

September 1, 1991

the Northwestern Lutheran

**Hong
Kong:**
*The
countdown
continues*

PAGE 288

A lesson from a weak giant

by Kurt F. Koeplin

Then she called, "Samson, the Philistines are upon you!" He awoke from his sleep and thought, "I'll go out as before and shake myself free." But he did not know that the Lord had left him (Judges 16:20).



JAMES J. TISSOT

Post-Pentecost history shows breathtakingly beautiful but empty cathedrals and churches in Europe and "first world" countries where the Christian church is viewed as a harmless anachronism.

Samson was the original strong man, phenomenally strong and able to perform "giant" deeds. He was that way from birth, a special gift of God dedicated to God and given for the good of the nation.

Israel had fallen — again — and as a chastisement, God allowed the Philistines to occupy the land and terrorize the people. Samson, a deliverer sent from God, was a Nazarite who neither touched alcohol nor unclean food, and whose hair was never cut. His astonishing strength came from God. That's how he became strong.

The church is a gift from God, given to people by God for their benefit. Jesus, the Lord of the church, gave it to us so that we realize that "man does not live by bread alone, but by every word that proceeds from the mouth of God."

In both cases, Samson and the church, the strength came from and comes from God, and his word is its sustaining food.

That's how they became strong. How did these "giants" — Samson, the European churches, and in many cases, the mainline US churches — become so weak?

In Samson's case it was bad judgment, a penchant for Philistine women, a "smorgasbord" faith-life which allowed him to skip over the sixth commandment, and finally the fatal attraction, Delilah.

Her actions demonstrated her perfidy. She badgered it out of him and Samson revealed the secret of his strength: his hair.

Understand, Samson gave away his secret. Delilah

didn't drug him, hypnotize him, or physically torture him. Rather than run, Samson caved in.

One of the saddest lines of Scripture is: "But he did not know that the Lord had left him." Samson left the solid rock of the Lord's word and didn't even know it. He looked the same, but his strength was gone. His hair was gone. The visible seal of God's covenant agreement which had made him strong was gone. Now he was a pathetic picture of a weak giant.

What happened to the Christian church whose giant deeds light up the pages of history like a series of bright beacons? Check the floor of "Satan's Barbershop."

When the Bible ceased to be the only source and norm of faith-life, when the Bible was no longer viewed as God's direct revelation of his will to his human family, when the Bible was no longer God's word, the "giant" Christian church lost its moral compass, authority, and its strength to call sinners to repentance and salvation through Jesus.

Now we see the shells of past glory. Tourist-infested cathedrals and churches are there. But believing, worshipping, Christ-confessing people are not. The word is not there.

The surest way to repeat history is to ignore it. God gave us his word to show us our need for a Savior, and through his Spirit lead people to place their total reliance on Christ.

If we abandon the word, if Jesus becomes just another great teacher of a bygone era, rather than our God and our Lord, our churches also will become empty museum pieces visited by the curious.

Can it happen to us? Yes. Will it happen? God forbid! May the Spirit fill us with fidelity to his word, fervor in the faith, and a willingness to be guided from life to Life.



Kurt Koeplin is pastor of Atonement, Milwaukee.

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

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Editorial office

Rev. James P. Schaefer, Editor
Dorothy J. Sonntag, Assistant Editor
Kristin Sonntag, Intern
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, WI 53222-4398
Phone 414/771-9357 FAX 414/771-3708

Contributing editors

R. D. Balge, T. B. Franzmann, J. C. Gerlach, R.
H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E.
Piepenbrink, V. H. Prange, C. Toppe.

District correspondents

K. H. Pasch (Arizona), H. K. John (California), R.
L. Kruse (Dakota-Montana), J. L. Langebartels
(Michigan), R. M. Edwards (Minnesota), T. L.
Wendt (Nebraska), vacant (North Atlantic), J. C.
Eggert (Northern Wisconsin), J. S. Blum (Pacific
Northwest), J. C. Voss (South Atlantic), C. L.
Learman (South Central), R. A. Sievert
(Southeastern Wisconsin), E. C. Stroh (Western
Wisconsin).

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Subscription manager, Suzanne Giese.

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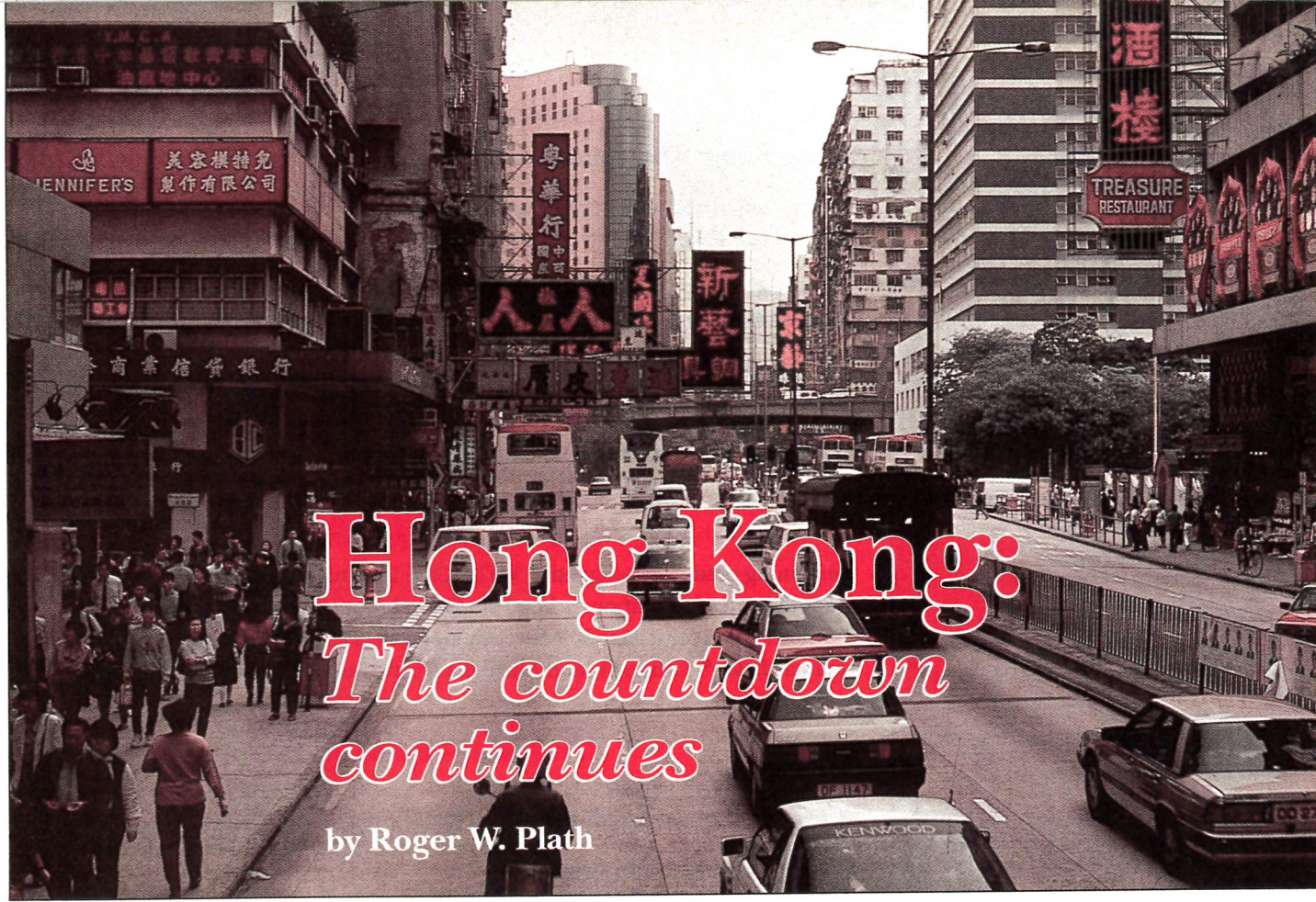
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FORWARD

- 1997 — Most Hong Kong residents can tell you the significance of that date. On July 1 Britain's 99-year lease will expire, and control of the city will revert to China. Many Hong Kong residents are concerned, says missionary Roger Plath. They feel an economic collapse is inevitable, and they fear the loss of freedom. But Hong Kong Christians still have hope, thanks in part to the WELS missionaries who have served in Hong Kong for the past 25 years and who helped establish the South Asian Lutheran Evangelical Mission — SALEM.
- In 1987 delegates to the synod convention instructed the Board for Parish Services to initiate a program to encourage a spiritual renewal of our synod's members. Pastor Paul E. Kelm became the project director for the program. With this issue he begins a series of five articles on what spiritual renewal is. The first one, on page 290, reminds us of our spiritual roots. Don't miss it.
- "Spend a weekend with a thousand teenagers? You've got to be kidding!" That was my first response to the idea of going to the WELS Youth Rally (see page 294). It was, however, a delightful experience. As Pastor Art Guenther noted after observing the teens' conduct during the weekend, "These kids are the future of the WELS — and it's in good hands."

