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The great victory celebration

by Richard D. Balge

What will it be like in heaven? One way in which the Bible helps us redeemed sinners begin to understand what life in heaven will be like is through the number and variety of pictures which the Bible uses to describe heaven to people who are familiar only with life on earth. Revelation 7 gives us the picture of a great victory celebration.

Who will be there?

Multitudes, more than anyone can count. From every grouping of the human family. There we will see the end result of all mission work, all the training of children, all the witnessing and preaching and teaching and baptizing that has ever taken place or will.

We want to be there, too, and so the next question:

How can we get there?

There before the throne of God is that multitude who came into this world as sinners, born enemies of God. They sinned in thought, word, and deed. There they stand, in the presence of the holy God, and he does not send them away!

Why not? "These are they who have come out of the great tribulation: they have washed their robes and made them white in the blood of the Lamb." What brought these people through the great tribulation to the great celebration? They are not standing in God's presence and singing to the Lamb because

... They were wearing white robes and were holding palm branches in their hands. "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (Revelation 7:9,14).

they were persecuted, pressured, ridiculed, put to death. They are not there because of their good works and decent behavior.

They are there because they have washed their robes and made them white in the blood of the Lamb. That is, they have received through faith what Jesus did for all people. The Lamb of God was slain for us. Salvation is

his to give and he gives it freely. Through faith in him we will take part in the great celebration.

What will we do there?

I once knew a youngster who loved the outdoors, who always seemed to need a haircut, who was by no means musical. About once a month he would ask, "What are we going to do in heaven?" I knew that he wanted to hear about fishing and hunting, going barefoot, and having his own boat. I also knew that he did not want to hear about singing "Hallelujah!" through all eternity.

My answer always came out something like this: "Barry, whatever we're doing, we'll be enjoying it, and there won't be anything else we'd rather do." All the God-honoring things we do so imperfectly here we will do perfectly then.



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

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

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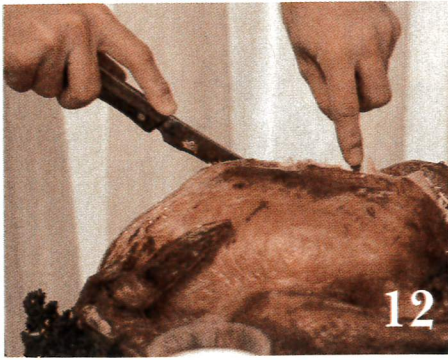
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Teens share fun and faith.

FORWARD

■ November—time to think about Christmas shopping. Does the very thought get you down? You don't have time to shop? The stores are crowded, and the weather's miserable? Money's tight? You don't know the size or color?

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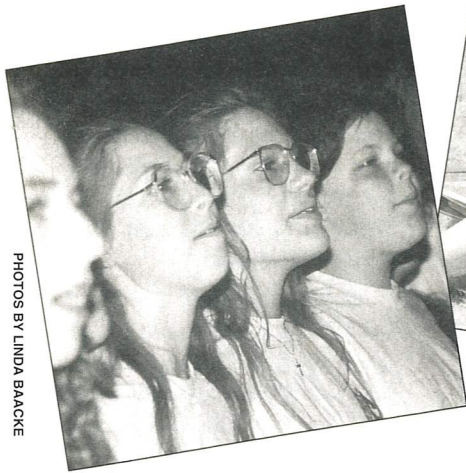
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PHOTOS BY LINDA BAACKE



Fun, friends, and peace

by Linda R. Baacke

Some came for the mountains. Some came with friends. Some came to make friends. And some came to find peace in Christ.

No matter what they came to find, over 1300 teens at the WELS International Youth Rally, held July 14-17 in Estes Park, Col., learned that Christ shouldn't be separated from the mountains, the fun, or their friends.

Fun in Christ

There was much to explore and experience in the mountain surrounded campground. Participants played volleyball, basketball, miniature golf, went horseback riding, climbed a mountain, and hiked beside a river. "I had never even seen a mountain until this week, and now I just got done climbing one. Isn't that amazing?" wondered Peter, from Waukesha, Wis.

Even in the workshops, teens were able to do things they had never done before. They learned that David danced for joy to the Lord and they could too. Matt, from Beaver Dam, Wis., said, "It was weird. We country line danced to Christian contemporary music. It was weird, but it was a lot of fun. Dancing to Christian music."

Mixers, designed to help the youth get acquainted, may not have seemed "cool," but turned out to be fun. Realizing they didn't have to pretend to be people they aren't, the teens played games, sang songs, met new friends, and laughed a lot.

Each night, the group enjoyed a Christian contemporary music concert. The music, which has the same beat as popular music but with lyrics that praise God,

presented rally participants with musical options some never knew existed. They found that the style of music they like can be used to praise God.

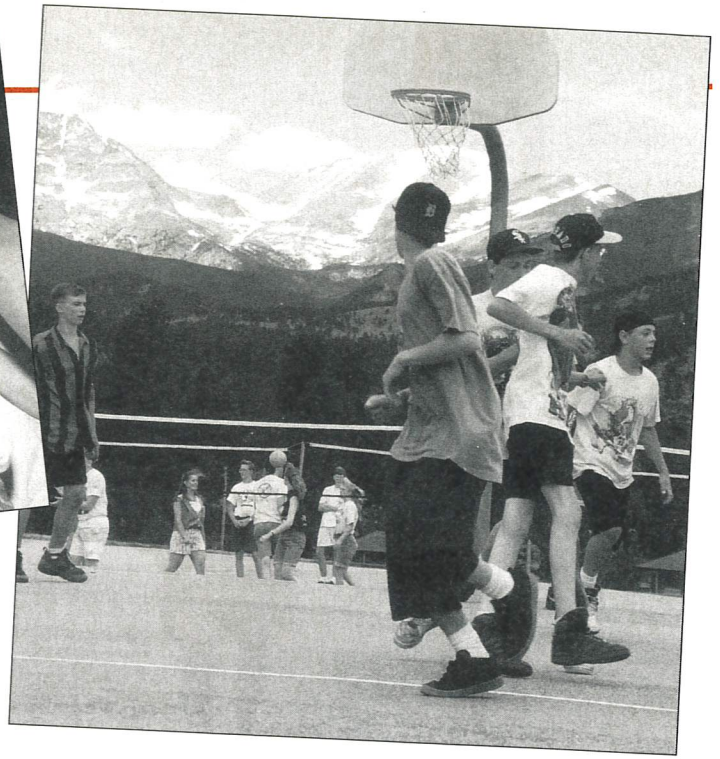
Friends in Christ

Most teens traveled with their congregation's youth group to reach the campground. Considering the distance some groups traveled, they had to be friends to make it to Colorado intact. Aaron, from Ripon, Wis., traveled with his youth group "for over 20 hours, in a bus." Being over six feet tall, he rode the last six hours of the trip on the floor so he could stretch out. "It was worth it," he said. "This is a lot of fun. But I'm not

Award winning video

Another Great Experience in Christian Living, a 12 minute video promoting WELS international youth rallies, is credited with the high number of participants at the youth rally this year—a record breaking 1600. The video circulated among youth and youth counselor groups in the synod's 12 districts.

The video, produced and directed by Craig Campana, head of Northwestern Publishing House's video services, received the Silver Spotlight Award from the International Television Association's Milwaukee chapter. This award recognizes organizations and individuals whose outstanding work contributes to the video communications profession.



in Christ

looking forward to the trip back." Because of the flooding in the Midwest, people heading back east were facing five to ten hour detours.

Some rally-goers attend the rally annually to see friends. After graduating from high school and college, they still keep in touch with friends from the rallies.

Even those who came alone did not leave completely alone. With over 1600 people, it was easy to meet people and make friends. Jayne, from Grafton, Wis., left with addresses of new friends and already has been in touch with them. "It was great to meet people who aren't fake," she said. "I know too many people who are 'plastic.' I met people here who I can be real with, because they know what I believe and they respect my beliefs."

Peace in Christ

Jason Nelson, principal at Lakeside Lutheran High School, Lake Mills, Wis., told those who attended his workshop that teens have it worse now than in previous years. "The top three problems schools had with students years ago were talking, running in halls, and chewing gum," said Nelson, "but today they are rape, robbery, and assault."

Those are frightening facts which face the young adults. But they studied God's word, finding that he calls them by name to learn of him, follow, and serve him. When these future leaders realized that God's call gives them peace, they knew they could face anything without fear.

Those who went to the youth rally don't have perfect lives. They've felt the problems which plague soci-

ety today. But they came knowing that others would be there to share their problems, but more important, to share their faith.

Peace in Christ is what helps Christopher (not his real name) make it through life. He goes to a high school where gangs and drugs are common. "Ninth grade was my hardest year," he said. "I was involved in a gang, I got beat up a couple of times, and I even flunked. But when I think about it, all my friends that really matter to me right now are Christians."

When Christopher took his friend, a "narcotics salesperson"—that's how he describes himself—to church with him, the friend asked, "You really believe this?" Christopher looked him in the eye and said, "I know that if I get shot in the head cruising around with you, I know where I'm going and it doesn't scare me."

Katie (not her real name) also is learning about peace the hard way. Blamed for the many struggles which challenge her family, she feels alone. For a while she tried to take care of herself, which was too hard. Now she's turned to God to take care of her. She relies on him to give her joy. And she sees her life getting better every day.

Over 1300 young adults came to the mountains to find fun and friends—things that may fade—but they left the mountains with Christ's peace. That will last them an eternity.



Linda Baacke is editorial assistant for Northwestern Lutheran.



Educators visit Vietnam

by Laurie Biedenbender

Dr. LeDell Plath took this picture of American and Vietnamese educators who met in Hanoi.

On a typical street in Hanoi, such as Leather Street or Broiled Fish Street, thousands of bicycles and motorscooters maneuver between, around, and past each other like a Shriners' parade exercise gone slightly amok. But there is order in this chaos: No one collides, no one even brakes suddenly, and no one yells nasty epithets at the youngster who got a bit too close to the woman cooking an early lunch on the sidewalk.

The smell from her pot—fresh fish—joins that of the chickens, ducks, and dogs, some recently butchered and some waiting their turn, all along the sidewalk.

The pungent odors don't seem to bother the nine-year-olds weaving more wildly than they should on their wobbly tires. But who can blame them? They've just been let out of school for the day. A glance at a watch reveals it's only 10:30 a.m., so a little girl must explain, "Our teacher let us go so he could get to his other job."

Like the majority of Vietnamese workers, this teacher must work two jobs in order to survive. As a college graduate his salary is not much more than that of the old woman who sweeps the streets every

morning, mouth and nose covered to protect her lungs from the dust. In fact, a worker at a lacquerware factory who never made it past fifth grade makes three to four times the *dong*, Vietnam's currency, that his former fifth grade teacher does.

Growth is slow in this six-year-old free market economy, which originated in 1986 when the Sixth Party Congress called for *doi mol tu duy*, or "new thinking," and legalized private enterprises. Knowing the importance of education in a free market economy, Vietnam's Ministry of Education and Training invited American educators to come and share some ideas.

Sharing ideas

Dr. LeDell Plath, associate administrator for the Commission on Parish Schools, joined 18 other Americans who ventured to Hanoi and Saigon, officially known as Ho Chi Minh City, to discuss educational methods and curricula. "I went over there as an educator," said Plath. "We asked questions about their system, and they asked, 'How can you help us with our free market economy?' They wanted to know what kind of coursework to offer and what kind of graduates to turn out."

Nine meetings with Vietnamese educators revealed that they already were quite conversant with current educational ideas. Plath could also see that they had some strong ideas about America.

"I saw no evidence of ill-feeling toward the United States. One soldier-guide said simply and sincerely, 'We don't want you to be angry with us.'"

Improving relations

On the contrary, the Vietnamese very much want to improve relations with our country, especially since they feel they might once again be targeted in the sights of an old enemy. The Lake of the Restored Sword reveals the enemy's identity:

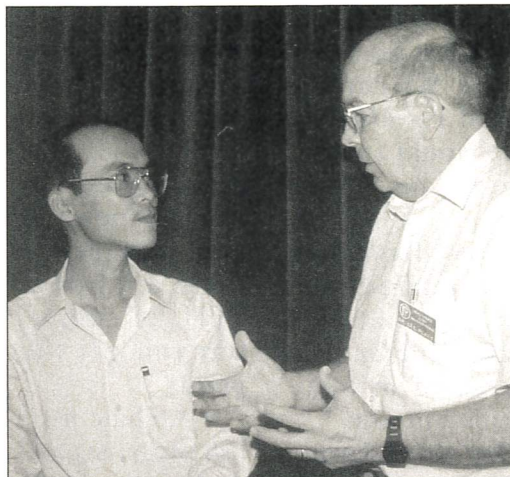
The 15th century hero Le Loi took a boat ride one day on this shimmering lake in the heart of Hanoi. As he drifted, a golden turtle rose out of the water near his boat. The turtle took back the sacred sword that the heavens had given Le Loi to cast out his people's foe: Chinese Ming invaders.

