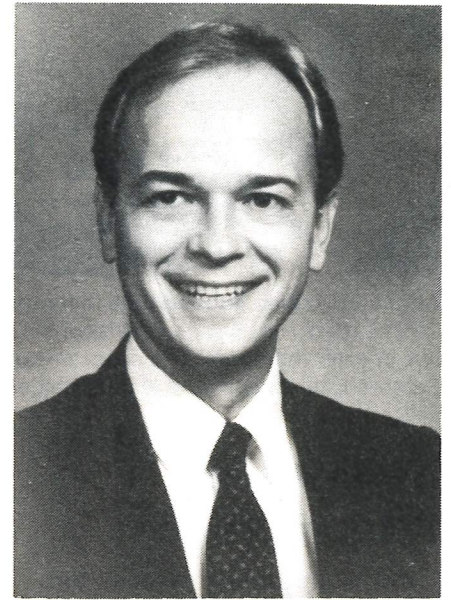
Preparatory school president installed

On November 8, Pastor Mark Schroeder of Maitland, Florida, was installed as president of Northwestern Preparatory School, Watertown, Wisconsin. Performing the rite of installation was Pastor Alan Siggelkow of Milwaukee, chairman of the school's board of control. The guest speaker at the special evening service was Pastor Kent Schroeder of Oconomowoc, brother of Pastor Mark Schroeder.

Schroeder, 35, is the second president in the school's 125-year history. For the prep school's first 110 years the president of Northwestern College also administered the prep school. In 1974 with the installation of Prof. William G. Zell as president this long tradition was broken. Zell retired at the end of the 1989 school year.

Schroeder is no stranger to the campus. His father, Erwin, served the prep school and college as professor of Latin and librarian from 1944 until his retirement in 1986.

Schroeder is a 1981 graduate of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and was as-



signed to Faith of Fond du Lac, Wisconsin. While at Faith Schroeder also served the Northern Wisconsin District as a member of its evangelism commission and as chairman of its board for parish services. He also served on the board of Winnebago Lutheran Academy, Fond du Lac.

In 1987 he accepted a call to King of Kings, Maitland, Florida. While there he served as chairman of the Board for Parish Services of the South Atlantic District.

In 1977 Schroeder married Andrea Kuester of Watertown, a registered nurse. There are three children, Aaron, 9; Lindsay, 7; and Zachary, 3.

Offerings name changed

The Conference of Presidents at a recent meeting voted to discontinue use of the expression "pre-budget subscription offerings." The name has been used since the early 1960s to officially describe the contributions of congregations to the synod's work.

A new name for the offerings was adopted, "synod mission offerings." The change was adopted,

according to the President's office, to convey the simple message that congregation offerings are used to support the *mission* of the Wisconsin Synod, by emphasizing the purpose of the offerings, rather than emphasizing the manner in which congregational support is solicited.

The change will be effective immediately.



About 100 ladies donned hats recently to celebrate the 60th anniversary of the St. John Ladies Aid, Baraboo, Wisconsin. The group honored 15 past presidents and two charter members. The program concluded with a vesper service conducted by Pastors Emil Toepel and Daniel Balge.

Northwestern Prep wins title

On an unusually pleasant fall Sunday afternoon at Camp Randall Stadium in Madison on November 12, the smallest school in Division 2 of the Wisconsin Independent Schools Athletic Association trounced Stevens Point Pacelli 44 to 20.

The Hornets of Northwestern Prep were vastly underrated all season. They steamrolled to the Midwest Classic Conference title, but few noticed. Another victory the previous week over Madison Edgewood also went unnoticed.

It was a triumph for Northwestern's quarterback, a quiet kid they call "Z," Erich Zellmer, a native of Watertown. He accounted for 32 points—two passing touchdowns, one rushing, three field goals, and five conversion kicks. Pacelli coach Bob Raczek called Zellmer a "super player." "Our problem," Coach Raczek said, "was giving him so many opportunities to show it."

"A lot of people sold us short all year," said Northwestern Coach Ron Hahm, "But we're tough, from top to bottom. I think we showed that."

As Pat Stiegman, sports reporter for the Wisconsin State Journal, commented, "That's a safe call."

WITH THE LORD

Waldemar F. Zink 1904-1989

Pastor Waldemar Frank Zink was born in Frankenmuth, Michigan, on September 6, 1904. He died in Manitowoc, Wisconsin, on November 11, 1989.

He received his training for the ministry at Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary.

He served as a tutor at Michigan Lutheran Seminary and as pastor of congregations in Dale, Kewaunee, Carlton, and Coleman, all in Wisconsin.