DJS



Hong Kong: *The countdown continues*

by Roger W. Plath

Hong Kong — the world's most exciting city! It seems to have everything going for it. There are tall skyscrapers, and more are going up. There are six million people in the city, and most of them have jobs. The want ads in the newspapers are some of the thickest in the world. Many Hong Kong people are rich. Gold, Gucci bags, and Rolls Royces abound.

Hong Kong has peace. There has been no war since the Japanese left 46 years ago. Modern high-rise residential towers are replacing old shanty towns. Children who used to attend crowded schools on rooftops go nowadays to modern, well-equipped schools. Glittering shopping malls reflect the new, higher standard of living. Hong Kong people enjoy a wide variety of entertainment: nightclubs, cultural events, the ubiquitous mahjong game, and much more.

Outwardly, it looks as if the "Pearl of the Orient" has nothing to worry about. But Hong Kong is worried because the countdown has begun. Currently

the United Kingdom has sovereignty over the territory, but in a few years a new flag will fly. On July 1, 1997, China will once again rule Hong Kong. In 1898 China signed an agreement leasing the bulk of Hong Kong to Britain for 99 years. Soon the lease will be up.

The jitters of the people are also continuing. Last year 62,000 Hong Kong residents left the colony for greener and safer political pastures elsewhere. These people wonder how a capitalist Hong Kong can exist in communist China. Many feel that an economic collapse is inevitable. They fear future lack of freedom for themselves and their children. Many emigres want to keep the freedom of speech and religion that they already have. Many clearly remember what happened in Tiananmen Square in Beijing just two years ago. Some of those leaving prefer a Western democracy to one China might offer. And so the countdown and the jitters continue.

Even though many people are expecting disaster after 1997, Hong Kong Christians still have hope. They have the Triune God, the *saam-wai-yat-tai-ge-sahn*, as he is called in Cantonese Chinese, the language of Hong Kong. God gives Hong Kong people hope in all kinds of calamities. He gives hope in financial disasters and hope in persecutions. He

gives sure promises when the promises of politicians and statesman fail.

It was to share the hope of Jesus Christ that WELS first sent missionaries to Hong Kong over 25 years ago. Back then — as now — Buddhism and ancestor worship ensnared people's hearts. Nowadays, materialism, secularism, and intellectualism are also common temptations.

When WELS missionaries came, they preached God's word. The seed was sown. Classes were taught. Now the seeds planted throughout the years have sprouted, have grown, are maturing, and have become a living and thriving church with over three hundred members.

Our Wisconsin Evangelical Lutheran Synod's daughter church in Hong Kong is called SALEM: the South Asian Lutheran Evangelical Mission. God's blessings on Salem are amazing. Since 1983, SALEM has quadrupled from two to eight congregations and preaching stations.

Local evangelists work with the expatriate missionaries to shepherd these groups. Besides conducting a full-time ministry, the evangelists are also part-time students at SALEM's seminary. More than 100 enroll at SALEM's Bible Institute. What they learn there will better equip them to serve as lay leaders in their home congregations.

SALEM is young, but she is strong in many ways. For one thing, she is self-supporting. Except for occasional capital projects, local offerings pay for all operating expenses. This means that whenever the missionaries leave, the work will still carry on.

SALEM churches meet in four different kinds of places and work through different kinds of ministries. Grace Lutheran church, or *Lihng Yan Tohng*, is the only congregation that meets in a traditional church building.

Tai Po Lutheran church meets in Immanuel Lutheran College. This is the middle school of over 1000 students which we operate in Hong Kong's New Territories.

Our smallest church facility is a tutorial center of 550 square feet in Shatin. A tutorial center is like a

school after school. Tuition pays for rent and operating costs. Students come here for additional help with their homework. Such a center may have the greatest potential for starting more churches in the future.

The remainder of our churches meet in study centers. These are ground floor units of high-rise residential buildings, where students come to study in a quiet, air-conditioned environment.

SALEM will very soon be a self-governing church. Local Chinese are replacing missionaries in leadership roles.

SALEM is also self-propagating. Local churches usually grow when members bring family and friends. For the last few years attendance in our SALEM churches has increased by 15 percent annually in spite of emigration. Special evangelism training is common in every congregation. Members from old, established churches help in planting new churches.



The study center at Lai King



As the Hong Kong mission matures, the role of WELS missionaries has changed from church planters to nurturing guardians. We WELS Hong Kong missionaries are now partners in ministry and servants of the new, developing national church.

We have a beachhead. Together with our Chinese brothers and sisters we are moving out and working to win more and more souls for Christ.

SALEM is a young church. The challenges facing this young church are great. How can a young Lutheran church maintain its identity in a communist society? How can Hong Kong Christians reach non-Christians when they are outnumbered twenty to one? How can they reach the more than one billion of their countrymen on the mainland? The challenges are overwhelming. But the promises of God are reassuring and effective.

Hong Kong is going through many changes as the countdown to 1997 continues. Even though the city's money and freedoms may go, SALEM churches will have the treasure that lasts.



Roger Plath is a missionary in Hong Kong.

Day after day for 100 years

by G. Jerome Albrecht

To maintain its identity, its independence, and its orthodoxy, a church body needs its own publishing house. Our synodical fathers recognized this fact when they established Northwestern Publishing House 100 years ago.

They recognized that the church's primary work is to proclaim the Lord's salvation day after day and that the printed word could reach many people they could not reach with the spoken word. The printed word has the advantage of being lasting. It can be read by many people at their convenience, and it can be precisely reproduced so as to be available in many places generation after generation. Books are portable, and — unlike audio tapes or video cassettes — they can be used without batteries or an electrical outlet or any special equipment.

So even today, when we are blessed with amazing technology for instant communication worldwide, nothing can replace the printed word, and we must continue to proclaim God's salvation by means of the printed word — in addition to using every other means of communication available to us.

The operation of the publishing house has continued without interruption these 100 years, even while necessary changes and expansion were taking place.

From the earliest years of our synod's existence, we have been in the publishing business one way or another. For example, in 1872 we hired the prominent Milwaukee printer George Brumder to publish our *Evang.-Lutherisches Gesangbuch* (*Evangelical Lutheran Songbook*).

In 1876 we worked out an arrangement with Mr. F. Werner to operate a synodical bookstore in his picture-framing store at 436 Broadway Street in downtown Milwaukee.

On June 23, 1891, our synod resolved to open a combined bookstore and printing shop. We rented a building at 310 Third Street for this purpose, and Northwestern Publishing House was incor-

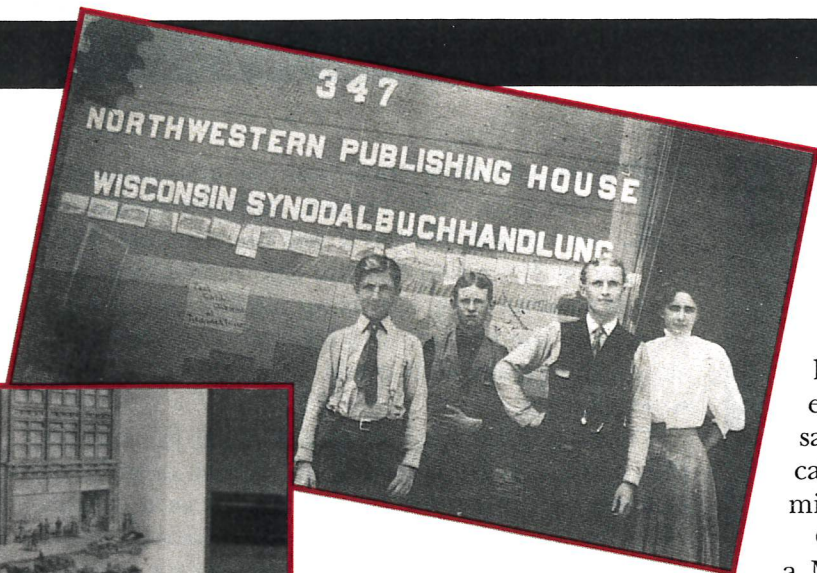


porated on August 28, 1891 — 100 years ago.

Northwestern Publishing House has operated at six locations during these 100 years. During the first quarter century we moved farther up Third Street twice — in 1897 to 329 and in 1902 to 347 Third Street. It is interesting to note that these three rented facilities were all located in the same block of Third Street.