China, Vietnam's adversary for centuries, may be rearing its head again. "Right now the Vietnamese are concerned," said Plath. "Now that China doesn't have to be concerned with the Soviet Union, it may turn to Southeast Asia and try to gain more control. Vietnam feels that if the US had a presence there, it would provide a check against the Chinese. They hope that our delegation, in addition to aiding them educationally, could serve as some kind of force in normalizing relations between our two countries."

Understanding the country

Plath's understanding of this country grew as the delegation toured cultural sites in Hanoi and Ho Chi Minh City. The 200-mile tunnel complex of Cu Chi, built and manned by guerrillas during the war and complete with everything from kitchens and hospitals to printing presses, is a tribute to Vietnamese ingenuity. A ricksha for the 90s—the driver pedals in the back instead of pulling from the front—says that New York can have its taxicabs; the age-old ways work best.

One scene of another age-old way struck a sad note with Plath. "A young mother was standing outside a pagoda. On the altar was a picture of her little daughter—maybe three years old—who'd just died. The



"You are from a religious group. Good," this Vietnamese educator told Plath.

woman was crying. And you just wanted to cry yourself because you know that little girl's not in heaven."

Buddhism and Taoism are Vietnam's primary religions. Christianity is a growing presence, though, as indicated by a little white church with a cross on it on the banks of the Saigon River. A comment from one of the Vietnamese educators was also positive: "You are from a religious group. Good. We're opening up in that area too."

Plath urges that in this area "we have to take baby steps. They invited us to help with

their educational system. That's something we can do right now."

Helping the educational system

Perhaps the easiest way to begin, he said, would be with a college student exchange program. Establishing a program with Ho Chi Minh University would "demonstrate that we're interested in them and foster working relations with their educators," in addition to providing a broadening experience to selected WELS college students.

Another option, one they've also indicated would be welcome, is sending teachers of English to them. Since they'd pay the normal Vietnamese teacher salary, some subsidy on this end would most likely be necessary.

Starting a private school for teaching English is yet another possibility.

Whatever avenues are chosen, Plath feels that "we must continue to nurture our contacts with them."

"I almost threw this invitation away," he said. "But I went simply because I wanted to see how we could help the Vietnamese people."

With vivid memories juxtaposed in his mind—the beggar children on the hot, dusty streets, and the educators, well-dressed and well-spoken, in cool conference rooms—Plath urges, "Let's go and help the Vietnamese with their educational system, let's nurture our contacts a little bit, and then see where the Lord leads us from there."



Laurie Biedenbender is a member of Epiphany, Racine, Wisconsin.

New hymnals are beginning to sprout in pew racks all over the synod. It was just ten years ago this summer that the Wisconsin Evangelical Lutheran Synod resolved to publish a “new/revised” hymnal that would steer a middle course between radical change and no change at all in our worship life.

The book we ended up with, *Christian Worship—A Lutheran Hymnal*, might better be called the “new/revised/same” hymnal, because quite a bit of the worship material in it is unchanged from *The Lutheran Hymnal*. You may be interested in what changes were made in the texts of hymns and why.

You can make a pretty good case for never daring to change any hymn text. After all, these are poems, works of art. Museums don't try to improve the paintings on their walls. Should we not respect the integrity of artistic endeavor?

This would be true only if hymn texts were published as religious poems. But hymns are participatory religion, faith in action. They are vehicles for God's word—as they are used by worshiping groups they save, strengthen, challenge, and encourage God's people.

In museums of the decorative arts you will sometimes see beautiful antique chairs. But lest anyone sit in them, they have ornate velvet ropes dangling from the arms. “Not for use,” say the ropes. “Just look.” Hymns for worship can't just be beautiful antiques, nice to look at but unable to bear the weight of regular use. Our hymnbook should be a spiritual workbook of vigorous prayer, praise, thanksgiving, and learning. And so hymns get overhauled periodically.

The problems in revising the hymns

So what were these text problems that the hymn committee felt it needed to address?

- Overly florid Romantic poetry (“ineffable sweetness”). There's a lot of groaning, sighing, fainting, and languishing in 19th century hymns and translations.
- Bad rhyme clichés (anguish/languish, falter/altar, offer/proffer).
- Clumsy English translations (“Christ Jesus is the Ground of faith”; “Bear no false witness nor belie/Thy neighbor by foul calumny”).
- Words that have passed out of a reasonable vocabulary (purple dight, rightful meed, guerdon, sultry glebe). Aren't you glad that long ago someone changed Charles Wesley's Christmas hymn from “Hark! How All the Welkin Rings” to “Hark! the Herald Angels Sing”?
- Overly difficult theological words (Sabaoth,

Paraclete).

- Words whose meanings have changed (“God will have all men to be saved” or “don we now our gay apparel”—these are not in TLH, of course, but you get the point).

- Archaic English pronouns and verb forms (“O Thou who Roll'st the Year Around” or “O Thou that Hear'st When Sinners Cry”).

- An unclear message (“I dare not trust the sweetest frame”).

- Words that have acquired a risqué connotation (supply your own examples here).

- Hymns with an unsingably huge number of verses (“Day of Wrath” has 19 stanzas).

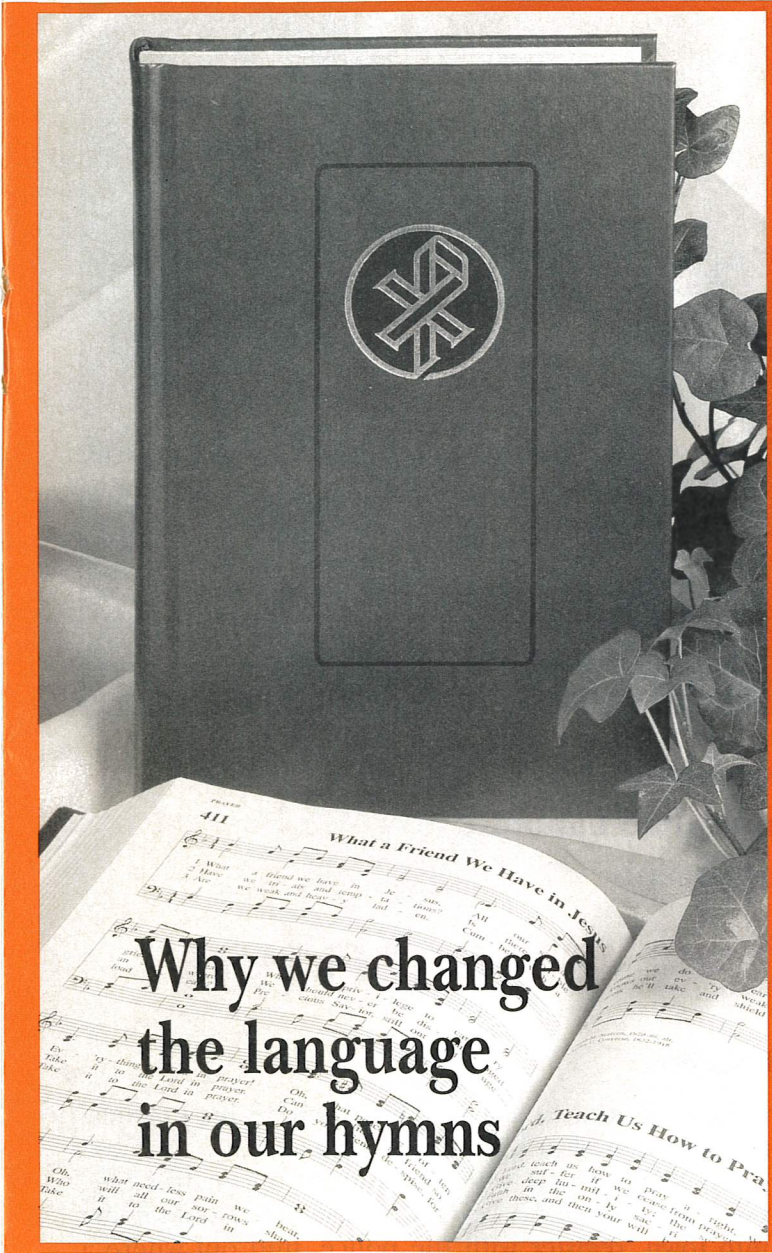
Two touchy issues

There are two somewhat touchy issues in hymn revision. The first is a man/woman issue. In the past the words “man” and “men” could be understood in two ways, referring either to an adult male or males or referring to people in general. That second use is fading fast from modern English. We don't say “all men” anymore when we mean “all people” so, where possible, our committee changed wording that would be confusing.

The other sensitive issue is the way in which we address our God. The King James Version of the Bible was written for English people for whom “thee” and “thou” were part of ordinary speech. The great beauty

Ineffable
sweetness,
Sabaoth,
and the
sultry
glebe

by Mark A. Jeske



GERALD M. KOSER STUDIO

Why we changed the language in our hymns

and popularity of the KJV kept those “antique” forms of speech in use for religious and devotional matters long after common speech had changed to “you” and “your.” Modern Bible translations are helping religious speech catch up with centuries of linguistic change, and where possible we want our worship language to be the language of the people, not a religious dialect.

It was not always possible, however, to do away with all the “thees” and “thous” without setting off a chain reaction of alterations that would have changed the stanza beyond recognition. The “thousand, thousand thanks” shall still, Jesus, “be unto thee.”

The principles for revising hymns

Over the years, through countless meetings and hours of individual thought and study, the hymn committee members worked out some basic principles for approaching the question of text revision:

- The familiar wording of *The Lutheran Hymnal* would always be the starting point. We would not start from scratch.
- Desire for text improvements should always be balanced with respect for tradition. Hymns belong to the people, and those treasures should not be trifled with. Many texts have been memorized and are deeply embedded in people’s hearts and minds.
- Where possible, text revision should conform to texts from other new Lutheran hymnals, since Concordia and Augsburg Fortress publishing houses put out most of the Lutheran organ and choral music in America.
- Where possible, texts should reflect the wording of the New International Version of the Bible, since the vast majority of WELS churches now use the NIV.
- Hymns with very many verses would be pruned down to a “comfortable sing,” usually no more than five or six verses, unless there are compelling reasons. For example, some hymns were left lengthy because some churches like to sing all the verses during communion distribution.

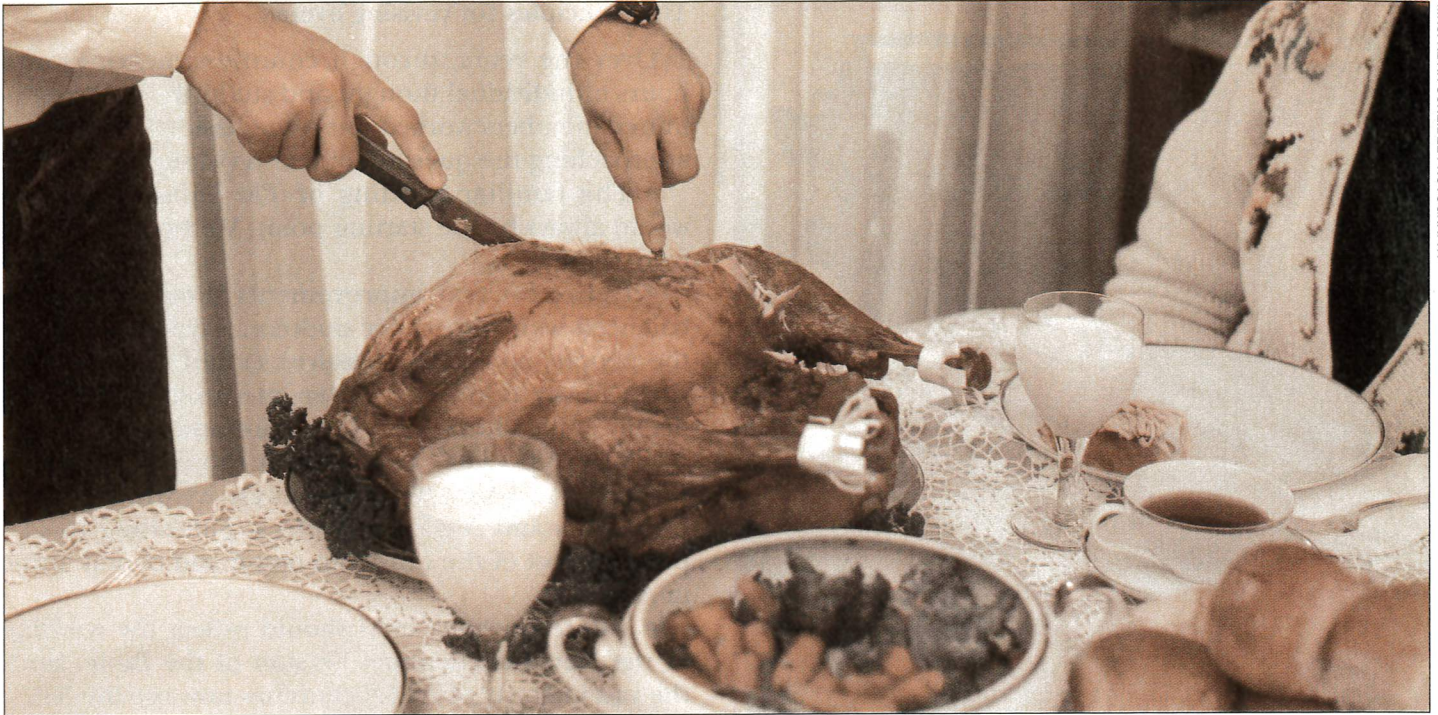
The process of revising hymns

The work of preparing *Christian Worship* was a triumph of the committee system. Each text was initially prepared by an individual. From there the manuscript passed through a hymn text subcommittee, the hymn committee, and then to tentative approval from the joint hymnal committee. From there the texts were sent to 10 to 20 readers, who reviewed them for theological correctness, English style, and appropriateness of changes. Many were field-tested in congregations and schools. Further changes were made or erased and then the texts had to pass a final approval from the joint hymnal committee.