He also served as visiting elder for the Fox River Valley Conference; as second vice president of the Northern Wisconsin District; as circuit pastor of the Lake Superior Conference; and as chairman of the District Stewardship Board and member of the synod's Stewardship Board. He retired in 1979 after 50 years in the ministry.

His wife, Agnes, preceded him in death. He is survived by his children, John (Louise), Margaret (Larry) Duffy, Judith (Daniel) Gartner, and Karen (Richard) Winter. He is survived also by a brother, Pastor Harold, and by 13 grandchildren and five great-grandchildren.

Services were held at First German, Manitowoc.

Minnesota District

Pastor Herbert Muenkel was honored by Christ Lutheran, Zumbrota, for his 50 years in the ministry on Sept. 17, exactly 50 years from the date of his ordination. . . . Pastor Manfred Lenz celebrated his 50th anniversary in the ministry on September 3. Besides his years of congregational service, he also served the Minnesota District as an officer for 30 years, first as secretary, then vice-president, and for 18 years as president. . . . Pastor Melvin Smith of First Lutheran, La Crescent, celebrated his 35th anniversary on October 15. . . . 30th anniversaries were observed by Pastor Robert Kant of Cross at Rockford, by Pastor John Engel of St. Peter, Monticello, and by Pastor Warren Henrich of St. John, Redwood Falls. . . . Pastor David Bode of Mt. Olive at Delano observed his 25th anniversary in the ministry. . . . Pastor Arthur Frenz of Christ, Brainerd, celebrated his 20th anniversary. . . . Our Redeemer of Wabasha celebrated its 50th anniversary on Oct. 1. . . . Redeemer of Maple Grove, an outreach exploratory mission, held its first service on Oct. 22. It was attended by 325 people from neighboring churches and the Maple Grove area. Attendance since has averaged around 50. Many of the families had their initial contact and first follow-up by telephone. A phone bank of ten lines was established at Pilgrim of Minneapolis. Redeemer is served by Pastor Leon Piepenbrink. . . . Zion, Springfield, Missouri, a daughter congregation of Our Savior at Harrisonville, has incorporated and is searching for land. . . . New parsonages were dedicated at Grace, Oskaloosa, Iowa and at Peace, Owensville, Missouri.

— Robert M. Edwards

NOTICES

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

CALL FOR NOMINATIONS Editor for Northwestern Publishing House

The Northwestern Publishing House Board of Directors is extending a call for a fourth editor and requests the members of the Wisconsin Evangelical Lutheran Synod to nominate candidates for this position. The candidate should be a member of the WELS or in fellowship with it, a seminary graduate with experience in the pastoral ministry and show mature theological judgment. The candidate should have some journalism and computer education or experience, or be willing to obtain this education. He should be competent in English literature, composition and grammar, and be able to write clear, contemporary English. This position requires someone who is tactful, courteous, dependable, and ethical in his professional conduct.

Nominations including all pertinent information should be received by the undersigned no later than February 5, 1990.

Elwood Lutze, Secretary
NPH Board of Directors
718 E. Linden Avenue
Manitowoc, WI 54220

NAMES REQUESTED

Wisconsin Lutheran College, under the auspices of the president of the Southeastern Wisconsin District, is seeking qualified candidates for calls in the following areas:

Computer Information Systems
Education
English
Music (Choral and Instrumental)
Philosophy
Psychology
Theology

Candidates should hold an earned doctorate or equivalent in the discipline or in a closely related field, hold or be willing to obtain synodical certification, be an active member of a WELS or ELS congregation, and be sympathetic to the liberal arts mission of WLC and the college's commitment to lay ministry.

Candidate information should be sent to Dr. John Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

Wisconsin Lutheran College greatly appreciates the support provided by those who have in the past recommended individuals for calls to WLC in other academic disciplines. Those who know of members of the WELS or ELS who possess the academic and spiritual qualities that would suit them for teaching at WLC in areas other than those listed above are encouraged to forward their names to WLC. The college is particularly interested in identifying individuals who serve as faculty at other colleges and universities. However, the names of graduate students currently working toward advanced degrees in any area are also of interest.

Further information may be obtained by calling 414/774-8620.

DISTRICT NEWS SCHEDULE

January 1: Minnesota, Nebraska, North Atlantic

January 15: Northern Wisconsin, Pacific Northwest, South Atlantic

February 1: South Central, Southeastern Wisconsin, Western Wisconsin

February 15: Arizona-California, Dakota-Montana, Michigan

Please send your news to your district correspondent.