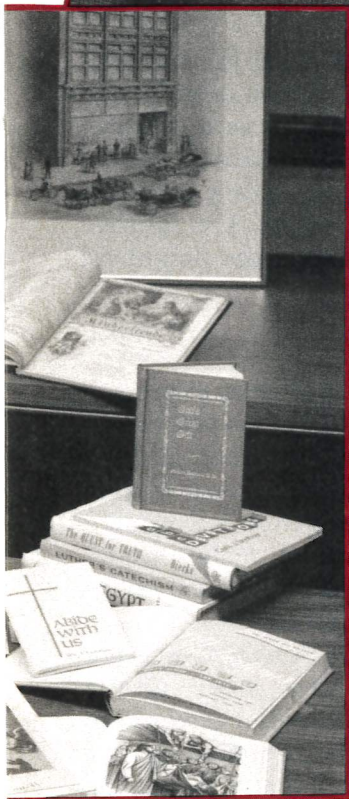
The fourth home of Northwestern Publishing House was constructed by the synod at 935-37 N. Fourth Street in 1913 and occupied in 1914. This was a substantial three-story structure, 24x150 feet, of reinforced concrete. This building served until 1948, when it had to be vacated so that the city of Milwaukee could take over the property as part of the site for a new sports arena.

North 37th Street and W. North Avenue became our next location. There we bought a store building which, after extensive remodeling, provided an excellent facility for our publishing house. It con-



Left: Edward Fenske has worked at NPH for 44 years.

Above: The third NPH building, in 1909, at 347 Third Street, Milwaukee. Pictured are (left to right) Erwin Mueller, Otto Schoenrock, and Mr. and Mrs. Carl Lohmann.



GERALD M. KOSEK STUDIO

tained adequate space for our entire operation, including a large, modern retail store. At first, it even accommodated some synodical offices and provided a large assembly hall. Over the years, as Northwestern Publishing House expanded, the entire building was taken over for publishing house operations.

In 1984 a special synodical committee recommended that Northwestern Publishing House discontinue printing and binding, and the board of directors resolved to accept this recommendation. The decision was based primarily on economic considerations. It was evident that we would be able to serve the church more efficiently by hiring outside printers through competitive bidding on each project. Large printing plants operating on three shifts with the most modern equipment could enable us to publish more materials and to do this faster and more efficiently. So the printing presses and the bindery equipment were sold at auction, and the building was sold to a local church organization at a price which demonstrated how low property values had fallen in that neighborhood.

Property purchased at 1250 N. 113th Street in Wauwatosa provided an excellent site for the construction of our new building, which is designed specifically for efficient operation of our publishing

house. Some room for expansion was built in, and some of this space has already been converted to offices. We occupied this building in August, 1985, and expect that it will meet our needs for many years to come.

Members of the synod will also be interested to know that the mortgage payments are being made entirely from funds generated by publishing house sales — not from the synodical budget. (In the fiscal year ending last March 31, our sales exceeded \$4 million for the first time.)

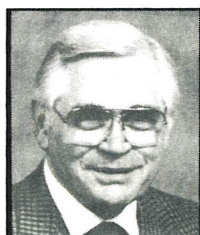
Our efficiency increased dramatically again when a Macintosh electronic publishing system was installed in 1990. Now computers have virtually eliminated the time formerly required for conventional typesetting and proofreading as well as the errors that were an inevitable part of those processes. This new system has also proved to be invaluable for the production of our new synodical hymnal, which is scheduled for completion in 1993.

Ten men managed the operation of Northwestern Publishing House during its first 100 years. One man, Julius Luening, served for almost half of that century (1898-1945). Jerome Loeffel is the current president. One faithful employee, Edward Fenske, has worked at the last three of our six locations — 44 years so far.

In the sermon he preached at the dedication of the North Avenue building in 1949, Pastor John Brenner, synod president, made this observation: "We love our missions and want to foster them. But let us not forget that our publishing house maintains contact with more souls than we can reach through many missions." That observation remains valid today.

Reaching souls with the message of God's salvation through Christ Jesus continues to be the mission of Northwestern Publishing House. As we enter our second century of service to our Lord and his church, we are grateful that through six different locations under ten managers our service to the church has continued day after day. We pray that there will be no interruptions in our publishing efforts in our second century, so that we may reach

more and more people with the gospel of Jesus Christ, the only Savior of all the people in the world.



G. Jerome Albrecht is an editor at Northwestern Publishing House.

MRS. KEVIN SCHEIBEL



Rediscovering our spiritual roots

by Paul E. Kelm

*The Christian's identity
is not the sniveling human nature
that was crucified with Christ*

They said Suzy's problem was low self-esteem. She didn't like herself, stopped taking care of herself. Maybe it was because her father ran out on her when she was six, or that her mother was so critical of her as an adolescent. It could have been the teacher who labeled her a slow learner, or the peers who made fun of her hand-me-down clothes.

They say John has no appreciation for the feelings of others. He indulges his whims, often at the expense of others. He can be a bully or a crybaby. He was spoiled as a child, the relatives claim. Things came too easy for him, his father explains. John never faced failure and doubt. His mother wouldn't let him; at least that's what the neighbors say.

Warped by sin

Suzy and John have the same problem, expressed at polar extremes. Their self-image is warped by sin, sin they inherited, sin imposed on them, and sin they visited on themselves. Somewhere on a continuum from worthlessness to arrogance our human nature is expressed too. Who are we, really? Are we merely victims of our roots, playing out a script imprinted on our psyches from birth?

Christians take their roots seriously. God's law traces the family tree back to Eden, where all the evils of self originated. Generation after generation the same sinful self takes up the rebellion against God. Each generation has modeled and taught the rebellion of self to the next, with a growing repertoire of rationalizations for sin.

But God's law won't let us off the hook. Guilt and shame are real. When that's all a person knows, worthlessness is the identity she assumes. Arrogance is only blatant denial of universal worthlessness, preying on others' feelings of worthlessness. Christians understand why they experience negative feelings about self and about others. They've come to grips with their human nature's roots.

The Christian's identity

But Christians don't find their identity in the Garden of Eden or in the life experiences imposed by sin. Christians trace their spiritual roots back to an empty tomb outside Jerusalem and to the baptism which identified them inseparably with their risen Savior. Listen to Paul: "We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead

through the glory of the Father, we too may live a new life" (Romans 6:4).

Like Paul, Christians have wrestled with and succumbed to the evil urges of human nature, have agonized over the abhorrent and demeaning nature of sin, have screamed amid the combat with sin. And yet, like Paul, they steadfastly maintain: "It is no longer I that do it, but it is sin living in me that does it. . . . There is now no condemnation for those who are in Christ Jesus" (Romans 7:20; 8:1).

The Christian's identity is not in the sniveling human nature that was crucified with Christ. It is not in the failures or achievements of the past, the weaknesses or strengths of a genetic pool. It is not in what people have said to you or about you, how they've treated you or how you've compared yourself to them. The Christian's identity is in Christ. Your baptism tells you who you are, so that with the apostle you can assert: "I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body I live by faith in the Son of God, who loved me and gave himself for me" (Galatians 2:20).

Jesus spoke of baptism as being born again because it is that new you, the result of a spiritual rebirth, that is your identity. Paul said: "All of you who were baptized into Christ have been clothed with Christ" (Galatians 3:27). Your identity has been established by Christ. You are righteous before God. You are children and heirs of God. You are free from sin's tyranny. You have his mission, left to you at his ascension, and his means to get it done. Your life counts. And you share his future.

Look at yourself

Look at yourself, Christian! "If anyone is in Christ, he is a new creation; the old has gone, the new has come" (2 Corinthians 5:17). Your baptism changed everything. No more looking at others in comparison. No more seeing yourself as a reflection of others' evaluations and expectations. You are new, and each look at Christ renews that image.

Look at yourself, Christian! "He saved us through the washing of rebirth [baptism] and renewal by the Holy Spirit" (Titus 3:5). Your baptism changed everything. No more living down the sins or living out the shame of your past. No more hopeless efforts to live up to expectations — God's, yours, or anyone else's — in order to prove your worth. Baptism washed all that negative living away with the sin which prompted it. Grace identifies you, not by what you did or by what someone did to you, but rather by what Christ was and did for you.

Baptized into Christ's death

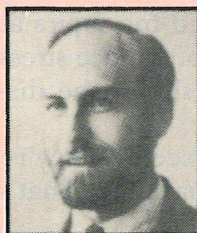
Look at yourself, Christian! You were baptized into Christ's death. Count yourselves dead to sin but alive to God in Christ Jesus. . . . Sin shall not be your master, because you are not under law, but under grace (Romans 6:3-14). Your baptism changed everything. You are not the weak-willed victim of the world's temptations and human nature's desires. You don't have to sin. Baptism invested in you the power of Christ to say no to sin and yes to God. The real you isn't driven by guilt or badgered by rules, trying to act like a Christian and flubbing your lines. The real you, set free by grace, sees, wants, and does life God's way from the heart. The real you enjoys simply being the Christian Christ made you.

People live what they are. Identity is everything. Human nature has multiple personalities acting out selfish and sinful behavior, from self-pitying depression to self-glorifying arrogance. Spiritual nature has but one personality — the mind of Christ, acting out love, joy, peace, gentleness, goodness, kindness, self-control.

So, who are you?