Although it might not always seem so, every change has a rationale and every change was argued over and voted on. No change was ever made for the sake of change. This double goal drove the committees on through this tedious work—to bring glory to the Triune God and to lift up God’s people to praise him with greater understanding and joy. We hope you like our book.



Mark Jeske is pastor of St. Marcus, Milwaukee. He served on the synod’s joint hymnal committee.



**This Thanksgiving,
as I sit down to eat more than I should,
I will think of Joseph**

Joseph: address unknown

by Richard H. Stadler

He stood along the road, thumb stuck out, white whiskered face, his worn suitcase next to him. I was driving a friend's borrowed pick-up truck, so I was nervous about picking up a hitch-hiker, even one as harmless-looking as this slouching figure. More concerned about the truck than my safety, I sped by.

I couldn't shake him from my mind. So, three-quarters of a mile later, I went back. "Need a lift?" I called. "Yep," he replied, and climbed in—slowly, deliberately, like someone whose body hurt. He smelled of gasoline and oil. It must have been days since he had showered.

His leathery face was creased with hard times. His eyes were clear—there was no smell of alcohol or tobacco on him. When I introduced myself, he identified himself as Joseph—born in New Jersey, 67 years old, World War II veteran, never married, no children, living out of his suitcase since 1956. His parents

were dead and he did not know where his brothers and sisters lived or if they were even alive.

He headed west when jobs dried up in his home town. He followed a regular routine. He would come into town, register with the police, find out where a job might be, find a cheap hotel room or shelter, and stay as long as the work lasted. He was eligible for Social Security and veterans' benefits, but never stayed in one location long enough to receive them. It didn't seem worth his effort to claim a healthy chunk of benefits.

A solitary being

As he ate the sandwich I offered, I plied him with questions. Did he ever feel he was in danger? "Some drivers make me nervous," he replied. Had he hopped trains? "I don't go near the tracks," he responded. What did he do when he got sick? "One time, I had a job that was covered by Blue Cross, and I

had five operations on my stomach." "Another time," he added, "when I broke my shoulder, I went to a veterans' hospital."

"But what are you going to do when you get too old or weak to work?" I asked. "Check into a veterans' home?"

"Nursing homes are too much like orphanages, and I spent too many years in one of them," he replied.

He wanted to be dropped off at the next small town so he could hitchhike west. I had a million questions left to ask him, but was running out of time. He didn't seem offended by my questions; his answers were succinct and intelligent, but he didn't elaborate without some probing.

One of the most solitary human beings I have ever met, Joseph had no interest in current affairs—surviving day by day was his ultimate concern. He wrote no letters and got no mail.

"Drop me here. And thanks," he said sincerely. He slid off the seat and shuffled down the road to find his next ride.

He asked for no money and wanted no sympathy. His aged body was broken and worn, but inside lived a spirit moving him to the next job and cheap hotel. I watched his form grow smaller and smaller in my rear-view mirror and wondered: How many of the nation's homeless are like Joseph? Ruggedly independent, too proud to ask for hand-outs, owning almost nothing, yet possessing a dignity others yearn to acquire? How often had I misjudged other "vagrants?"

No room for a Bible

I wanted to talk about his attitudes toward God, but his intersection had come too soon. I wanted to offer him a Bible, but didn't have one with me. I pulled into a motel and asked the manager if he had a Gideon Bible I could give to Joseph. He enthusiastically got a new one from his supply room. I raced to the intersection where I last saw Joseph and found him waiting for a ride. I jumped out to talk to him.

"Joseph, I was thinking, if you ever get to West St. Paul, here's my name and phone number. I can help you find a job and a place to stay."

"I never go that far north," he replied.

"Well, here, do you have a Bible to read? Why don't you take this one?" I asked, as I handed him the Bible in which I penciled my name and phone number.

He didn't even reach for it. "Got no room for it," he replied. "Here," I volunteered, "I'll rip this page out with my name and phone number on it, just in case you get in our area."

"Naw, I'll never need it." And just as he cracked his

life open to me in the truck, he latched his suitcase and closed me out.

Others have shut their lives on me when I tried to get too close, but none so effectively as Joseph.

"I really admire you, Joseph," I stammered. "You've really got guts and I admire that."

"It's not guts," he retorted. "I just do what I have to do to survive."

"Well, God bless you, Joseph," I said. He shrugged his shoulders and nodded slightly. I climbed back in my pick-up and drove away.

Unsettling questions

Conflicting feelings rushed together as I tried to sort out what happened. I respected this survivor. Like other pioneers, he trudged forward with no definite destination. Now he was gone, the next ride taking him toward the setting sun.

Melancholy mixed with awe. I wished for him a family and the connectedness he did not have, something I treasure in my family, church, and home. But I envied his independent ruggedness as I remembered how I whimpered when I felt abandoned and alone.

The Josephs of the world shuffle into our lives and cause us to ask some unsettling questions. They disturb us without even trying. They give us something while not asking for anything.

They teach us to appreciate all we take for granted. They are not enemies, nor are they problems. They are outlets for our Christian generosity. They are opportunities for our creative compassion as the hands of Christ.

This Thanksgiving, as I sit down with loved ones in the warmth and safety of predictable shelter to eat more than I should, I will think of Joseph. His memory will prompt me to offer more than a perfunctory "thanks" before the meal. I will be thankful for more than physical blessings. I will be thankful for the disturbing thoughts he provoked; for the complacency he unintentionally challenged.

I will thank God for the Spirit who opened my life to the gospel. I will thank God that he did not let me latch him out of my life when I hitchhiked through solitary stretches. And I will pray for Joseph, wherever he may be, that God will find a way to unlatch Joseph's suitcase and heart and bring him home.



Richard Stadler is pastor of St. James, West St. Paul, Minnesota.



Respecting other cultures

To share Jesus' love, we must expand our horizons

by Glen L. Thompson

I don't get no respect!" There are probably few people who don't at least occasionally feel like repeating Rodney Dangerfield's famous line. No matter who we are, respect is something we cherish but don't always receive.

Before we look for something in our neighbor's eye, perhaps we had better check our own vision. How often do we fail to give respect to others? "Show proper respect to everyone," Peter wrote to his readers (1 Peter 2:17), and he would

say the same to each of us. However, we must all admit that we often fail to give respect to family members, friends, and acquaintances. And we fail even more with those who are somehow different from us.

Ethnocentrism—another word for sin

Ever since the Fall, sinful man has judged everything around him by his own tastes and sensibilities. In Bible times Judeans looked down on Galileans, and Jews looked down on Samaritans. Today many people consider Jews inferior. The rich judge the poor to be lazy and dirty. The educated snobbishly endure blue collar workers, and vice versa. The list can go on and on.

Anthropologists call this tendency ethnocentrism. The Bible calls it sin. We can understand it easily enough—our culture educates us to appreciate the food, clothing, customs, and values with which we grow up, and we think other people's customs are inferior. We might be right or wrong, but Peter's words remind us that in either case we are to respect our neighbor.

Ethnocentrism also often leads to stereotyping—thinking that the people of one country, race, or social group are all the same, and therefore not up to our standards.

I was shamefully reminded of how prevalent ethnocentrism is one night when we had guests for dinner. During the evening I told our guests about a man selling some used books. "I thought the owner was offering them at a fair price," I said, "but the other man kept trying to jew him down further."

"I beg your pardon!" said one of our guests, a good friend who happened to be Jewish.

I looked at him curiously, unaware of what I had said to create such a reaction. The phrase "to jew down" was so ingrained in me (who grew up in a totally non-Jewish environment) that I had never even realized that it was a racial slur.

Whether Polish jokes or Swedish jokes, our language and humor are filled with ethnocentric commentary. Whether we deliberately show disrespect or do so accidentally (as at my dinner party), we are not showing our neighbor the respect which our Lord asks of us.

Why showing respect is important

Further on in his letter, Peter tells why showing respect, especially to people who are not like us, is so important. "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

keeping a clear conscience, so that those who speak maliciously against your good behavior in Christ may be ashamed of their slander" (3:15,16).

Differences in race, language, culture, and social status are natural barriers between people. If we wish to share the message of Jesus' love with people on the other side of those barriers, we are going to have to respect these people. The devil has already erected enough barriers to the gospel—distrust in God, misinformation about his love, and the self-centered nature that comes of being a sinner. Often it takes the Holy Spirit a long time to break down those barriers and heal the sinful heart with the good news of Jesus' work.

But if we are not willing to make an effort to reach those people on their own cultural "turf"—to enter the houses of the publicans and sinners and eat with them, as Jesus did—there is little chance that they will ever hear the gospel from us. Sharing the gospel with others should be so important to me that I will be willing, like the apostle Paul, to become "all things to all men so that by all possible means I might save some" (1 Corinthians 9:22).

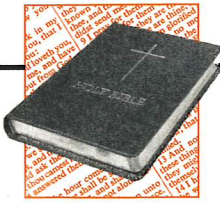
Enjoying diversity

God never gives commands to keep us from enjoying life. His command to respect all people is no exception. When we come into contact with a diversity of people and cultures, our minds expand. How boring life would be if the only food we had was hot dogs. Spaghetti, tacos, egg rolls, curry, wiener-schnitzel, borscht, and souvlaki make eating an adventure. The food, music, dances, art, and literature of other countries help us see God's creation from many different facets. We may feel a bit queasy about trying caviar or escargot, but people from other cultures may feel the same about eating some of our foods.

As we expand our horizons and our willingness to respect other cultures, the Lord will also give us openings to share his changeless message—the one thing that cuts across and supersedes all cultures—the story of God's love demonstrated by Jesus' life and death for all mankind. Christians may often be at the top of the list of those who "don't get no respect." For Jesus' sake we should also be at the top of the list of those who give respect to others—no matter how different they are from us.



Dr. Glen Thompson teaches at Michigan Lutheran Seminary, Saginaw, and is a member of the synod's Multicultural Ministry Committee.



The letters of Paul

The power of God

by Roland Cap Ehlke

"I am the least of the apostles and do not even deserve to be called an apostle, because I persecuted the church of God" (1 Corinthians 15:9).

About the year 35, the risen and ascended Lord Jesus appeared to this persecutor of Christians and converted him. The former Saul of Tarsus became the apostle Paul, the greatest Christian missionary of all time.

The book of Acts records that Paul made three missionary journeys, preaching in Asia Minor and Greece. He also traveled to Rome, where he was held under house arrest. From other historical references and from his letters, we learn Paul was released and made another missionary trip, revisiting places where he had preached before and perhaps even reaching Spain.

Later Paul was imprisoned in Rome a second time. According to tradition, he was beheaded in the persecutions under the emperor Nero about A.D. 66.

In addition to his extensive preaching, Paul wrote inspired epistles, or letters. Of the New Testament's 27 books, 21 are epistles. And of those, 13 come from the hand of Paul. Most of them he addressed to congregations, the rest to individual Christians.

Letters to churches

Romans, though not the first of Paul's letters chronologically, is placed first. It is considered the greatest of his letters, treating everything from salvation to the role of government (13:1-7). The opening chapter contains the theme of Paul's life and of every Christian, "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes" (1:16). Martin Luther praised Romans as "the chief part of the New Testament and the purest gospel."

1 Corinthians is addressed to the congregation Paul had established in Corinth, Greece. It deals with problems such as factions, lawsuits, and immorality in the church. The letter discusses the Lord's Supper (especially 11:17-34) and contains the magnificent chapter on the resurrection (15) and on love (13): "If I speak in the tongues of men and of angels, but have not

love, I am only a resounding gong or a clanging cymbal. . . ."