BOARD FOR PARISH EDUCATION Nominations for Administrator

The following have been nominated by the voting membership of the synod for the position of Administrator for Parish Education. The Board for Parish Education will meet on Jan. 15-16. Pertinent information regarding the nominees may be forwarded by Jan. 10 to the board secretary, Kenneth Kolander, 940 E. Florida Ave., Appleton, WI 54911.

Rev. Robert Adickes	Phoenix, AZ
Mr. Edward Becker	Mankato, MN
Mr. Arlyn Boll	Watertown, WI
Mr. Earl Brassow	Wauwatosa, WI
Mr. Larry Collyard	Menasha, WI
Mr. Douglas Dast	Bay City, MI
Dr. Raymond Dusseau	Oak Creek, WI
Dr. John Isch	New Ulm, MN
Mr. Gerald Kastens	Lake Mills, WI
Prof. Arlen Koestler	New Ulm, MN
Mr. Merlyn Kruse	St. Paul, MN
Mr. Henry Meyer	Milwaukee, WI
Mr. Jason Nelson	Milwaukee, WI
Dr. LeDell Plath	Milwaukee, WI
Mr. John Schibbelhut	Fond du Lac, WI
Dr. Daniel Schmeling	Milwaukee, WI
Mr. Greg Schmill	Maitland, FL
Dr. Arthur Schulz	New Ulm, MN
Prof. Ronald Shilling	New Ulm, MN
Prof. Robert Stoltz	New Ulm, MN
Mr. Steven Thiesfeldt	Prairie du Chien, WI
Mr. Frederick Uttech	Manitowoc, WI
Prof. Wayne Wagner	New Ulm, MN
Dr. James Wandersee	New Ulm, MN

BOARD FOR PARISH SERVICES Nominations for Administrator

The following names have been submitted for consideration by the Synod's Board for Parish Services as it calls the administrator authorized by the 1989 synod convention.

Rev. Richard A. Agenten	Urbana, IL
Rev. William F. Bernhardt	Milwaukee, WI
Rev. Forrest L. Bivens	Saginaw, MI
Rev. Mark J. Cares	Nampa, ID
Rev. Ronald F. Freier	St. Joseph, MI
Rev. Kenneth A. Gast	Tomah, WI
Rev. Karl R. Gurgel	Lake Mills, WI
Rev. Ronald K. Heins	Wauwatosa, WI
Rev. James R. Huebner	Wauwatosa, WI
Dr. John C. Lawrenz	Saginaw, MI
Prof. Wayne D. Mueller	Mequon, WI
Prof. Karl S. Peterson	Manitowoc, WI
Dr. LeDell D. Plath	Milwaukee, WI
Rev. Herbert H. Prah	Eau Claire, WI
Rev. Peter B. Prange	Elgin, IL
Rev. Ronald D. Roth	Hales Corners, WI
Rev. David N. Rutschow	Downers Grove, IL
Dr. Daniel M. Schmeling	Milwaukee, WI
Prof. David J. Valleskey	Mequon, WI
Rev. John F. Vogt	Lansing, MI
Rev. Roger R. Zehms	Westerville, OH

Correspondence concerning any of these nominees should be sent to the undersigned no later than January 11.

Rev. Allen A. Zahn, Secretary
7315 East 75th Street
Indianapolis, IN 46256

NOTICE FOR CONGREGATION TREASURERS

The cutoff date for prebudget subscription receipts in the synod's post office lockbox is the last business day of each month. December 1989 lockbox offerings will be credited as 1989 receipts through January 9, 1990, as long as they are received in the lockbox on or before that date and are clearly labeled as December offerings on Form 220.

NAMES WANTED MLVHS Association

The MLVHS Association is seeking names of individuals qualified to fill the position of association coordinator. The person is to work primarily in the areas of stewardship and communications with the high school and the congregations of the association. Complete educational and biographical information is to be included with any name suggested and sent by Jan. 5 to Mr. J. Birkholz, Principal, Minnesota Valley Lutheran High School, RR 5 Box 52A, New Ulm, MN 56073. Names of qualified individuals will be submitted to the president of the Minnesota District for consideration in preparing a call list for the MLVHS Board.

MISSION SEMINAR 1990 WISCONSIN LUTHERAN SEMINARY

Dates: January 31, 7:30 a.m. & 12:30 p.m.
Sessions I and II
January 31, 7:30 p.m.
Session III
February 1, 7:30 a.m. & 12:30 p.m.
Sessions IV and V

Theme: "Enlarge the Tent!"