Spiritual renewal is the continual rediscovery of your spiritual roots. It's going back to your baptism, where you were made new, and letting God remind you of who you are in Christ. Self-image is important. You can see yourself through the distorted lens of others' words and actions and never know who you are. You can see yourself in the mirror of God's law, stripped of self-worth, hopeless and helpless; and you can repent of what you were. You can see yourself in the face of Jesus Christ, buried with him through baptism and raised in him to a new life; and you will know who you are, what you're worth, why you're here, and where you're going.

Maybe Christians ought to celebrate rebirth-days instead of birthdays. Maybe Christians ought to paint crosses on their mirrors so they can see themselves aright. Certainly we can love each other so well that we reflect Christ-image rather than negative self-image. Absolutely we can go back to our roots, in Scripture, over and over, to rediscover all we are because of all that Christ did.



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

Fun in the Son

Youth gather in California

by Dorothy J. Sonntag

Marilyn and Norman Goodman won't soon forget their silver wedding anniversary. They celebrated with 17 teenagers in the snack bar on a train. The teens smuggled a decorated cake aboard so the Goodmans wouldn't see it and got permission from the conductor to use the snack bar for a surprise party for the couple.

The Goodmans and the teens, from Rochester, Minnesota, were on their way to the WELS International Youth Rally held July 12-15 in Los Angeles. Over 1100 young people and adults attended the rally, held on the campus of Biola University. The Goodmans were among the adults who served as chaperones, counselors, and group leaders.

For three days the rally participants mixed serious topics with fun and friendship. During morning sessions they discussed depression, stress, and suicide. They talked about prayer, sharing their faith, choosing careers. They planned a closing worship service by rehearsing music and drama, preparing scripture readings and prayers, and making banners.

Suicide, depression, and stress were serious subjects for a youth rally, said Pastor Scott Stone of Victorville, California. He and Pastor Greg Bork of Irvine, California, were co-chairmen of the rally committee. The committee considered the topics at length before deciding that teens so often face stress and depression that the problems should be discussed.

The young people at the rally agreed. "They're heavy topics," said a teenager, "but that's life. That's what we need to talk about."



All was not serious, however. In the afternoons and evenings the teens enjoyed the contemporary Christian music of Saints Alive, Malachi, the Sound Foundation, and Ex



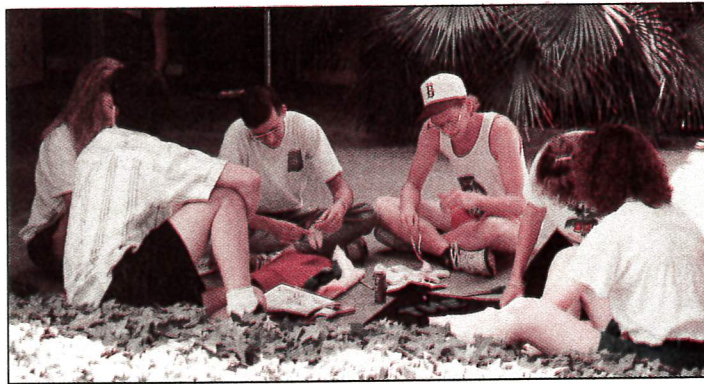
Corde. All four groups are made up of members of WELS congregations. Rally participants also spent an afternoon at the beach and a day at Disneyland, where other visitors soon took note of the group, since several hundred wore T-shirts sporting the rally logo, "Relax in the Son."

In between the planned activities the teenagers laughed and giggled and talked — at length and in detail — about topics that might seem trivial to adult ears. They eyed the opposite sex. They were loud. They ran through the dorms and slammed doors. They complained about the food and the rules.

They were also enthusiastic, polite, and friendly. They strengthened old friendships and made new ones. They grumbled about curfews, but they were in their rooms on time. They weren't happy about getting up early in the morning, but they were pre-



Counterclockwise, from left:
Youth rally participants gathered for a concert;
enjoyed the music of Saints Alive;
broke into small groups for discussions;
made banners for the closing worship service.



surprising she is such a strong supporter of the rallies. She and her husband, George,

met at a Walther League youth rally, as did his parents. And two of the Schultz children are married to spouses they met at WELS youth rallies.

The careful planning by the rally committee helped keep problems at a minimum. Some of the committee members could be readily identified, since they appeared to be permanently attached to the two-way radios they carried wherever they went. They kept an eye out for potential difficulties and were on hand to solve problems promptly.

Organizing the rally was no small task. The committee's work began over two years ago, said Stone. Over 20 people planned the rally, and others helped in a variety of ways.

Their work was worth the effort. Some teens from Medford, Wisconsin, were attending their first rally. They agreed they enjoyed it and would like to go to another.

"I came mostly because the rally was in California," said one girl, "but I'll go again, even if it's in Wisconsin."



Dorothy Sonntag is the assistant editor of the Northwestern Lutheran.

sent for the morning devotions. They listened attentively to the speakers. They took part in lively discussions about their faith and prayer life. Their conduct drew compliments from the lifeguard at the beach and the bus drivers who took them there. The counselors agreed the few problems that occurred were minor.

LaVon Schultz, from Normal, Illinois, praised the young people at the rally. "They're here for a purpose," she said. "They're not skipping out of the sessions. These kids are participating. They're here to grow spiritually."

Schultz has attended every international youth rally and also some regional ones, 16 in all. It's not

It's hard to be honest

by Thomas H. Trapp

In September of 1990 the Associated Press reported that Leonard Allen Cohn decided he was tired of being dead. Cohn had disappeared from his home in Maryland in 1976 at the age of 35 because he "could not take the stress of life anymore."

He was declared legally dead and in 1986 his father began distributing his estate. When Cohn disappeared he left behind his parents along with two brothers and a sister. For fourteen years there were no phone calls or letters to his family or friends.

Leonard Cohn, whose original name was Dennis Carleton Rarick, drifted to British Columbia and then to New York City. In New York he earned a doctorate in computer science at Columbia University. He married a professional singer named Martha. Leonard told Martha he did not have a family and there were no records because he was a draft dodger.

But in December 1989 Leonard decided he could no longer hide from the past. Cohn said, "I might not have survived if I had stuck it out. Emotionally I hurt a lot of people. All I want at this point is for no one else to hurt anymore."

Cohn contacted his father, who was happy to know he was alive. But Leonard learned his mother had been dead for four years.

When Leonard told his wife about his real identity they went to therapy. His wife Martha said, "It's taken me a long time to get my trust factor back to par."

Cohn said, "It was extremely difficult for her, but our relationship is now stronger than before." Why stronger? Because Leonard — or Dennis — was finally honest.

People have trouble being honest. For about one year King David was not honest. He would not admit his sin of adultery. But he couldn't escape its consequences. In Psalm 32 David recalls, "When I kept

*People have trouble
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silent my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was sapped as in the heat of summer."

David's conscience was bothering him. God was breathing down his neck. Then David was finally honest and admitted his sin: "Then I acknowledged my sin to you and did not cover up my iniquity. I said, 'I will confess my transgressions to the Lord — and you forgave the guilt of my sin.'" What a relief. Honesty.

An honest relationship with God means being honest with others. It means

helping others face the truth and challenging them to follow him who is the Truth. It happened one day in a large city. A Christian pastor was asked by a service club to give the Invocation at one of their meetings. There was, however, one restriction. The name of Jesus was not to be mentioned. Although he was tempted to "go with the flow," the Christian pastor was honest and said, "I need to mention Jesus in my prayer because he is the only road to God." The words of John 14:6 and 1 Timothy 2:5 tell us that God only hears prayers through his Son, Jesus.

By being honest God is glorified, people are led to follow the Lord, sins are forgiven, hurts are healed, and trust is restored.

On our own, we cannot be honest. With Jesus (who hides nothing), we can be completely honest.



Thomas Trapp is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin-Madison. This series is adapted from sermons delivered at the chapel.

Remaining graduates assigned

At a special meeting of the Conference of Presidents on July 10 the remaining 1991 Wisconsin Lutheran Seminary graduates were assigned.

Theodore Bodjanac was assigned to Gethsemane, Cibecue, Ariz.; Mark Gartner to Grace, Charlotte, N. C.; Alfred Gawel to Gethsemane, Milwaukee, Wis.; Timothy Henning to St. Lucas, Kewaskum, Wis.; Paul Mose to St. John, Milton, Wis.; Harold Schultz to Trinity, Winslow, Ariz.; Oscar Stellick to St. Paul, Crandon, and Christ, Hiles, Wis.; Martin Weigand to Mt. Zion, Missoula, Mont.; James Winterstein to St. Luke, Grand Rapids, Mich.; and Bradley Wright to Abiding Word, Highlands Ranch, Colo.

Previous seminary graduates, who were on temporary assignment elsewhere, were also assigned. Snowden Sims was assigned to Salem (107 St.), Milwaukee, Wis.; Christopher Oehlke to St. Paul, Faith, and First English, Depree, S. Dak.; and Patrick Winkler to Grace, Casa Grande, Ariz.