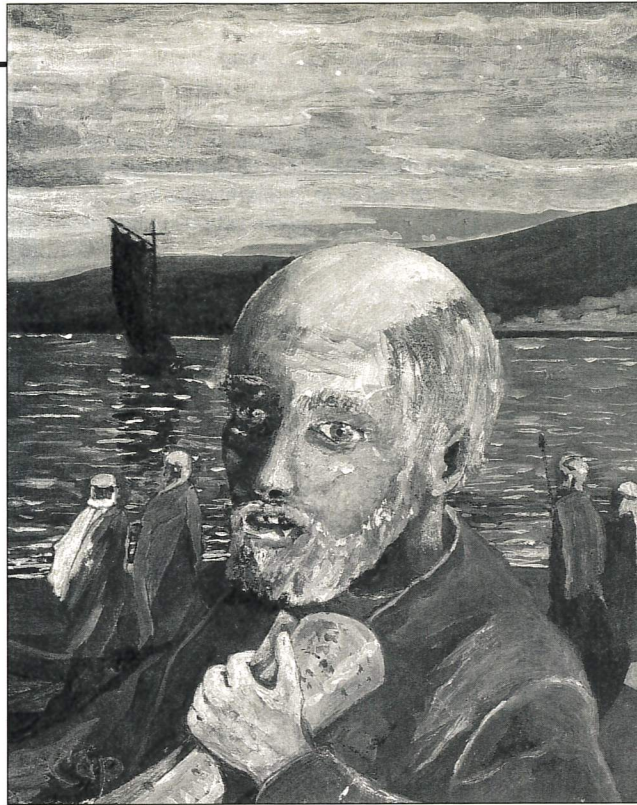
2 Corinthians makes it clear that Paul's first letter had a wholesome effect on the church in Corinth. Many of the problems he discussed were dealt with. The second letter contains a lengthy section on Christian giving (chapters 8,9), as well as mention of Paul's mysterious "thorn in the flesh" (12:7). Rather than remove this problem, which may well have been a physical ailment, God assured the apostle (and us in our weaknesses), "My grace is sufficient for you, for my power is made perfect in weakness" (12:9).

Galatians was perhaps Paul's earliest epistle. It warns against mixing faith and works of the law. Contrary to what some were already saying in Paul's day—and continue to say today—we are not saved by keeping God's law. "A man is not justified by observing the law, but by faith in Jesus Christ" (2:16). Since the first four epistles focus on the person of Christ, they are sometimes called the "Christological epistles."

Ephesians—together with Philippians, Colossians, and Philemon—is considered one of the "prison epistles." Paul wrote them from his first imprisonment in Rome, A.D. 61-63. This letter contains one of the clearest statements of the Christian doctrine of salvation: "For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast" (2:8,9). It also has very practical words for husbands and wives (5:22-33).

Philippians is a letter of joy. In spite of being imprisoned, Paul found joy. How? "Christ is preached. And because of this I rejoice" (1:18). The epistle contains the marvelous description of Christ's humiliation and exaltation: "He humbled himself and became obedient to death—even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name" (2:8,9). This is a truly glorious little book.

Colossians and Romans were the only two letters Paul wrote to congregations he didn't personally found. This book confronts the heresy of Gnosticism, which denied both Jesus' divinity and his true human-



Through his missionary journeys over land and sea, the apostle Paul brought the gospel to the ancient Mediterranean world. Through his inspired letters, he continues to speak to the entire world.

ity. Indeed, “in Christ all the fullness of the Deity lives in bodily form” (2:9).

1 Thessalonians guides believers in Christian living and talks about Christ’s return. As in all his letters, the apostle blends lofty theological themes with the most down-to-earth advice. Here, for example, we find one of the shortest, yet fullest verses in the Bible: “Pray continually” (5:17).

2 Thessalonians also talks about Christ’s return. In connection with this, the book speaks of the antichrist, “the man of lawlessness” (2:3), who will be revealed before the end. This epistle further warns against sitting around doing nothing, while we wait for Jesus’ return. We are to work for a living: “If a man will not work, he shall not eat” (3:10).

Letters to individuals

1 Timothy, along with Paul’s other letter to Timothy and Titus, is one of the “pastoral letters.” Originally written to Timothy, a young pastor in the church in Ephesus, the letter discusses the ministry and orderly practices in the church. It includes Paul’s words against greed: “For the love of money is a root of all kinds of evil” (6:10).

2 Timothy, Paul’s final letter, shows that Paul was a human being, as well as the great missionary and theologian. He writes from his second imprisonment—“only Luke is with me” (4:11). Others had let him down: “Everyone deserted me. May it not be held against them” (4:16). He realizes that he will soon die a martyr’s death. Yet Paul looks ahead with confidence. “The time has come for my departure. I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness” (4:6-8).

Titus apparently was one of Paul’s converts; he

became a trusted associate of the apostle. Paul’s letter to him encourages him in his work on the island of Crete. Paul speaks of the qualifications of church leaders. They must be “blameless” and teach sound doctrine to all people. The book describes baptism as a means of grace, “[God] saved us through the washing of rebirth and renewal by the Holy Spirit” (3:5).

Philemon is only one chapter long. The letter addresses Philemon, a

Christian whom Paul calls a “dear friend.” Philemon’s slave Onesimus had run away, come into contact with Paul who was under house arrest in Rome, and become a Christian. Now Paul sent him back to his master with the accompanying letter. The epistle urges love and forgiveness—“welcome him as you would welcome me.” C. S. Lewis called it “the most beautiful and intensely human of all St. Paul’s epistles, full of charm and beauty.”

Paul’s life and letters remind us of God’s grace to sinners. Like “the least of the apostles,” we will want to live for our Savior. “For to me, to live is Christ and to die is gain” (Philippians 1:21).

Next: The general letters

(More information is available in The People’s Bible commentary series, published by Northwestern Publishing House. The letters of Paul available are 1 Corinthians, 2

Corinthians, Philippians-Colossians-Philemon, 1 Thessalonians-2 Thessalonians, and 1 Timothy-2 Timothy-Titus. Books may be ordered by calling toll-free 1-800-662-6022; in the Milwaukee area call 414/475-6600.)



Roland Cap Ehlke is an editor at Northwestern Publishing House

Parents, who are the teachers, brought their children, who are the students, to Colorado to share ideas with other home schooling families.

Home schoolers could use prayers, too

Sixteen families gather for an unusual teachers' convention

by Dorothy J. Sonntag

It was an unusual teachers' convention—the teachers brought along their students, because the students are their children. Sixteen WELS families who educate their children at home met in Winter Park, Col., Sept. 9-12.

Also at the convention was Dr. LeDell Plath, associate administrator for the synod's Commission for Parish Schools (CPS), which serves full-time educational agencies. The home schoolers told him they need help.

They would like assistance with curriculum, testing, and record keeping, and updates on legal information regarding home schools.

But what they want most is support. "I'd like the synod to present home schooling as an alternative form of education," said Pastor Loren Fritz of Harrisonville, Mo., "especially where families don't have access to a Lutheran school."

Plath pledged the support of the CPS. "We have as much interest in what you're doing as what's happening in our preschools, elementary, and high schools," he told the parents. "We're all about the same work—

making disciples of the young people God has placed in our care."

Encouragement wanted

The home schoolers said they needed encouragement from their congregations. "On education Sunday," said one parent, "the pastor prayed for the church school and the public school, but not for us. Home schoolers could use prayers, too."

The home schoolers whose congregations have schools say they would like more cooperation between the Lutheran school and the home school. "They [Lutheran teachers] could contact us occasionally to ask how things are going," said Bill Helbig of Ingleside, Ill. "They might invite our children to participate in school activities—athletics or science fairs."

Some parents reported a close relationship with Lutheran elementary schools. Dan and Karen Hintz of Marion, Wis., began home schooling after their oldest child, Sarah, now 15, had attended Emanuel in New London for two years.

"We don't even belong to Emanuel," said Karen





Hintz, "but the principal told me, 'Even if you don't send your kids here, we're here to serve you.' He's been helping us ever since."

"We're not oddballs"

The parents agreed that their congregations need more information about home schooling. "We need members and pastors to know home schooling is okay," said W.C. Spenn of San Antonio, Texas. "We're not oddballs."

The group concurred that some people view home schooled children as different. "Our children are different," Claudette Fritz asserted. "They're leaders. They're not being led by their peers." The group broke into spontaneous applause at her remark.

Home schools on the increase

Home schools are increasing—from about 12,000 in 1979 to half a million or more in 1992, according to Loren Fritz.

Nicky Parsons, Montrose, Col., said that in the five years she and her husband Gary had been teaching

their four boys at home the number of home schooled children in their town had gone from 12 to about 400.

Kurt and Luane Austad, who organized the convention, publish a newsletter for home schoolers. Their mailing list includes 69 WELS families who are home schooling and another 12 who say they plan to in the future.

Before they closed, the group talked about the location for their next convention. They'll need a place with plenty of room—because these teachers will bring their students with them.

To receive Well at Home, a home schooling newsletter, contact Kurt or Luane Austad, 3751 N Iroquois Cir, Sedalia CO 80135-8918.



Dorothy Sonntag is assistant editor of Northwestern Lutheran.

Reflections on irregular hymns about an irregular God

by Vernon Gerlach

One of my fears had been that when *The Lutheran Hymnal* passed into history, the numbers or letters just under the title of each hymn would disappear too: 8,7,8,7,8,7 or S.M. or C.M.D. Actually, it isn't those numbers or letters, but the word "Irregular" that's printed under a few of the titles. For instance,
Kyrie, God Father in Heaven Above
Irregular

What a relief it was, when I opened my new copy of *Christian Worship*, to find that "Irregular" is still there. True, it has been relegated to the bottom of the page. But to make up for that slight, the new hymnal has twice as many "Irregulars," not to mention two new "Irregulars with Refrain."

Hymn 13—

"The pow'r and pomp of nations
Shall pass like a dream away;
But the Word of our God is eternal."

Rather irregular, not? Certainly the kings of those nations must think so!

Hymn 179—

"Hear how in myriad tongues
Christ's own, his chosen apostles,
Preach to the ends of the earth
Christ and his wonderful works."

Irregular, indeed! So irregular that the rank and file who heard those preachers on Pentecost accused them of being drunk. One can't get much more irregular than Pentecost.

Hymn 367—

"Darkness is daylight when Jesus is there. . . .
Death cannot hold me, for he is the life."

Whoever designated that one "Irregular" might better have said Highly Irregular or even Impossible.

Some of the "Irregulars" from the old hymnal are still there.

Hymn 60—

"Round yon virgin mother and child."

Shockingly irregular!

Hymn 55—

"Word of the Father,
Now in flesh appearing."

Not only irregular! Beyond comprehension!

The Bible is teeming with irregularities. God is irregular. He said so himself: "My thoughts are not your thoughts. My ways are higher than your ways."

Christianity is a highly irregular religion. Divine creation is incompatible with the wisdom of modern science. That God preserves you and me day by day is totally out of harmony with the world's notions of how humans can survive on this planet. Redemption is foolishness to the old Adam's natural inclination toward self-righteousness. Spirit-created faith is a mystery to those who believe that they can by their own reason and strength believe in Jesus Christ.

Irregularity is heaven-sent nourishment. We need it. The worst enemies of the Christian faith are those who try to regularize it. They strip Christianity of its fantastic, unbelievable qualities. They end up with the regularity of a cemetery.

We've been called to be disturbers, to be like Jesus, who said, "I did not come to bring peace, but a sword."

In Judea there were regular places for babies to be born. But there was no room in them. So God turned the irregular barn into a maternity ward.

There's a place for the new man to learn to arise day by day to live in the presence of God in righteousness and purity. It's the church. Not the churches, though, that have become as regular as the inns of Bethlehem. When things get too regular, God will find the irregular place or way to do his will. He did it on the road from Jerusalem to Gaza, where Philip told the Ethiopian about the Savior and then baptized him.

We have a most irregular God. We have a most irregular religion. We can worship him and practice our religion in a church. And in a barn, too.

The little word "Irregular" didn't disappear when the new hymnal arrived. Let that serve as a reminder to keep our churches irregular. Let's pray that God keep them places where his foolishness is cherished, where disturbers are nourished, where the irregular is more important than the regular.

Vernon Gerlach is professor emeritus of psychology in education, Arizona State University. He is a member of Emmanuel, Tempe, Arizona.

Scandinavian and German churches declare fellowship

The Lutheran Confessional Church of Scandinavia (LBK) met in Sunnerbogarden, Sweden, July 22-25, to declare fellowship with the Evangelical Lutheran Free Church of Germany (ELF).