I. Canada
II. Mexico
III. Peru
IV. Brazil
V. Apacheland

The student body invites everyone to attend any or all sessions. To reserve a seat, please inform the undersigned which sessions you will attend.

Seminar booklets may be ordered for \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before January 15 to Ken Fischer, Mission Seminar secretary, 6717 W. Wartburg Circle 117N, Mequon, WI 53092.

HANDBELL FESTIVAL

The eleventh annual WELS Handbell Festival will be held on April 21-22 at Dr. Martin Luther College, New Ulm, Minn. The festival concludes with a public concert on April 22 at 1:30 p.m. Information can be obtained by writing to WELS Handbell Festival, c/o Wayne L. Wagner, Dr. Martin Luther College, 1884 College Heights, New Ulm, MN 56073.

SERVICES IN BULLHEAD CITY

Visitors to Bullhead City, Ariz., or Laughlin, Nevada: Family of God (ELLS) is conducting services on Sundays at 8:30 a.m. at the Jensen-Carpenter Mortuary behind the Swap Meet on Hwy. 95 south of Bullhead City. For more information call Pastor Mike Smith at 602/768-3438.

PEWS AVAILABLE

Sixteen church pews available for cost of shipping. Contact St. Peter Luth. Church, 35 E. Second St., Fond du Lac, WI 54935; 414/922-1160.

CHANGES IN MINISTRY

PASTORS:

Ditter, Gerald G., from Bethesda, Portland, Ore., to Immanuel, Lakeside, Taylor, Springerville, Ariz.
Waterstradt Ronald L., from Christ Our Redeemer, San Diego, Calif., to St. Mark, Citrus Heights, Calif.
Wales, Earl C., from Bethany, Kenosha, Wis., to St. Paul, Round Lake, Ill.

ADDRESSES

PASTORS:

Groth, Ellery W., 28 Seventh St NW, Rt. 2, Box 76-B, Clear Lake, WI 54005; 715/263-2164
Hartwig, John P., PO Box 402, Zomba, Malawi, Africa; 265/522-346
Kuske, John D., 322 Woodard Ave., Tomah, WI 54660; 608/372-6084
Notting, David A., 123 Commercial St., Chesaning, MI 48616; 517/845-3279
Pieper, Donald J., 280 Cordero Dr., Henderson, NV 89014; 702/435-5371
Rodewald, Duane A., 2777 Hardin St., Saginaw, MI 48602
Rosenow, David D., 440 Fifth Ave. SW, Hutchinson, MN 55350; 612/587-2758
Sonntag, Lyle F., 2038 Tavern Rd., Alpine, CA 92001; 619/445-5951
Zahn, Larry A., 1113 N. Wymore Rd., Maitland, FL 32751; 407/539-0249

TEACHERS:

Nommensen, Bradley A., 310 W. Superior, #2, Alma, MI 48801; 517/463-8766
Plath, Daniel L., 1129 30th St. W., Billings, MT 59102; 406/652-4563
Paulsen, Eric J., 1211 W. Wisconsin, Apt. 13, Oconomowoc, WI 53066; 414/569-0852
Wiehing, Paul, 15 Eldorado Dr., Cannon Falls, MN 55009; 507/263-5556

1990 WELS YEARBOOK

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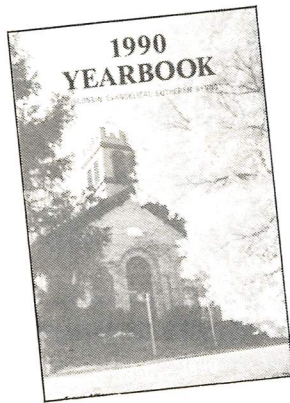
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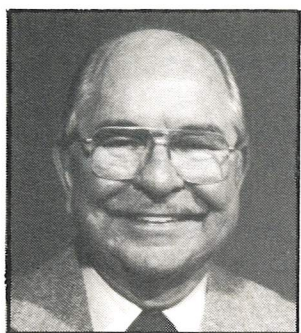
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This is a column of year end bits and New Year pieces.

As we look back on this magazine's 75th anniversary celebration in 1989, we do so with a deep appreciation for God's grace and blessings which have attended those years. We were honored to be able to serve you in 1989 with a steady diet of the good news that God brings to this earth by Jesus Christ, both our Lord and our Savior. To be able to enter 1990 with sins forgiven and hearts alive with Simeon's *Nunc Dimittis* is a gift beyond compare.