The presidents also assigned four 1991 graduates of Dr. Martin Luther College; Michael Anschuetz to Lakeside Lutheran High School, Lake Mills, Wis.; Erik Kind to St. John, Burlington, Wis.; Anthony Kufahl to Zion, Rhinelander, Wis.; Deric Pohlman to Our Savior, Wausau, Wis.; and a graduate from a previous year, Robert Makinen, to Bethlehem, Hortonville, Wis.

President Mischke noted that seven requests from congregations for pastoral candidates could not be filled.

WELS Care Line now in operation

A new service has become available to members of our WELS and ELS congregations with the establishment of the WELS Care Line.

This program is a cooperative endeavor to provide Christian counseling and referral service by means of a national 800 number telephone line: 1-800-422-7341.

All calls are toll-free.

Two WELS-related organizations, Wisconsin Lutheran Child and Family Service of Milwaukee and WELS Lutherans for Life are sponsoring and managing the project, approved by the conference of presidents.

The telephone line is staffed during normal working hours by the professional counseling staff at WLCFS. During other hours the line is personally answered by a corp of trained volunteers serving under the church's pro-life group,



"WELS Care Line, Joanne Halter speaking."

WELS Lutherans for Life. There is no charge for this service.

"While we recognize the limitations upon intensive counseling/therapy procedures via telephone," said Pastor Robert H. Michel of WLCFS, "we have become convinced that sometimes members may be looking

for another source of Christian service, especially if there are no professional counseling agencies with a Christian base in their area."

"In addition," said Pastor Robert Fleischman of WELS Lutherans for Life, "such a Care Line provides an anonymous first point of contact with people in distress and a source of encouragement for them to consult also their own pastor."

Statistics during the first months indicate an average of over 150 calls per month, with about half of the states represented.

Youth leaders' workshop

The Commission on Youth Ministry will conduct its annual Youth Ministry Workshop September 20-22, at the Holiday Inn in downtown Milwaukee. Two tracks will be presented: a "beginning track," and an "expanded alumni track" for those who have attended before. Registration forms have already been sent to each congregation.

For the past 15 years the CYM has conducted a youth ministry workshop for the benefit of those involved in congregational youth work. Each workshop is an intensive program of preparation, encouragement, and enrichment for youth workers to help them carry out the youth ministry pro-

gram in their congregations. (At last year's workshop youth workers from 14 states were represented.)

The workshops strive to promote the "five point program" of youth ministry; worship, education, fellowship, service, and recreation. The same material is presented in additional mini-workshops conducted annually at the Dr. Martin Luther College campus for the seniors and at Wisconsin Lutheran Seminary for the middlers.

Additional information may be obtained by contacting Pastor Allen Zahn, Commission on Youth Ministry, 7315 E. 75th St., Indianapolis, IN 46256; 317/849-7523.

Mankato Chorale completes third year

The Mankato WELS Chorale has joined the other area chorales throughout the synod. The chorale, completing its third year of concerts, was organized in the fall of 1988. Heading the chorale is Kevin Ballard, minister of youth and music at St. Paul, North Mankato, Minn.

The 1990 Christmas season featured a tour of congregations in Wisconsin and Michigan. The 36-member chorale traveled over 1400 miles in three days bringing the Christmas message to over 1000 people. It will finish its third year after performing over 50 times "to proclaim God's word through

music."

"Much of our music," says Ballard, "employs contemporary instrumentation, accompaniment Trax, and modern harmonic vocal writing. Through the performance of this type of music, the chorale provides the listener with another genre of Christian music."

Volunteers receive awards

Fraternalist of the year

Sandy Taylor of Phoenix, Arizona, selected from among 1.5 million AAL members, has been named 1991 Fraternalist of the Year. Sandy is a member of St. Thomas, Phoenix.

She has been actively engaged in organizing events to assist Arizona Lutheran Academy, Phoenix. She headed the festival to help pay for bleachers for the school and organized volunteers to install them. She also has coordinated the annual WELS valley-wide Fall Festival to benefit either the academy or an individual.

At St. Thomas she is a Sunday school teacher. "She's a neat lady," says her pastor, William A. Meier of St. Thomas. "She's faithful, one of our greeters, has taught Sunday school, with a strong sense of what the church is all about and what it's here for." AAL's general agent of the area, Verle Naber, also a WELS member, praised her as "a natural at volunteering."

Award of Merit

The Wisconsin Association of Homes and Services for the Aging (WAHSA) has awarded Troy Hergert, Milwaukee, the 1991 Award of Merit for Voluntary Services. Hergert was chosen from 49 nominees in five award categories from across Wisconsin.

Hergert received the award in recognition of the time and quality services he offers as a volunteer at Wisconsin Lutheran Child and Family Service, Milwaukee.

Hergert became a volunteer at Wisconsin Lutheran Child and Family Service as part of a work placement through school. After he had put in his required time, he asked to continue. Throughout the summer months he volunteered at least 18 hours a week. He spent this time assisting with activities and visiting residents in their rooms. When school started again, he volunteered one evening each week.

Hergert developed a special interest in working with confused residents and those suffering from dementia. He became more involved with the activities targeted for this population, and he began holding some group sessions of his own. Currently, Hergert facilitates a "Talking Book" group for residents.

A native of Milwaukee, Hergert is majoring in psychology at the University of Wisconsin — Milwaukee. He graduated from North Trinity Grade School and Wisconsin Lutheran High School. He is active in the synod's campus ministry.

Hergert, who has retinitis pigmentosa, is going blind. He is studying braille. "Troy Hergert is an exceptional person," said John Sauer, WAHSA'S executive director.

"He has refused to let his blindness handicap him; instead, he uses it as a special way to relate to others."

Points of Light award

Marilyn Rokos, a member of Grace, Milwaukee, is the recipient of a Points of Light national celebration award, given by the US Department of Justice for her volunteer services to others in the community.

Rokos, an employee of the Federal Bureau of Investigation, spends every Saturday afternoon at the intensive care unit at Milwaukee County Medical Complex. She is one of a number of volunteers, many of them WELS members, who assist the families or close friends of patients in intensive care.

Volunteers serve as liaisons between visitors and the hospital staff, helping to answer questions and satisfy needs of the families and friends of patients. The volunteers also make sure coffee is available, help out-of-town visitors find lodging, and help identify concerns, complaints, and requests so that visitors' needs can be met by the hospital staff.

"We help in any way we can, or we're just there for them to talk to and confide in," said Rokos. "I love doing it. It's very rewarding to help even one family."



Abiding Word of Orleans, Ontario, has a busy nursery on Sunday mornings. Nine babies were born in 1990, eight of whom are pictured here. These babies make up six percent of the Canadian congregation's 152 souls.

Investment options added

Additional opportunities to invest in the synod's various programs have recently been approved.

Fixed interest rate notes for one year (\$100 minimum) at six percent and five years (\$500 minimum) at eight percent are being issued for the Church Extension Fund, which helps finance the first worship units for home mission congregations.

A new one year certificate of deposit is available for investment in either the Church Extension Fund or the Kingdom Loan Plan.

The Kingdom Loan Plan is used for general synodical borrowing needs.

"More than \$34 million has been invested by our members in both loan plans," according to Charles Skeels, member investment counselor, "but the need continues to grow, especially for investments in our Church Extension Fund."

For more information about the new or existing investment opportunities or an application form, see your congregation's member investment contact man or call or write Charles Skeels. Collect calls are accepted at 414/771-6119.

Prison seminar held

On June 1, 80 inmates from the Wisconsin Correctional Institution met with 20 members of WELS congregations from the Madison and Milwaukee areas for singing, Bible study, testimony, and prayer. The seminar was the third put together by Wisconsin Lutheran Institutional Ministry to let disciples of Jesus inside and outside prison walls grow in their relationship with Jesus and with each other.

Music was provided by In His Presence, a Madison area contemporary praise choir, and by the inmates' own gospel choir, the Waupun Deliverance Choir.

Members of the WLIM Lay Ministry led the Bible study.

The volunteers all expressed their happiness with the living faith they observed in the participating inmates. Mary Leonard, director of In His Presence, told the inmates, "We came here to give a boost to your faith, but we received more than we gave."

Prison chaplain Jerry North told the volunteers how happy he was to see the group come into the prison. Future seminars are being planned.

— Philip W. Merten

California news

Esther Hochmuth, wife of Pastor Robert Hochmuth, died March 17. Funeral services were conducted at St. Andrew, Sacramento, with burial at Root Creek, Wis. . . . **Helene W. Heyn**, wife of the late Pastor Paul Heyn, died April 11 at the age of 81. Funeral services were conducted at Hope, Penryn. . . . **Prince of Peace, Yucaipa**, is hosting Sunday worship services in Palm Springs the first and third Sundays of each month. . . . Sixteen students from **Ascension, Escondido, and Beautiful Savior, Carlsbad**, visited the Apache mission fields in Arizona in May. They toured the upper and lower reservations and visited the Grand Canyon on their return trip. . . . **Risen Savior, Chula Vista**, has been selected by the Board for Home Missions as the January project for the Builders for Christ.