Both are sister churches of the Wisconsin Evangelical Lutheran Synod, which was in fellowship with the LBK since its founding in the 1970s and with the ELF for over 100 years through the former Synodical Conference. But LBK and ELF were not in fellowship with each other.

During the decades in which the Wisconsin Synod ended its relationship with the Lutheran Church—Missouri Synod (LCMS) and entered fellowship with the LBK, the ELF was cut off from contact with the West by the Iron Curtain. The ELF was in fellowship with WELS and the Missouri Synod, but WELS was no longer in fellowship with the LCMS.

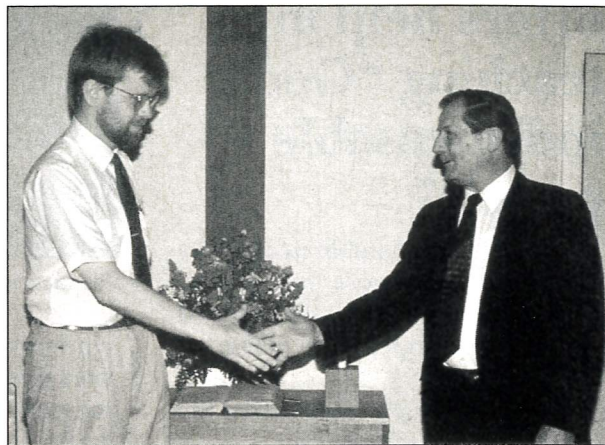
When Germany was reunified, the ELF took steps to resolve the irregular situation. Since it was no

longer in doctrinal agreement with the LCMS and its sister churches in Europe, the ELF ended its ties with those churches.

Meanwhile, the LBK had refrained from entering fellowship with the ELF to avoid creating a new triangle. Talks held last January demonstrated that the LBK and the ELF were in doctrinal agreement, and the convention in Sunnerbogarden formally recognized that fellowship. The ELF will complete the formal declaration of fellowship at its convention in 1994.

Gifts to assist these churches and strengthen our ties with them may be sent to the Scandinavia Fund or the Germany Support Fund, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

—John F. Brug



Pastor Chester Hugo (left), president of LBK and Pastor Gerhard Wilde, president of ELF.



The band of guests from Germany play welcome music in Sunnerbogarden, Sweden.

Evangelical Lutheran Synod convenes

This year in June, as the 21,000-member Evangelical Lutheran Synod (ELS) met in convention at Mankato, Minn., the theme of the convention was the 75th anniversary of the founding of the synod.

The synod was organized in 1918 as a protest by a handful of pastors and laity against deviations from the scriptural doctrines of conversion and election by the large Norwegian Lutheran Synod. For its entire history the ELS has been in fellowship with the Wisconsin Evangelical Lutheran Synod.

Work on a new hymnal was given final approval. The Worship Committee for the past years has

been preparing the contents of a new hymnal to replace the current *Lutheran Hymnary* which has been out of print for several decades. The convention authorized the Worship Committee to submit a final draft of the new hymnal to the congregations and proceed with the publication of a new hymnal.

WELS president Carl H. Mischke was present for the convention and conveyed greetings from the WELS. The convention thanked God for the blessing of the fellowship and prayed "that God would keep us united in the confession of the true faith."

The ELS maintains a junior col-

lege and seminary in Mankato. It was reported that Bethany's enrollment is at an all time high. The administration also reported that it is studying the possibility of converting Bethany into a four-year college.

It was also reported in the *Lutheran Sentinel*, the ELS magazine, that the late Marvin Schwan of Schwan Sales Enterprises "issued a challenge to all congregations and members of the ELS . . . that all offerings given toward the synod budget in the years 1994 and 1995 will be matched dollar for dollar by Schwan Sales Enterprises." The 1994 budget adopted by the convention is \$755,000.

Conference offers help in teaching “God’s indispensable people”

“God’s indispensable people” was the conference theme, and also its message: Developmentally disabled people are indispensable to the body of Christ.

Over 100 people from across the United States gathered in Brookfield, Wisconsin, July 30-Aug. 1 at a conference planned to assist those wanting to begin a religious education program for people with developmental disabilities, and to provide training for those involved in such programs.

Sponsored by the WELS Special Education Services Committee, the

WILL KOELLER



Students from a Jesus Cares class played the bells during the conference.

conference offered a variety of workshops on teaching the developmentally disabled. Speakers included Dr. Hans Hahn, author of *Helping the Retarded to Know God*, and Robert Perske, whose books include *Circle of Friends*.

Many present at the conference went home excited to share God’s word with developmentally disabled people. They had materials to use, a greater knowledge of how to teach, and new ideas for effective program-

ming.

At least 23 WELS Bible classes serve persons with developmental disabilities from preschool to adult. Some are held in schools and churches, others in institutions.

Information on materials and programs for teaching the developmentally disabled is available from the WELS Commission on Special Ministries, 2929 N. Mayfair Rd., Milwaukee WI 53222-4398.

—Ardis Koeller

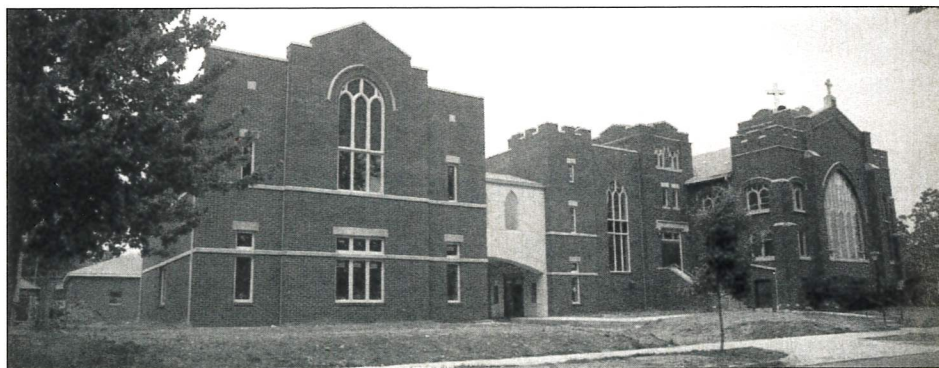
Oldest church is not officially WELS member

The oldest church listed in the WELS yearbook, St. Paul of Columbus, Ohio, is not officially a member of the synod.

The German immigrants who founded St. Paul held their first worship service in 1813 and formally organized in 1821 as The First High German Evangelical Lutheran and Reformed Church of Columbus, Ohio.

In the 1840s the church discarded its Reformed practices and strengthened its confession as a Lutheran church.

In the 1960s, under Pastor John O. Lang, St. Paul withdrew from the American Lutheran Church. Searching for a confessional Lutheran church body, Lang turned to the Wisconsin Synod. In 1965 he



St. Paul, Columbus, Ohio, was formally organized in 1821.

was accepted by colloquy. Shortly thereafter, St. Paul began calling WELS teachers and vicars and supporting WELS missions.

After Lang’s death in 1974, the congregation reaffirmed its confessional stance and resolved to continue to call only Wisconsin Synod pastors and teachers.

Although the congregation has chosen to maintain its independent status, it has helped plant WELS missions in the Columbus area, and

10 young women and men are attending WELS schools to prepare for the ministry. Since 1985, the Charles E. Kropp Scholarship Fund has provided financial assistance to WELS seminary students.

According to the synod’s statistical report, 15 congregations served by WELS pastors and teachers are not members of the synod. The independent congregations support the synod’s mission and call ministers only from the WELS.

Obituaries

Darrel P. Kautz 1915-1993

Darrel P. Kautz was born October 21, 1915, in Orlean, New York. He died August 8, 1993, in Hartford, Wisconsin.

Author of several Bible study guides and theological texts, Kautz taught at Wisconsin Lutheran High School, Milwaukee, from 1966 until his retirement in 1981. He also played organ for worship at Wisconsin Lutheran Child and Family Service, Milwaukee.

He is survived by his wife, Joyce, daughter Lois (Paul) Newnum, brother Milton, sister Kay, and four grandchildren. His first wife Alice and brother William preceded him in death.

Marie F. Schoknecht 1901-1993

Marie Friedericke Schoknecht was born in Milwaukee, Wisconsin, on July 30, 1901. She died August 30, 1993, in Milwaukee.

She taught at Jerusalem and Emmaus Lutheran schools in Milwaukee. She was the first resident to move into Wisconsin Lutheran Child and Family Service, Milwaukee, after its opening in 1965.

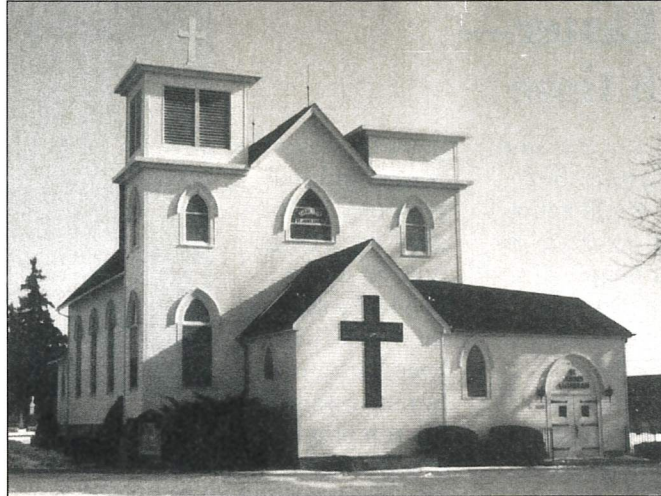
She is survived by one cousin.

Elmer J. Zehms 1914-1993

Elmer John Zehms was born September 4, 1914, in Green Bay, Wis., and died September 7, 1993, in Green Bay.

A 1940 graduate of Wisconsin Lutheran Seminary, Zehms served parishes in Malta and Graceville, Minnesota. He also served in Dowagiac, Mich.; Prescott, Appleton, Pardeeville, Chaseburg, and Green Bay, Wis.

He is survived by his wife Elsie, son Matthew, and brother Raymond (Esther) Zehms.



St. John, Oak Creek, Wisconsin

Key church of synod turns 150

A church that is a cornerstone of the Wisconsin Evangelical Lutheran Synod marked its 150th anniversary this year.

St. John of Oak Creek, near Milwaukee, was founded by German immigrants in 1843. However, its beginnings go back to 1840, when pioneers held services in the log cabin of Daniel Goelzer.

A missionary on horseback presided at the earliest services. The next year, a Pastor Schmidt from New York, traveling by foot or horseback, stopped to instruct and confirm children.

A congregation of 24 voting members founded St. John on Oct. 2, 1843, and erected a log church, freeing the Goelzer household of Sunday gatherings at their home. When Schmidt left, a devout layperson, Ehrenfried Seebach, read services until the Rev. John Weinmann arrived in 1846. The energetic Weinmann extended missionary efforts into Caledonia, Greenfield, and New Berlin.

St. John and two other pioneer German Lutheran churches in the Milwaukee area, Salem (founded in 1847) and Grace (originally Trinity, founded in 1849), organized what became the WELS in 1850.

To discuss working cooperatively,

Weinmann met with Pastor John Muehlhaeuser of the Grace congregation and Salem's pastor, William Wrede, on Dec. 8, 1849.

The trio convened on Milwaukee's east side in rented rooms that served as a meeting place for Grace. *Die erste Deutsche Evang. Luth. Synode von Wisconsin*, the First German Evangelical Lutheran Church of Wisconsin, organized with Muehlhaeuser as president, Weinmann as secretary, and Wrede as treasurer. Muehlhaeuser also was assigned the task of writing a constitution.

On May 26, 1850, the three pastors met again, along with two others, Paul Meiss and Kaspar Pluess. They assembled at Salem's log church, worshiped together on Sunday, and the next day, May 28, called a business meeting.

With some changes, Muehlhaeuser's constitution was adopted. Financial support was arranged, and plans were made for schooling and Bible study.

What was to become WELS was on its way. It since has grown to 1,229 congregations in all 50 states, with a baptized membership of 420,000 and 317,000 communicants.

—Loren H. Osman

Celebrated Easter— for the 100th time

Otto W. Jungkuntz has celebrated one hundred years of Easters. Born Easter Sunday 1893, he is still active after two retirements. A graduate of Concordia Teachers' College, Addison, Ill., he taught school for ten years in the Missouri Synod before being called to St. John, Jefferson, Wis., in 1922 where he served for the next 43 years as principal and organist, teaching an estimated 1800 pupils. For the next 19

years he served as congregational secretary, retiring—for the second time—in 1984. His daughter, Doris, has lived with her father in Jefferson for the past eight years. "By the grace of God," Doris said, "He'll be able to live in three centuries."



Otto W. Jungkuntz taught for 53 years and then served as congregational secretary for 19 years.