As we begin another year of publication, there is a change in our masthead. Pastor Julian Anderson has asked to be relieved of his contributing editorship. He has been our "Bible study" editor through the years. His first column, "Mining the Treasure's of God's Word," appeared in the February 8, 1976 issue. Pastor Anderson came to the Wisconsin Synod from an Evangelical Lutheran Synod seminary post at Bethany, Mankato, Minnesota in 1968. He served Faith, St. Petersburg, Florida, until 1978 when he retired from the parish ministry to devote himself to writing and the publication of his New Testament translation, *New Testament in Everyday American English*, appearing in 1984.

In accepting Pastor Anderson's resignation, President Mischke expressed the thanks of all of us. "I want to express the thanks of a grateful synod," he wrote, "for serving us long and well. Your articles . . . have brought a rare dimension to the assignment that few could provide." And so say we all.

To succeed Pastor Anderson, the Conference of Presidents has appointed Pastor Fredric Piepenbrink. Pastor Piepenbrink, 42, is a 1980 graduate of the seminary (via the "Bethany Program") and was assigned to St. John Church of St. John's, Antigua. In 1984 he accepted a call to Atonement, Milwaukee, where he continues to serve. Welcome aboard, Pastor Fred!

Two new features will greet our new year readers. The first one is "TeenTalk." Editing the new page will be Karen Spencer of Yuma, Arizona. She hopes that the new page will turn out to be *for teenagers by teenagers*. The second feature is "Mass Media Digest." It will be edited by John Barber, director of the WELS Mass Media Ministry. The future of this feature also depends on our readers. Don't miss the introductory article for details. Both features will appear in every other issue.

With the sixth anniversary article in the last issue we closed out the celebration of our 75th year of publication. We thank Prof. Schroeder for his series which followed the magazine from its beginnings in 1914 to the present. Prof. Schroeder of Dr. Martin Luther College, besides teaching in the English department, is the college's archivist and also author of a centennial history of the college.

A last item. There have been some inquiries about the location of the cover picture of November 15. Dr. Roger Huebner of Austin, Minnesota, a superb landscape photographer, informs us that it is a view of the Mississippi river from the Iowa side looking toward Prairie du Chien, Wisconsin, where our Martin Luther Preparatory School is located.

A blessed New Year to you and those you love!

James P. Schaefer



Morning prayer

When I pray I thank the Lord

For all the things he's done,
For all my many blessings
And for sending us his Son.

When I pray I ask the Lord
To guide each path I take,
To keep me safe from danger
And forgive me for mistakes.

When I pray I tell the Lord
About my one true love.
I ask if I can have him back,
Awaiting an answer from
above.

When I pray I ask the Lord
To take away the pain,
To grant me strength to face
each day,
And take me up to heaven.

When I pray I thank the Lord
For everything he's given,
For loving friends and family
And for the world we live in.

When I pray I end the prayer
With just one little thought.
I pray that I will always
Live my life the way I ought.

—Stacie Derge

So where do you go to school?

Arizona Lutheran Academy (ALA) is not well known. In fact, you could say it is almost unknown by most people, and the name doesn't make it sound very interesting. Really, ALA is a good school, but when it comes to talking with other people about it, I would have to say it can make me cringe at saying the name and seeing the weird looks I get. But why be ashamed?

One day as I waited at a bus stop I struck up a conversation with the person waiting with me. The inevitable question came up: "Where do you go to school?"

I was prepared to answer with the name of any one of the various public schools, but I paused and what I said surprised me. "Arizona Lutheran Academy."

Finally I had realized that I don't care what other people might think of a school named Arizona Lutheran Academy as long as I know I like it and am comfortable there. They might discover that such a school could have a lot in store for them too.

—Jennifer Green



Wait until you're older

"Ah, Lord God! Behold, I do not know how to speak, for I am only a youth."

"In a few years you'll be old enough." Many older people say these things to young people when they ask to do certain things. Who decides when someone is old enough to do something? And exactly how old is old enough?

God uses his believers to spread his word to those who don't believe. It doesn't matter what our age is since God tells us that we will speak what he commands.

If people don't believe what someone tells them just because that person is young, they don't know much about the Bible. Jesus was only twelve when he taught in the temple; David was very young when he battled Goliath. David's family thought it was impossible for him to beat the giant, but David had faith in God and God led him to victory.

Age isn't necessarily proportional to wisdom, knowledge, or experience. At times, young minds can come up with new ideas. God uses many people to do his work, young and old alike.

—Stacy Cornell

TeenTalk, a monthly feature, is edited by Karen Spencer, a member of Prince of Peace, Yuma, Arizona. This month's page features work by students of Arizona Lutheran Academy, Phoenix.

Young people ages 13-18 are invited to send brief articles, art work, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include a self-addressed stamped envelope for return.