— Hermann K. John

Michigan District news

Good Shepherd, Burton, celebrated the twenty-fifth anniversary of its school on April 28. . . . The end of the '90-91 school year at Michigan Lutheran Seminary brought to a close the 40-year career of **Milton P. Spaude**. Prof. Spaude retired after spending 36 of those years on the faculty of MLS. He formerly was the pastor of two Michigan congregations: Darlington, Ann Arbor, and Mt. Olive, Bay City. . . . Michigan Lutheran High School hosted a **principal-board of education workshop** on June 21-22. . . . On June 2 twelve seniors graduated from **Huron Valley Lutheran High School**. Three of them will attend Dr. Martin Luther College this fall.

— James L. Langebartels

The growing seed

Mark 4:26-29

by Mark E. Braun

What do people mean when they talk about effective church growth principles?

In the parable of the sower Jesus taught that in some the word will be stolen, choked out and die, while in others it will produce a crop. In the parable of the weeds Jesus taught that the enemy has planted unbelievers among God's people, and they must live side by side till the end. But why? Why does the word prosper in some hearts but falter in others?

A British monk named Pelagius insisted that human beings were free to choose good and able to do it by their own strength. If he was right, the deciding factor lies in the soil. Reformer John Calvin argued that God predestined some to be saved and others to be damned. If he was right, the deciding factor lies in the sower.

Only Mark's gospel contains Jesus' parable of the growing seed. The parable steers a middle course. The power lies, not in the soil, not in the sower, but in the seed.

Jesus' kingdom grows, though we do not understand it. Try planting some plastic buttons in your garden, or a handful of M&M's. You can sow them at a proper depth, water them diligently, fertilize them faithfully. The soil may be rich and the sun may shine brightly, but they will not grow.

The life is in the seed. "This is what the kingdom of God is like," Jesus said. "A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how." It's true about corn and cabbage. It's just as true about the kingdom.

Jesus' kingdom grows, though we cannot control it. What do people mean when they talk about effective church growth principles? Do we make God's kingdom come? "God's kingdom certainly comes by itself," Luther wrote. Ours is to sow the seed. We hamper the kingdom if we sow carelessly or if we do not sow at all. But we do not make it grow. "All by itself the soil produces grain — first the stalk, then the head, then the full kernel in the head. Paul

said the same thing: "I planted the seed, [another] watered it, but God made it grow" (1 Corinthians 3:6).

We may grow discouraged when the kingdom does not come as dramatically as we'd like. We may want to force the kingdom to come more rapidly. We may be impressed by feverish activity, though it may not mean anything is growing at all. Most of all, we may think the responsibility for growth lies with us. It does not. All by itself the seed grows.

Let me illustrate the parable with a parable. Two trees were growing in the same orchard. The first tree was apparently filled with life: insects and larvae burrowed through its roots, in its bark, onto its leaves, and into its fruit. The second tree seemed to have no life; it sat quietly in the orchard. To the casual observer the first tree was the good tree; why else did so much commotion surround it?

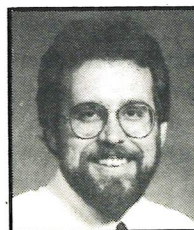
But when autumn came, the tree that seemed so "lively" bore no fruit except the rotted remains that lay on the ground around it.

The second tree had been silently growing through the summer and was now loaded with rich fruit.

The first tree stands for the church that is bulging with programs and projects and proposals, all of which seem to make the church grow. The second tree stands for the church where pastor and people patiently sow the word, and God produces a rich harvest of faithful Christians.

It isn't in the soil or in the sower. It's in the seed.

Next: The mustard seed and the yeast.



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

“Man” and “men”

In preparing the services and hymns for *Christian Worship: A Lutheran Hymnal*, the Joint Hymnal Committee has had to make many decisions concerning language. Language never stands still. Language is always on the move. Words which were used in one way a generation ago are being used in a different way today. An example of this is the word “gay.”

The words “man” and “men” have also undergone a change in how they are used. There was a time when these two words were used quite regularly in a general or generic sense, especially in writing. One of the dictionary definitions for “man” is: “any human being, regardless of sex or age; a member of the human race; a person.” *The Lutheran Hymnal* has many examples of the words “man” and “men” used in this generic sense.

But this generic usage is rapidly becoming a thing of the past. Language is changing. When someone says “man” today, he is likely using the word to mean “an adult male being, as distinguished from a female.” This dictionary definition of the word is gender specific.

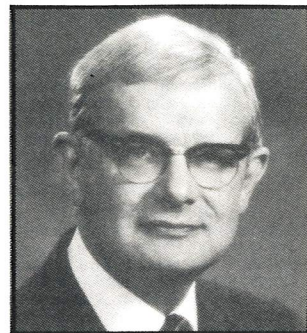
Why is the generic sense of “man” becoming obsolete? No doubt it is happening because the words “woman” and “women” are coming to be used more and more in conjunction with “man” and “men.” Here are some examples (and one could multiply these examples): women’s Olympic events are watched with the same interest as are men’s; there is increasing emphasis in society on equal rights for men and women; women are sometimes asked to sing certain hymn stanzas alternately with men; and we’ve all seen the signs which distinguish between restrooms for “men” and “women.” The more the word “men” is used in this gender specific sense, the less will its generic sense be recognized.

As a result of this language change the Joint Hymnal Committee has chosen to use the translation “fully human” in the Nicene Creed when speaking of Jesus rather than using the word “man.” This is not to deny that Jesus was male. But the creed is not making the point that Jesus was male. The creed means to say that just as Jesus is “fully divine” so also is he “fully human.”

Sometimes it is difficult to find a word to substitute for the generic sense of “man” which sounds good in the sentence. An example in the Nicene Creed is where the former translation said: “who for us *men* and for our salvation came down from heaven.” Obviously the meaning is not: who for us *males* and for our salvation came down from heaven. Because the word “us” is spoken by human beings who are confessing this creed, the meaning of the sentence is clear even when the word “men” is not included in the English translation of the original.

Language does change. The way we use certain words in our everyday speech has changed. These changes in language will be reflected in the words we use as worship.

Victor H. Prange



Victor Prange is pastor of Peace, Janesville, Wisconsin, and chairman of the synod's Commission on Worship and the Joint Hymnal Committee.

NOTICES

Notices are printed in the first issue each month.
The deadline for submitting items is
five weeks before the date of issue.

PRESCHOOL SEMINAR

A seminar for preschool teachers and administrators will be held in St. Peter, Minn., Sept. 28, 9 a.m.-3 p.m. For information and registration, contact St. Peter Lutheran Church, 427 W. Mulberry St., St. Peter MN 56082; 507/931-2259.

WISCONSIN LUTHERAN SEMINARY AUXILIARY

The nineteenth annual WLSA meeting will be held October 5 at Wisconsin Lutheran Seminary in Mequon. Registration and coffee hour begin at 9 a.m. The meeting will begin with a worship service at 10 a.m. The day's activities will conclude by 4 p.m.

Registrations preferred by Sept. 23. Please mail the \$7.50 fee, which includes registration and luncheon, to Mrs. Denise Becker; 5915 W. Garfield Avenue, Milwaukee, WI 53208. Please make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone number, church membership, and pastoral conference.

PASTORS' INSTITUTE

The 1991 Pastors Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons, beginning September 23, from 1:30 to 4:30 p.m. Two lectures will be presented: **Preaching in a contemporary world**, an opportunity to fine tune and revitalize preaching skills. The lecturer, Prof. James Westendorf, will cover the basics of sermon formation as well as related issues. **NWC's service to the WELS: Shaping students for the seminary.** The seminary was pleased to invite the Northwestern faculty to present this series of lectures. Professors Eickmann, Spaude, Franzmann, Gosdeck and Plitzuweit will discuss Northwestern's value to both present pastors and future candidates.

The registration fee is \$25.00 payable to Wisconsin Lutheran Seminary. Send to Wisconsin Lutheran Seminary, Attention: President Armin J. Panning, 11831 North Seminary Drive, Mequon WI 53092.

CHURCH LIBRARIANS MEETING

An organizational meeting of WELS church librarians will be held Sept. 21 at 10 a.m. at Northwestern Publishing House. The purpose is to establish a librarian organization to help church librarians set up, promote, and run church libraries. Tom Kuehl of NPH will present library helps available from NPH. Other presentations will be how to begin a library; using the Dewey decimal system; promoting and funding a library. Please register by calling or writing Joanne Weber, S90W13322 Boxhorn Dr., Muskego WI; 414/425-4225.