WELS capsule news

- For the second year in a row **enrollment in the synod's five ministerial schools** showed an increase. The overall increase over last year is 73. Wisconsin Lutheran Seminary reported an increase of 23. Northwestern College reported a drop of 15 since last year, an expected decrease. Dr. Martin Luther College enrollment declined by nine. The three prep schools showed an increase of 56.

- The 1993 convention changed the name of the Board for Worker Training to **Board for Ministerial Education** and restructured it. New members under the restructuring are Pastor Richard A. Kogler, Dr. John R. Freese, John Wempner, and Martin Sell.

- **Missionaries Larry W. Schlomer and Harold R. Johne**, who have been teaching at the seminary of Christ the King Lutheran Synod of Nigeria for the past two years, are barred from returning this fall because of political unrest in Nigeria. Johne will return to Wisconsin Lutheran Seminary, Mequon, Wis., later this fall if the situation in Nigeria does

not change. Schlomer has accepted a call to serve as theological education director in Mexico. Mexico recently opened the country to resident missionaries from the United States.

- **Robert W. Meister II**, formerly of our Taiwan mission, and **John Hartwig**, formerly of the Lutheran Church of Central Africa, with their families are settling in at Chiang Mai, Thailand, a new mission area for the synod. They have rented homes, enrolled their children in school, and purchased cars.

- **WELS Kingdom Workers** held its biennial convention the weekend before the synod convention at the convention site—Michigan Lutheran Seminary, Saginaw. There were 74 people present from across the country. The convention bade farewell to its president, Bob Grebe, who was one of the organization's founding fathers. Grebe and his wife, Rhoda, will be volunteer workers in Russia for at least one year, along with Rev. Robert and Carol Voss. Elected to the board were John Zimdars, Jr., James Ebert, Donald Radke, Steve Zambo, and Dick Young. In a reorganization of the board, Dick Waldschmidt was

elected president. For more information about this active mission society write WELS Kingdom Workers, 2401 N. Mayfair Rd., #204, Wauwatosa, WI 53226.

- After three years of planning, WELS Lutherans for Life has announced the launching of a new venture: **New Beginnings—A Home for Mothers**. The home will provide single mothers and their newborn children a place to stay for one year while they learn spiritual, vocational, social, and academic skills. Initially the home in Aurora, Col., will accept eight mothers. Craig and Judy Schwartz of Lake Mills, Wis., have accepted calls to serve as house parents. He taught at Lakeside Lutheran High School in Lake Mills, and she was a pregnancy counselor in Madison. A woman does not have to be WELS to live at the home, but she must agree to abide by the home's policies.



Craig and Judy Schwartz

Michigan District

• **Michigan Lutheran Seminary, Saginaw**, added two more international flags to its gallery for the new school year. Since 1985 MLS has had students from 18 different nations in its student body. This year students from Russia and Ukraine joined 24 other international students from 12 other countries.

• Pastors **Michael Bater** and **David Nottling** were appointed district stewardship consultants by the District Commission on Adult Discipleship.

• On August 29 **Martin Luther Memorial Home in South Lyon** dedicated an addition to its facility.

• Three missionaries have been commissioned in the Michigan District this year: **Geoffrey Kieta** as missionary to the Confessional Evangelical Lutheran Church in Colombia, South America, on June 20; **Thomas Zimdars** as missionary to Latin American missions in Puerto Rico on July 18; and **Curtis Golm** as missionary to the Lutheran Church of Central Africa in Zambia on Sept. 12.

• On October 3, **St. John, Allegan**, celebrated its 125th anniversary. On October 31, **Good Shepherd, Girard, Ohio**, celebrated its 20th anniversary in conjunction with an area Reformation service.

—James L. Langebartels

South Atlantic District

• On its hilltop overlooking the Caribbean, **St. John, Antigua**, opened the new school year with a record enrollment of 80 students. An additional 35 children attend preschool. Dennis Needham is the principal; David Kehl and Mark Henrich are the pastors.

• The members of **Bay Pines**,

Seminole, Florida, celebrate a triple anniversary this year: the 35th anniversary of the congregation, the 20th anniversary of the elementary school, and the 50th anniversary of Ray Wiechmann, former pastor at Bay Pines. The congregation is served by David Priebe, pastor, and Mark Boehme, principal.

• On August 22 the members of **Christ Our Savior, Columbia, Tennessee**, broke ground for their first permanent church home. Started in the fall of 1990 by seven families from Rock of Ages in Madison, Tenn., the congregation has grown rapidly. Nearly three fourths of the members are recent arrivals in the community and are employed at the Saturn automobile manufacturing plant in adjacent Spring Hill. The 145 souls are served by Pastor Chuck Westra.

—Paul E. Zell

Southeastern Wisconsin District

• **Kettle Moraine Lutheran High School, Jackson**, began its nineteenth year on August 22 with a record enrollment of 300 students.

• On September 12 **Hope, Louisville, Kentucky**, dedicated its new church, recently purchased from an ELCA congregation. Members are also planning an addition to their facility on the old property.

• Our Savior, Zion, Illinois, celebrated the silver anniversary of the ordination of its pastor, **Vaughn Vogel**, on July 25.

• On August 1 **St. Matthew, Niles, Illinois**, observed the 25th anniversary of the ordination of its pastor, **Glen Schaumberg**.

• First, Racine, celebrated 50 years in the ministry of Pastor **Reinhart J. Pope** on September 26.

• Shoreland Lutheran High School, Somers, observed the 25th anniversary of **Dale Stelter** in the



Cindy M. Weil, health plan secretary in the WELS benefit plans office, died suddenly Sept. 13 at age 36. She had been a synod employee for 15 years, working in the real estate office before she moved to benefit plans.

teaching ministry on September 19 and **Elda Leisten's** retirement on June 6.

—Robert A. Sievert

Western Wisconsin District

• On July 18 **Immanuel, Mosinee**, received into membership 15 communicants and nine children from six families in search of a church home faithful to God's word. The word works!

• **Our Redeemer, Ladysmith**, dedicated its first church building July 25. Pastor Jeffrey Seelow serves the congregation.

• **Immanuel, Medford**, dedicated a new pipe organ Sept. 5. The instrument was built by Martin Ott, St. Louis, Mo.

• **St. Paul, Moline, Ill.**, celebrated its 40th anniversary Oct. 10. St. Paul's pastor is Robert Jensen and its principal is Robert Pagel.

• **St. John, Cold Spring**, dedicated its rebuilt organ June 13. The two-manual, three rank pipe organ was originally built in 1929 by the Hinners Organ Company of Pekin, Ill.

—Elton C. Stroh

Book notes

The Word Goes On by Siegbert W. Becker. Northwestern Publishing House. 302 pages, hardcover, \$21.99 plus \$4.25 for postage and handling, stock no. 15N0550.

Dr. Siegbert W. Becker was an excellent teacher, revered by his students. He was a writer and speaker of great talent. Pastor, teacher, theologian—he was among the best that God gave his church.

So it is with pleasure we welcome this volume of his sermons, covering the entire church year. Those who heard him preach—fluently, eloquently, passionately—can hear him again as he speaks from the printed page.

Dr. Becker was not only a preacher's preacher, but he reached into the hearts of God's folks who sit before the pulpit. He could confess

with Luther: "When I know something is the word of God and that God has said so, I no longer ask how it can be true."

Dr. Becker joined the Wisconsin Synod in 1963, teaching first at Milwaukee Lutheran Teachers' College and from 1969 to 1984 at Wisconsin Lutheran Seminary.

A special word of thanks to his son, Pastor James Becker, who has permitted us once more to hear the voice of Dr. Becker with its clarion call to faithfulness.

—James P. Schaefer

Christmas: The Annual of Christmas Literature and Art. Augsburg Fortress Publishers, Minneapolis. \$12.99.

There's something for everyone in the family in this oversized (10 1/2" x 14"), lavishly illustrated 64-page Christmas book. The literary selections touch the emotions with-

out being maudlin, and the artwork is exquisite.

Leading off with the Christmas Gospel, the book offers well-crafted articles, short stories, poetry, music (including piano accompaniment), and even Christmas bread recipes. Although many of the stories and poems will appeal to both children and adults, a section especially for children will be of special interest to youngsters.

The book would make a delightful family gift, one that can be enjoyed for many Christmases to come.

—Dorothy J. Sonntag

These books may be ordered from Northwestern Publishing House by calling 1-800-662-6022 and in the Milwaukee area call 414/475-6600.

Touch of laughter

Seven US cities have hymn tunes named after them: Detroit, Denver, Dousman, Lakewood, Milwaukee, New Ulm, and St. Louis. One Lutheran high school got a tune named after it: Fox Valley. One other hymn tune title stands out as being particularly contemporary and probably controversial: St. Hilary.

—Newsletter, Arlington Ave. Lutheran Church, Toledo, Ohio

Pastor Tullberg came to church Saturday evening, expecting to work on Sunday's sermon, when a sudden downpour caused a sewer back-up that flooded the church and school. We're wondering if it was just a coincidence that he was preparing a sermon on Noah's flood.

Siloah newsletter
Milwaukee, Wisconsin



A little girl returned home after her first day at our Sunday school. Mother asked, "What did you learn today?"

The child replied, "I learned God's name."

Mother was puzzled. "You learned God's name? What is God's name?"

"Art," the girl answered.

"God's name is Art?"

"Yes. We learned to pray, 'Our Father who art in heaven.'"

Victor Prange
Janesville, Wisconsin



Malachi—Admission \$Free celebrates Malachi's tenth anniversary with 12 contemporary Christian songs that rejoice that Jesus paid the price of our admission to God's kingdom.

Malachi—Admission \$Free (34-2111), audio cassette, is available for \$7.98 plus \$3.25 for postage and handling.* Discover Card, MasterCard, Visa are accepted.

To place your order
call toll-free 1-800-662-6022.
In the Milwaukee area call 414/475-6600.

Phone between 8:00 a.m.-4:30 p.m. weekdays. You can also order by sending your check or money order to Northwestern Publishing House, 1230 N 113 St, Milwaukee WI 53226-3284

* Wisconsin residents add 5% sales tax as required by law. Milwaukee County residents add additional 5% county tax.

WELS Connection videotapes

December topics

- Lutheran Girl Pioneers
- President Gurgel's Christmas message

For more information, contact CCFS, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.

Flood relief drive—Members of Milwaukee area congregations and the community helped load trucks with food, clothing, household goods, and money donated to a flood relief drive sponsored by WELS Kingdom Workers in September. The items were sent to Missouri to help people who suffered losses in the floods in the Midwest.



LINDA BAACKE

NEWS AROUND THE WORLD

German court says life begins at conception

On May 28, the German Constitutional Court struck down the country's "compromise" abortion law. The court ruled 6-2 that "life begins at conception," and invalidated a law that legalized abortion in the first 12 weeks of pregnancy if the woman agreed to first consult an approved family support organization.

The court wrote, "The woman must be aware that the unborn child has its own right to life—even in relation to hers—at every stage of the pregnancy. By law an abortion can only be considered in exceptional circumstances." Abortion is still legal in cases of rape, threat to the mother's life or health, or if the fetus is deformed.

This was not, however, an absolute victory for unborn children. The court said the government "could not punish a woman for having an abortion," which effectively allows the operation to be performed in Germany, but not in state-run hospitals and not under coverage by the country's comprehensive health care system. The court ruled women considering abortion must "undergo counseling that 'must be oriented to the protection of the unborn life.'"

Some observers claim the ruling makes it easier for German women to obtain abortions in the first three months of pregnancy because it

shifts the power to decide to the woman. If a woman decides she wants the abortion after undergoing the counseling, she can have one if she can afford to pay a doctor to perform one. Under the old law, abortions were paid for by the health care system and supervised by doctors within that system. German Parliament member Heidemarie Wieczorek-Zuel: "Those who can afford an abortion will be

able to have one, and those who cannot will have to go to the backstreet abortion clinics. I had thought those days were long gone." But the court "suggested" in its ruling "that poor women might be able to qualify for other government benefits to receive abortions." Parliament will now rewrite the legislation on abortion.

*Reprinted from
WELS Lutherans for Life*

Scouts can reject atheists

The Boy Scouts of America are not required by federal civil rights law to admit atheists or agnostics, according to the 7th Circuit Court of Appeals in Chicago.

In a 2-1 ruling, the court upheld a lower court ruling that a Tiger Cub chapter's exclusion of Mark Welsh, 10, of Hinsdale, was not a violation of the Civil Rights Act.

The court upheld an earlier ruling that the Boy Scouts were not a "place of public accommodation" that would fall under the federal law prohibiting discrimination on the basis of religious beliefs.

The Scouts require potential members to affirm a belief in God. The organization returned Mark's 1989 membership application because his father, Elliott, had written that he could not agree with the requirement that his son recognize

an obligation to God.