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

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

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary
Mequon Wisconsin
- Northwestern College
Watertown Wisconsin
- Dr. Martin Luther College
New Ulm Minnesota
- Martin Luther Preparatory School
Prairie du Chien Wisconsin
- Michigan Lutheran Seminary
Saginaw Michigan
- Northwestern Preparatory School
Watertown Wisconsin

ANNIVERSARIES

CINCINNATI, OHIO — Beautiful Savior (20th) Sept. 8. 10:00 a.m. and 2:00 p.m. Dinner 11:30 a.m. Pastor Thomas Westra, 11981 Pippin Road, Cincinnati OH 45231; 513/825-8005.

CHANGES IN MINISTRY

Pastors:

- Baumgart, John J., from Faith, St. Petersburg, Fla., to St. John, Juneau, Wis.
- Bitter, Bruce A., from Holy Word, Austin, Tex., to First German, Manitowoc, Wis.
- Fallen, Frederick S., from St. Paul, Arlington, Minn., to Grace, S. St. Paul, Minn.
- Hellwig, Glen H., from Good Shepherd, Benton Harbor, Mich., to Our Redeemer, Madison, Wis.
- Kelm, Paul E., from WELS Program Director for Spiritual Renewal, to WELS Adm. Assistant for Adult Discipleship
- Koester, Robert J., from Mount Zion, Missoula, Mont., to Ascension, Moorhead, Minn.
- Kolander, David P., from St. Paul, Saginaw, Mich., to St. John, New Ulm, Minn.
- Lehninger, Ernst F., from Wisconsin Lutheran Child and Family Service, Milwaukee, Wis., to retirement
- Nolte, Lawrence A., from Redeemer, Maple Grove, Minn., to Trinity, Omak, Wash.
- Pankow, James W., from Good Shepherd, Lafayette, Ind., to exploratory, Woodbridge, Va.
- Rothe, Thomas P., from Faith, Oshkosh, Wis., to Christ, Menominee, Mich.
- Schultz, Anthony E., from Trinity, Campbellsport, Wis., to Good Shepherd, Jacksonville, Wis.
- Sengbusch, Carroll G., from Grace, St. Paul Minn., to Zion, Osceola, Wis.
- Vomhof, Ervina F., from St. Luke, Watertown, Wis., to retirement
- Wendland, Mark T., from St. John, Clare, Mich., to Mzuzu, Malawi, Africa
- Wenzel, David R., from St. Paul, St. James, Minn., to Fox Valley LHS, Appleton, Wis.
- Zietlow, David D., from Faith, Anchorage, Alaska, to Grace, Lake Country, Tex.

Teachers:

- Abinante, Mary, from inactive to St. Mark, Citrus, Heights, Cal.
- Barnes, Laurie, from inactive to Good Shepherd, Burnsville, Minn.
- Beckmann, Lois, from inactive to Trinity, Waco, Neb.
- Carmichael, Jo, from inactive to Petra, Sauk Rapids, Minn.
- Draeger, Alan, from Trinity, Aberdeen, SD, to Zion, Monroe, Wis.
- Feuerstahler, Joyce, from inactive to St. John, Lannon, Wis.
- Eberhardt, Jane, from inactive to St. John, Fox Lake, Wis.
- Gartner, Daniel, from St. Marcus, Milwaukee, Wis., to Peace, Bradenton, Fla.
- Gosch, Andre, to Wisconsin LHS, Milwaukee, Wis.
- Hahnke, Donald, from St. James, Milwaukee, Wis., to Trinity West Bend, Wis. (ELS).
- Haider, Lisa, to St. Martin, Watertown, S.D.
- Hempel, Holly, from Calvary, Sheboygan, Wis., to Christ, Zumbrota, Minn.
- Henzi, Carolyn, from inactive to Trinity, Brillion, Wis.
- Hunter, Thomas, from Lakeside LHS, to DMLC, New Ulm, Minn.
- Jacobs, Paul, from Peace, Holiday, Fla., to St. Marcus, Milwaukee, Wis.
- Jahns, Susan, to Grace, Oshkosh, Wis.
- Johnson, Karen, from Redemption, Milwaukee, Wis., to St. John, Lannon, Wis.
- Kastens, Gerald, from St. Paul, Lake Mills, Wis., to WELS Adm. Assistant for Youth Discipleship.
- Kramp, Roger, from St. Mark, Green Bay, Wis., to Zion, Rhinelander, Wis.
- Lange, Diane, from Christ-St. John, West Salem, Wis., to St. John, Oak Creek, Wis.
- Lemke, Carol, from inactive to Atonement, Milwaukee, Wis.
- Libka, Thomas, St. Paul, Rapid City, S.D., to St. Mark, Green Bay, Wis.
- Mann, Carol, from Gloria Dei, Belmont, Cal., to St. Mark, Citrus Heights, Cal.
- Meyer, Barbara, from inactive to Emmanuel, New London, Wis.
- Meyer Jonathan, from Redeemer, Edna, Tex., to Faith, Fond du Lac, Wis.
- Moldenhauer, Carol, from inactive to Wisconsin Lutheran, Racine, Wis.
- Moldenhauer, Ruth, from inactive to Trinity, Kiel, Wis.
- Neumann, Amy, from Grace, St. Joseph, Mich. to St. John, Sturgis Mich.
- Pantzlaff, Kathleen, from inactive to Trinity, Manitowoc, Wis.
- Pappenfuss, Paul, from St. Andrew, St. Paul Park, Minn., to Bethany, Manitowoc, Wis.
- Pelischek, Doris, to Behel, Menasha, Wis.
- Porter, Jean, from St. Paul, Sheboygan Falls, Wis., to Calvary, Sheboygan, Wis.
- Schafer, Sharon, from inactive to Atonement, Milwaukee, Wis.
- Schleef, Ronald, from inactive to St. Mark, Watertown, Wis.
- Schmidt, Kristin, from Christ, Zumbrota, Minn., to Good Shepherd, Benton Harbor, Mich.
- Schmundt, Wesley, to Kettle Moraine LHS, Jackson, Wis.

- Schoeneck, Jonathan, from Christ the King, Bremerton, Wash., to Evergreen LHS, Kent, Wash.
- Schultz, Beth, from St. John, Milwaukee, Wis., to Wisconsin Lutheran, Racine, Wis.
- Spangenburg, Jeffrey, from Zion, Rhinelander, Wis., to St. Peter, Fond du Lac, Wis.
- Timm, Elaine, from inactive to Atonement, Milwaukee, Wis.
- Winkler, Wendy, from inactive to First, Green Bay, Wis.
- Wolff, Janell, from St. Paul, Riverside, Cal., to Beautiful Savior, Cincinnati, Ohio
- Zahn, Ronald, from Good Shepherd, Downers Grove, Ill., to Emmanuel First, Lansing, Mich.
- Zahn, Sandra, to St. Paul, Livonia, Mich.
- Zimmerman, Jane, from St. Lucas, Milwaukee, Wis., to Eastside, Madison, Wis.

ADDRESSES

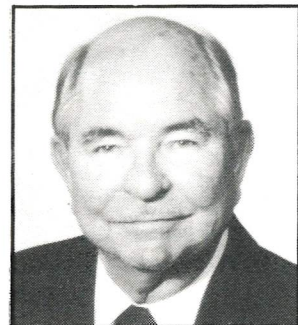
Pastors:

- Ade, Leroy L., Rt/2 Box 38, Crivitz WI 54114
- Baumann, Norris H., 645 12th Avenue N, Onalaska WI 54650. 608/783-2667
- Birner, Herbert A., 74 Horizon Trail, Indian River MI 49749; 616/238-7926
- Borgwardt, Wayne M., N4 W22658 Lexington Dr, Waukesha WI 53150
- Brenner, John M., 11844 N Luther Ln, Mequon WI 53092
- Buch, Donald R., 516 Superior Ave, Tomah WI 54650
- Ewings, Brian E., 4007 NW Barry Rd, Kansas City MO 64154
- Guenther, Jon E., 9320 Half Mile Dr, Marshfield WI 54449
- Haag, Gerhard E., 1280 E Fir St, Cottonwood AZ 86326
- Hanson, Jr Virgil E., 4811 S 168 St, Omaha NE 68135; 402/896-1624
- Harders, Delmer J., Box 113, Colome SD 57528
- Henselin, Philip J., 296 Buckland Rd, South Windsor CT 06074; 203/644-1980
- Hering, John R., 4022-3 Ishikawa 1 Chome, Mito City 310 Japan
- Horneber, Adam J., 4 Smallwood Dr, Pittsford NY 14534
- Jahnke, Kenneth R., 35195 Erie Dr, Rockwood MI 48173
- Jensen, Robert Q., 163 19th Ave, Moline IL 61265
- Keller, Brian R., 13525 W Markham St, Little Rock AR 72211
- Kemnitz, Timothy J., 904 43 Ave, Greeley CO 80634; 303/353-6582
- Kapler, David A., New street address: 511 Sierra
- Krause, Andrew H., 6000 Maple St, Rockford MN 55373
- Kruschel, Christopher P., 13208 Parkhurst Dr, Riverview FL 33569
- Kuske, Jonathan A., 2903 Lake Point Dr. Apt 1A, Midlothian VA 23112; 804/744-8869
- Lindemann, Michael A., 1884 College Heights, Centennial Hall, New Ulm MN 56073; 507/354-6917
- Linn, David C., 155 Viewmont Dr, Okanogan WA 98840
- Londgren, Jeffrey K., 1301 Highland Dr., Petoskey MI 49770; 616/348-2633
- Lothert, LeRoy H., New street address: 120 10th St SE.; zip: 55094
- Luchterhand, Stephen M., Rt 3 Box 3103, Spooner WI 54801
- Marshall, Daniel R., 3775 E Cudahy Ave, Cudahy WI 53110
- Nitz, Michael H., 262 Stewart Ave, Columbus OH 43206; 614/444-5120
- Pautz, Larry L., 3644 Freedom Wy, Antioch CA 94509
- Piepenbrink, Leon E., 9410 Rosewood Ln, Maple Grove MN 55369
- Petermann, Martin B., 411 Second St SE, Glenwood MN 56334; 612/634-3510
- Poetter, Richard A., 21 N Franklin, New Ulm MN 56073; 507/354-1606
- Putz, David M., 640 Forest Ave, Fond du Lac WI 54935
- Quandt, Michael J., New street address: 14000 39th Ave N; zip: 55447
- Raddatz, Stephen H., Box 125, 203 Kendall St, Waco NE 68480; 402/728-5236
- Ray, Keith W., Box 39491, Phoenix AZ 85069
- Reiter, Clare L., 296 Buckland Rd, South Windsor Ct 66704
- Roekle, John D., 524 Olive Ave, Box 558, Florence WI 54121; 715/528-3337
- Schoch, Wayne D., 804 Elm St, Calumet MI 49913; 906/337-1450
- Schultz, Anthony E., New street address: W494 Elm S
- Schwerin, Philip, Rt. 1, Box 40, Clatonia NE 68328; 402/989-4775
- Sebald, William M., New street address: 1423 1/2 Bay St
- Schmiege, Paul A., Box 2372, Kenai AK 99611
- Spaude, Jerome E., 138 Trier St, Saginaw MI 48602
- Stauda, Steven O., 1110 Division St, La Crosse WI 54601
- Stelljes, Ross A., 4810 Cty Hwy 25, La Crescent MN 55947; 507/895-2398
- Stensburg, Burton E., 310 Clark Ave, Rothschild WI 54474
- Vaccarella, Lee L., W164 S7750 Bay Lane, Muskego WI 53150; 414/422-0890
- Wessel, Keith C., 2777 Hardin St, Saginaw MI 48602
- Westphal, Walter W., New street address: W3565 CTH M
- Wierschke, David D., 1205 Minnesota Ave, Gladstone MI 49837
- Wildauer, Martin G., 1025 Cliffside Dr, New Carlisle OH 45344; 513/849-9374

In mid-July about 130 Lutheran church administrators and board members (25 from WELS) gathered under the sponsorship of Lutheran Brotherhood, a Minneapolis-based financial services agency, to assist them in “identifying and actively integrating a vision, theory, and practice of leadership which helps each Lutheran church body to carry out its mission in our changing world.”

Speakers as diverse as George Barna, president of the Barna Research Group, a full-service marketing research company in Glendale, Calif., and Frances Hesselbein, president and chief executive officer of the Peter F. Drucker Foundation for Nonprofit Management, addressed plenary sessions. These were followed by participants from the various church bodies meeting in separate sessions and discussing their own problems and seeking solutions.

Traditionally church administrators have been castigated — and ridiculed — for either being too secular in their methods or not being secular enough. The latter charge comes mostly from the laity of the church who often view the clergy administrators as too “evangelical” to make the “hard decisions” necessary to save the church body from fiscal chaos and operational stagnation. The consultation unfortunately did little to resolve this particular dilemma.



In its separate sessions considerable time was spent on the synod’s mission statement. Many of our readers may not know that the 1969 convention adopted our first formal mission statement: “The continuing purpose of the Wisconsin Evangelical Lutheran Synod, as a gathering of Christians, is to serve all people in God’s world with the gospel of Jesus Christ on the basis of the Holy Scriptures.” This statement — based on Scripture — was meant to place before all of us a polestar, an ultimate purpose by which all other purposes are to be guided, measured, and judged.

The 1989 convention adopted an updated mission statement. “As men, women, and children,” the revised mission reads, “united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.”

As a member of the committee which framed the 1969 mission statement, it pains me (slightly) to admit before thousands of you that the 1989 edition is a goodly improvement on the 1969 version. For some the mission may appear to be redundant or unnecessary, preferring the Matthew 28 version. But the mission statement does keep our eyes riveted on the be-all and end-all of our life, every man, woman, and child.

The WELS contingent heard four presentations, all having a primary relationship to the mission statement. Program planning analyst Doug Wellumson spoke of the WELS planning processes in developing our current annual budget of \$23 million; first vice-president Richard Lauersdorf read a paper on “personal qualities of a Christian leader”; Pastor Stephen Valleskey led a discussion on “leaders bringing about change” on the basis of a number of theses he developed; and project director for spiritual renewal Paul Kelm reviewed the process under God by which leaders develop in the WELS.

As a 24-year veteran of the WELS administration, I have attended a number of seminars, consultations, and other forums. This one I must rank among the best, and we are grateful to Lutheran Brotherhood for this opportunity to consult together in so productive a setting.

James P. Schaefer

Teens for Christ

On May 27, 1990, a group of teenagers from Mount Calvary Lutheran Church in Flagstaff, Arizona, held a meeting to form a teen Bible class and chose the name Teens for Christ (TFC).

They made a list of topics they wanted to discuss. Some topics on the list were drugs, peer pressure, sex and dating, communication, the Fourth Commandment from the view of the teen and parents, suicide, and the power of prayer. To promote open discussion, all comments made stay within the TFC group. The classes are informal, sometimes meeting at a restaurant for breakfast or holding class outside under the pine trees.

Teens for Christ are involved in many activities at Mount Calvary, including sponsoring a congregational picnic, providing lunch for the church work day



Teens for Christ from Mt. Calvary, Flagstaff, Arizona.

and sponsoring the Mother-Daughter and Father-Son banquets.

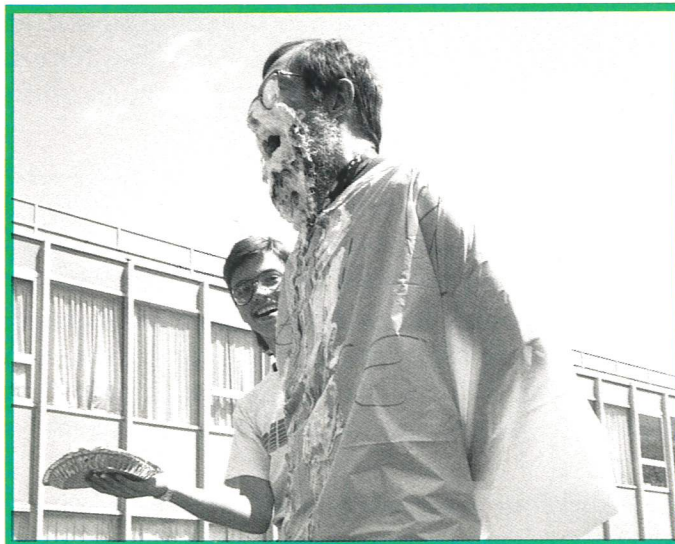
They have future plans to organize a Grand Canyon hike, go cross country skiing, and plan a fishing trip to Lake Powell. (What a blessing to live so close to so many of the Lord's special creations.)

The TFC group has two adult leaders, a man and a woman. This provides different view points, but also continuity when both leaders cannot attend.

Students help raise tuition funds

Wisconsin Lutheran High School students raised almost \$6000 dollars for their tuition assistance fund. The students raised the money by auctioning off food, clothes, and dates with other students; raffling off the chance to throw a pie in a teacher's face, and by holding a basketball tournament.

Three teachers and a student helped to raise money by agreeing to have their heads or beards shaved. Teacher Ken Luedke and student Joe Parker had their heads shaved, and teachers John Ibisch and Dale Tollefson had their beards shaved. The shaving ceremonies



Wisconsin LHS student Matt Chasco gladly paid for the chance to throw a pie at teacher John Ibisch.

were covered by two of the local TV stations and were played on the evening news.

According to Daniel Krueger, development director, the school received three dollars in matching funds for every dollar raised by the students. Matching funds came from the interest earnings of an endowment fund and from the Siebert Lutheran Foundation. The endowment fund was started in 1964 as a memorial for then WLHS senior Daniel Nitschke, who was left

handicapped after an accident. Aid Association for Lutherans and Lutheran Brotherhood also contribute to tuition assistance.

Tuition assistance helps over 100 families at Wisconsin Lutheran.

*Kristin Sonntag
Wisconsin LHS, Milwaukee*

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news on teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your name, address, school, church, and a self addressed stamped envelope for return.