The elder Welsch responded to the ruling by saying his experience as a Scout "led me to believe that the purpose of the Boy Scouts was to build bridges rather than dig moats."

Judge John Coffey, who wrote the majority opinion, said, "When the government, in this instance through the courts, seeks to regulate the membership of an organization like the Boy Scouts in a way that scuttles its founding principles, we run the risk of undermining one of the seedbeds of virtue that cultivates the sorts of citizens our nation so desperately needs."

News reported in this section is derived principally from Religious News Service, but use is also made of the Ecumenical Press Service, Evangelical Press Service, and Lutheran World Information.

The deadline for submitting notices is six weeks before publication date.

**CALL FOR NOMINATIONS
MICHIGAN LUTHERAN SEMINARY**

English

The board of MLS wishes to augment the list of candidates for the position of professor of English. As a result the board requests additional names for this position.

Coach/Biology

Due to the announced retirement of Loren Dietrich, nominations for this position are required. The responsibilities of the position include biology, physical education, and coaching, especially football.

Faculty members are required to have or attain synod and state of Michigan certification. Voting members are requested to submit names of qualified candidates by November 30 to Jerold Meier, 397 Auburn, Plymouth MI 48170.

**CALL FOR NOMINATIONS
NORTHWESTERN PUBLISHING HOUSE
Vice President Editorial Services**

The Board of Directors of Northwestern Publishing House requests members of the Wisconsin Evangelical Lutheran Synod to nominate candidates for the position of vice president of editorial services. The candidate should be a member of the WELS or in fellowship with it. The nominated person must be a seminary graduate experienced in the pastoral ministry and show mature theological judgment. The individual should have some journalism and computer education or experience or be willing to obtain this education. He should demonstrate administrative abilities and supervisory skills; 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 no later than December 1. Send all information to Pastor Gordon Snyder, Chairman, NPH Board of Directors, 1250 N 113th St, Milwaukee WI 53226-3284.

**NORTHWESTERN COLLEGE
KING LEAR**

The Forum Society of Northwestern College, Watertown, Wis., presents William Shakespeare's tragedy, *King Lear*, Nov. 19 and 20 at 7:30 p.m. and Nov. 21 at 2:30 p.m.

AUDIOVISUAL LENDING LIBRARY

TO EVERY NATION (VHS - 128 - TEN)
1993 23 min. 1/2" VHS color SCA
Based on the book of the same title, this video reviews the history of WELS world mission work, showing how far we have come in 100 years.

**APACHE MISSIONS—
A CENTURY WITH THE GOSPEL (VHS - 129 - AMC)**
1993 14 min. 1/2" VHS color JSCA
It was a leap of faith when the Wisconsin Synod sent young pastors to Apacheland in 1893 equipped with nothing but a desire to share the gospel of Jesus Christ. This video shows how God used these humble beginnings to create the Apache Lutheran Church.

A MATTER OF DUTY (VHS - 130 - AMD)
1993 14 min. 1/2" VHS color JSCA
Pastor Carl Mischke served the Wisconsin Synod as its president from 1979 to 1993. This video, prepared in honor of his retirement, reviews the highlights of his life.

**NORTHWESTERN
PREPARATORY SCHOOL (VHS - 131 - NPS)**
1993 12 min. 1/2" VHS color JSCA
Northwestern Preparatory School educates high school students in preparation for service as WELS pastors and teachers. This video encourages elementary school children and their parents to make NPS a part of their future plans.

Note: The video "The Godmakers II" has been withdrawn from the library.

With annual subscription or rental, order from AUDIOVISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 N 113th St, Milwaukee WI 53226-3284. Phone 1-800-662-6093, ext. 7 (Milwaukee area phone 414/475-6600, ext. 127).

**DR. MARTIN LUTHER COLLEGE
MUSICAL COMEDY**

The drama club of Dr. Martin Luther College, New Ulm, Minn., presents a musical comedy, "How to Succeed in Business Without Really Trying," Nov. 12 at 7:30 p.m., Nov. 13 at 7:30 p.m., and Nov. 14 at 2 and 7:30 p.m. Reserved ticket sales begin October 1 (\$3.50, \$4.00, & \$4.50). Call 507/359-1671, Mon.-Thurs., 4:30-9:00 p.m.

SHARPENING OUR WRITING SKILLS

Experienced writers are invited to attend a WELS writers' workshop, July 22-24, 1994, in Milwaukee, Wis., for instruction, advice, and discussion on writing for the church. Contact Wisconsin Lutheran College, 8800 W Bluemound Rd, Milwaukee WI 53226; 414/774-8620 for more information.

WOMEN'S RETREAT

A women's retreat will be held in Rochester, Minn., March 18-20, 1994. For more information call 507/931-1866.

CHANGE IN TIME OF SERVICE

ORLANDO, FLORIDA—Crown of Glory. 9 a.m. service, 10:30 Sunday school/Bible class. 2017 S Apopka-Vineland Rd, Orlando FL 32835; 407/291-2262.

NAMES WANTED

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

CLOVIS/PORTALES/LOVINGTON/HOBBS, NEW MEXICO—Small group Bible studies and worship. Contact David Sellnow, 5812 73d St, Lubbock TX 79424; 806/794-4203.

ITEMS WANTED

Church Bell—approximately 16". Contact Jeff Limpert, 33133 SH 249, Pinehurst TX, 77362; 713/356-1516.

CHANGES IN MINISTRY

PASTORS:

- Aufdemberge, Mark S.**, from Prince of Peace, Mason City, Iowa, to Trinity, Sierra Vista, Ariz.
 - Baumler, Gary P.**, from Northwestern Publishing House, Milwaukee, Wis., to editor, *Northwestern Lutheran*.
 - Hartley, Douglas C.**, from Amazing Grace, Taylor, Mich., to Salem, Ann Arbor, Mich.
 - Hughes, Randall R.**, from St. John, Janesville, Minn., to Kettle Moraine LHS, Jackson, Wis.
 - Johnston, Mark J.**, from Good Shepherd, Deltona, Fla., to Lord and Savior, Wauwaukee, Wis.
 - Nitz, Frederic H.**, from Our Savior, Sun City, Ariz., to retirement.
 - Prange, Paul T.**, from Risen Savior, Austin, Tex., to Michigan Lutheran Seminary, Saginaw, Mich.
 - Stellick, Kevin I.**, from Zion, Morton, Minn., to Taichung, Taiwan.
- TEACHERS:**
- Averbeck, Julia C.**, to St. John, St. Paul, Minn.
 - Johanning, Gerald R.**, to Wisconsin LHS, Milwaukee, Wis.
 - Kuster, Andrew**, to Minnesota Valley LHS, New Ulm, Minn.
 - Root, Cheryl A.**, from Immanuel, Waupaca, Wis., to Zion, Greenleaf, Wis.
 - Steffen, Elaine**, to Zion, Sanborn, Minn.
 - Steffen, Stuart R.**, to Zion, Sanborn, Minn.
 - Tjernagel, Joan B.**, from St. Andrew, St. Paul Park, Minn., to Emanuel, St. Paul, Minn.
 - Uher, Jennifer R.**, to St. Martin, Watertown, S. D.

ADDRESSES

PASTORS:

- Baerbock, Ronald E.**, Apartado 1549, Santiago, Dominican Republic
- Begalka, Del**, 313 S Myrtle St, Sparta WI 54656
- Bode, Steve**, Centennial Hall, 1884 College Heights, New Ulm MN 56073
- Flunker, Charles H.**, Rua N, 158, Pq. Alvorada, 79823-440 Dourados-MS, Brazil
- Flunker, Timothy M.**, 3809 N Magnolia Ct, Flower Mound TX 75028
- Goens, Brian**, 4750 Mountain Rd, Cheyenne WY 82009

- Heitsch, Jeffrey T.**, 3 Castlebrook Mews NE, Calgary AB Canada T3J2M1
- Henning, Brian**, 2526 S Bridge #58, New Ulm MN 56073
- Jones, Ralph L.**, PO Box 11-53 Pei-Tow, Taipei, Taiwan, Republic of China
- Kelm, Daniel W.**, u1. Vaklinetz #3, Dragalevtsi, 1415 Sofia, Bulgaria
- Koelpin, John N.**, 4318 Jenny Ln, Garland TX 75042
- Lawrenz, John**, 225 S Highland, New Ulm MN 56073
- Leyrer, Philip M.**, 3209 Nightingale Ln, Middleton WI 53562
- Malchow, Philip D.**, Apt 13, Pirogova Str, 22, 630900, Novosibirsk, Russia
- Meier, Timothy A.**, PO Box 11-53 Pei-Tow, Taipei, Taiwan, Republic of China
- Qualmann, John**, 507 E Rose St, PO Box 21, Plymouth NE 68424
- Reichow, Dennis A.**, Box 238, Janesville MN 56048
- Ruege, John A. Sr.**, 210 N Monroe St Box 242, Isabel SD 57633
- Sauer, Joel Ph.**, 2020 Marlandwood, Temple TX 76502
- Stirla, Robert A.**, PO Box 57-126, Taipei, Taiwan 106, Republic of China
- Spevacek, Kirby A.**, y1 Leshnikova Gora #51, Dragalevtsi, 1415 Sofia, Bulgaria
- Sullivan, John J.**, Zur Alten Schmiede 8, 65817 Eppstein-2, Germany
- Unke, Thomas**, 5090 BP True Parkway #108, West Des Moines IA 50265

TEACHERS:

- Bivens, Krista**, 611 Woodard Ave #4, Tomah WI 54660
- Bremer, Steven B.**, 908 Sorock Dr, Torrance CA 90502
- Buboltz, James A. Jr.**, 203 Kendall St, Rt 2 Box 103 B, Waco NE 68460
- Cole, Philip and Michelle**, 3443 E University Dr #230, Mesa AZ 85213
- Frailing, Mark**, 503 1/2 N 3rd St #10, Wausau WI 54403
- Frisque, Paul**, 340 E Linden Dr, Jefferson WI 53549
- Gray, Thomas**, RR 1 Box 49, Dakota MN 55925
- Green, Jennifer**, Rt 1 Box 125A, Dakota MN 55925
- Hartzell, Lance**, 59 Waldheim, New Ulm MN 56073
- Jungemann, Amy**, PO Box 307, Balaton MN 56115
- Just, Kirsten**, 505 1st S, New Ulm MN 56073
- Karnitz, David C.**, 942 Pope St, Lake Mills WI 53551
- Kuster, Andrew**, 1018 S Payne, New Ulm MN 56073
- Lawrenz, Phoebe**, 225 S Highland, New Ulm MN 56073
- Leitzke, Mark**, 401 7 Ave N, St. James MN 56081
- Lenz, Pamela**, 820 N Benton Dr #206, Sauk Rapids MN 56379
- Marzinske, Tammy**, 515 8 Ave S, St. James MN 56081
- Pfeifer, Carrie and Gene**, 47 Waldheim, New Ulm MN 56073
- Plocher, Andrew K.**, 760 Vala Dr, Santa Barbara CA 93111
- Raasch, Jennifer L.**, 332 10 Ave S, South St. Paul MN 55075
- Rosenbaum, Steven J.**, 11382, Glencove Dr, Garden Grove CA 92643
- Ross, David**, Rt 1, Box 80, Nicollet MN 56074
- Ross, Mark**, 2001 Washington St NE, Minneapolis MN 55413
- Steffen, Stuart R. and Elaine**, Rt 1 Box 217, Lambert MN 56152
- Stoltz, David M.**, 8650 W Peoria Ave #2066, Peoria AZ 85345
- Stuebs, Lisa**, 127 1/2 N Washington, New Ulm MN 56073
- Sukow, Dennis Jr**, 912 Maple, Norfolk NE 68701
- Timm, Warren J.**, 519 Merrill St #4, Sparta WI 54656
- VanLoen, Betty**, 506 Olivet St, LaCrosse WI 54601
- Westendorf, Tom**, 1115 Mulberry St E, Mankato MN 56011
- Whaley, Cynthia**, 323 N German #26, New Ulm MN 56073
- Witt, Steven**, 1461 First Ave, Gibbon MN 55335
- Wrobel, Steven**, 16591 Harwell Ave, Lakeville MN 55044.

Day of Atonement— its Old Testament picture

Animals were used to represent the ultimate sacrifice which would atone for people's sins

by Fredric E. Piepenbrink

Animal sacrifices were a major part of the worship life of God's Old Testament people. Every morning and evening a lamb was offered as a payment for sin. Additional offerings were made on the occasions of the new moon, festival days, and for specific sins. Day in and day out, hundreds of animals were killed and their blood was sprinkled or poured out ceremoniously. One writer called the Old Testament sacrifices the "Levitical drudges," another described them as the "rivers of blood that flowed out of Jerusalem."

Animal sacrifices

Why did they carry on sacrifices? Because God required it. Leviticus 17:11 gives the reason: "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life."

Each time an Israelite sinned, and each time you and I sin (and that is every day), we don't deserve to live anymore. That is how serious sin is in the eyes of our God. And we have lost our right to both physical and eternal life. We cannot be with God in heaven when he is so holy and we are so sinful. We must be separated from him eternally in hell.

But God does not desire our death. So, in his infinite love and unfailing mercy he has supplied a substitute who gave up his life for the life of the sinner. The evidence that a life had been taken was the pouring out of blood.

The significances of the sacrifices

Obviously, the lives of those sacrificed animals in and of themselves had no redeeming power. Their significance lay in the fact that they were pointing to another substitute who could cover the sins of every human being, a final substitute who would carry the

burden of the sins of the world and exchange his life for ours. And the outward evidence that his life had been taken was the pouring out of his blood.

The distinctive, singular, universal features of this final substitute were pictured in the Old Testament on what was called Yom Kippur or the Day of Atonement. The high priest would cast lots upon two unblemished goats to see which one would be slain; in other words, he allowed God to choose the sacrifice. That goat was killed and its blood sprinkled on the four sides and on the top cover of the Ark of the Covenant.

The scapegoat

Then the priest laid both his hands on the head of the second goat and confessed over it all the sins of all the people. This goat was called the "scapegoat" which was then led away into the wilderness where it was let go, never to return to Israel again.

The annual Day of Atonement was meant to point to that sacrifice who was coming, who also would be chosen by God, who would give his life for all people as evidenced by the pouring out of his blood. And the result would be that all human life for all time was spared and the sins of all removed forever.

Christ Jesus is the fulfillment of that Day of Atonement. He is both the sacrificed goat and the scapegoat. He took away our sins so they are lost forever. He made atonement between us and God. He is

the reason why no animal sacrifice, no pouring out of blood, no Yom Kippur ever needs to be practiced again.

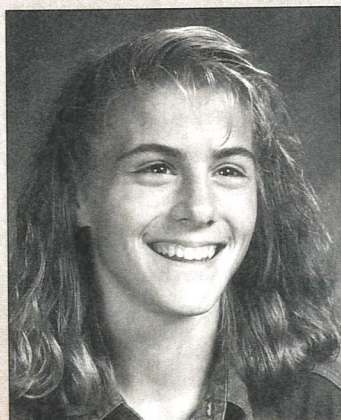


Fredric Piepenbrink is pastor of Atonement, Milwaukee.

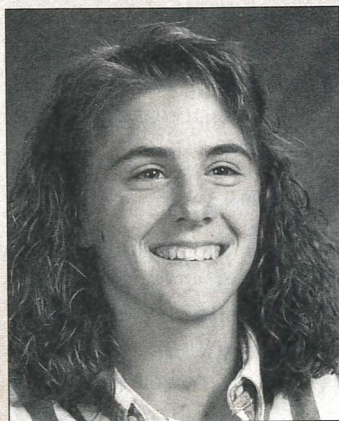
Congratulations!

- **Jon Ekhoﬀ** and **Amy Magel**, West LHS, Hopkins, Minn., 1993 Minnesota state finalists in the national student athlete of the year contest.
- **Kristen and Alison Bina**, of West LHS, Hopkins, Minn., winners in the Minnesota Music Teachers Association state piano contest.
- **Alison Bina**, first place in the the MMTA composition contest.
- **Fox Valley LHS Treble and A Cappella choirs**, Appleton, Wis., bronze medal winners at the National Music Festival in Toronto.
- **Matt Karweick**, Fox Valley LHS, Appleton, Wis., named to the Wisconsin all-state jazz band.
- **Scott Hegerty** and **Katherine Olson**, Wisconsin LHS, Milwaukee, and **Steve Seim**, Northland LHS, Wausau, Wis., national merit semi-finalists.
- **Jackie Draeger** and **James Unruh**, Wisconsin LHS, Milwaukee, Brady's All Stars (an award for academic and athletic excellence).

Do you know WELS teens who deserve recognition? **Let us hear from you.**



Janet Westphal

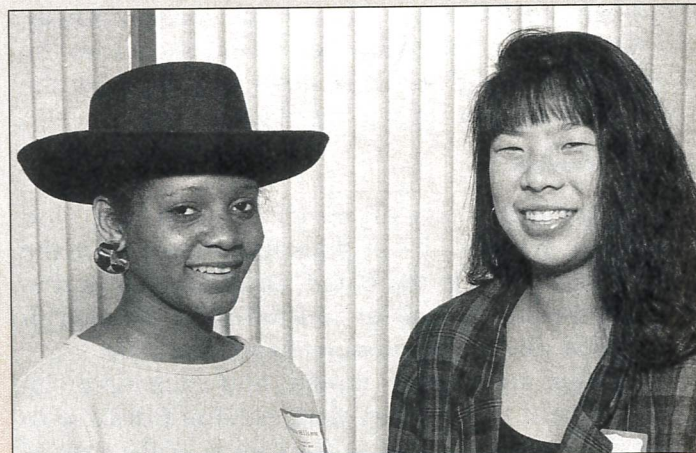


Jenni Westphal

Twins and champions

Seventeen-year-old twins, Janet and Jenni Westphal of Marinette, Wis., led their school's girls' track team to its second consecutive state championship. Jenni won the 400 meter dash and 800 meter run. Janet won the 3200 meter run and placed second in the 1600 meter run. Both also were members of the winning 1600 meter relay team. Janet and Jenni are members of Trinity, Marinette, Wis.

Young people ages 12-18 are encouraged to send brief articles, artwork, photos, or news to *TEENTALK*, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Include your name, address, school, church, and a self addressed stamped envelope for return.



Rashida Williams and Michelle Gonja

Minority students recognized

Rashida Williams and Michelle Gonja (right) were honored by the University of Wisconsin—Milwaukee at the sixth annual Minority Student Recognition Program. Minority members of Wisconsin's 1993 high school graduating classes who achieved at least a cumulative grade point of 2.5 were invited to a dinner and awards ceremony. Williams and Gonja attended Wisconsin Lutheran High School, Milwaukee.

A problem with Neanderthals

It was printed in a little snippet of a column on a miscellany page on *Time* magazine (May 31, 1993), but at least it was there in print. *Time* reported: "It has long been presumed that either the Neanderthals were the ancestors of modern humans or they died out before *Homo sapiens* showed up. But new, extremely accurate radioactive dating of bones dug up in Israel shows both Neanderthals and people like us lived in the same place and at the same time."

The report did not appear to receive much attention from other news magazines and from our nation's newspapers. This is not surprising. Most writers and teachers and publishers whose education has locked them into evolutionism have shied away from revealing embarrassing facts about evolutionary science to the public. If the *Time* report is accurate, the news is embarrassing for evolutionists.

The Neanderthal man, a semi-apeman, is generally considered by evolutionists to have walked this earth between 100,000 and 35,000. He is said to have been followed by Cro-Magnon man. Evolutionists assume that 8000 years ago the human race had reached the status of *Homo sapiens* (fully "wise," fully modern man), the human race as we know it from history.

How could the semi-apeman Neanderthals be living in the same and at the same time as did fully modern men who lived in the land of Israel? Perhaps they were even contemporaries of Abraham or David or Jeremiah. The evolutionists have some explaining to do, not only of the dating of prehistoric man, but also whether the so-called Neanderthals were really prehistoric.

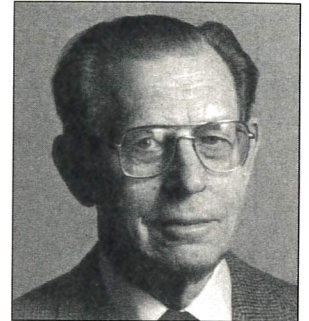
Evolutionists need to go back to their drawing boards to locate the Neanderthals and the place evolutionists have assigned to them in the history of mankind. Even more important, they should reexamine the problem of how supposedly prehistoric men came into being in the first place. Fundamentally, this means rating the chances that man—or any form of life, for that matter—could develop by chance.

Carl Sagan, a premier evolutionist, has calculated that the chances of life forming accidentally on earth are approximately one in ten to the two billionth power. "It would require about 6000 books of 300 pages each just to list all those zeros!" (Pastor Cleone Weigand, in the *Milwaukee Journal*). No living creature, not even one single tiny but amazingly complex cell, was formed by one incredibly lucky roll of the dice after another—endlessly.

Instead, it was in the beginning that "God created man in his own image." But the evolutionist clings to his faith—though he is often too perplexed and embarrassed to maintain publicly that life has been formed by one incredible and ridiculous chance. No wonder that Scripture repeats the word, "The fool says in his heart, 'There is no God.'"

Thank God that the very first verse and chapter of his Scriptures have told us the truth about how we came into being, and thank him that the final verse of those Scriptures also assures us that we can continue to believe it.

Carleton Toppe



Carleton Toppe,
president emeritus
of Northwestern College,
lives in Watertown, Wisconsin.

by John F. Brug

Does John 20:23, "If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven," apply to the church or to the priesthood of all believers? Does the ministry of the keys contradict the fifth petition as far as whether we should always forgive anyone who sins against us?

Christians exercise the ministry of the keys, the power of forgiving or not forgiving sins, in two ways. Publicly, the keys are exercised by the pastor, other leaders, and the assembly of the church. Privately, the keys are exercised by individual Christians. James 5:15 and 16 seem to refer respectively to the public and private assurance of forgiveness.

The statements of Scripture to the effect that we should always forgive those who wrong us do not deny the necessity of using the locking key, "If you do not forgive them, they are not forgiven." These statements refer to two different senses of forgiveness.

We should always have a forgiving attitude, not holding a grudge or hatred even against enemies who

are not sorry they have wronged us. But if those who have wronged us are not repentant, we cannot assure them of God's forgiveness. We must warn them that their impenitence is excluding them from eternal life. To the impenitent we must say, "I am not holding a grudge against you for the wrong you have done me. I am willing to forgive you. But unless you repent of the wrong you have done and confess your sin, your sin is not forgiven. It will condemn you before God's judgment."

Such a statement is not an expression of an unforgiving spirit. On the contrary, it is motivated by a loving concern for the offender and by the hope that he will repent and be forgiven.



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

John Brug teaches theology and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

READERS FORUM

Not guilty

The article "Not guilty" (July) is misleading to families being verbally and physically abused. If "everything is forgiven," what is to hold a person back from repeating abuse? Nothing was mentioned about repentance, and there is no need for repentance, in the abuser's eyes, if everything is forgiven.

Name withheld by request

James Aderman responds:

The basis for our forgiveness is that the blood of Jesus cleanses us from all sins. Every sin—past and future—is forgiven. Gratitude for such grace prompts us to live God's way in God's world. True gratitude will never see God's grace as permission to continue in a sin.

Four excellent articles

Four excellent articles recently appeared in your publication. Two in

July, "If I had a hammer," Paul Kelm, "Who are the real victims?" Joel Gerlach. In August, John Brug's answer to the question concerning sexual intercourse outside of marriage, and "No one is in place of the parents," by Jason Nelson. I was particularly impressed with Nelson's confession concerning his change of thinking on parental responsibilities. The word of the Lord never changes.

*Arthur E. Brandt
Mesa, Arizona*

Pioneers

"No one is in place of the parents" (August) made some very important points. As parents we must take responsibility for our children. This is not something we can give to the church or to our schools. Responsibility for our children is not ours to give away, it is only ours to have.

Mr. Nelson states that Bible based

family ministry is a way in which our churches and schools can help to support Christian homes. This also is very true. One method many congregations are using as part of their family ministry is Lutheran Girl Pioneers and Lutheran Pioneers.

These two organizations are led by lay people, most of whom are parents of the children in the program. Pioneers promote family activities enjoyed by children and parents alike.

If your congregation does not have an active group, look into these programs. Information and assistance is available from the National Offices of both organizations.

*Dale Lorfeld
Burlington, Wisconsin*

Contact Lutheran Girl Pioneers, 1611 Caledonia St, LaCrosse WI 54603 or Lutheran Pioneers, 115 S Teut Rd, Box 66, Burlington WI 53105.

The Apocrypha

In response to "Between the Testaments," (September), the Apocrypha can be interesting reading. But the best advice comes from God's word which says avoid that which is contrary to the teaching you have learned. In my opinion Martin Luther shouldn't have included the Apocrypha in the Bible even though he noted they weren't inspired. I'm glad these books aren't in my Bible today.

*Keith C. Tullberg
Milwaukee, Wisconsin*

Why no harmony?

I am disappointed that our new hymnal does not provide harmony for the liturgy. Part-singing has been an integral part of our church's worship since it came into existence. Not all voices are adaptable to unison-singing. I believe each person should be afforded the opportunity to praise God in song to the best of his or her ability.

I respectfully request that consideration be given to production of a hymnal supplement which could be purchased by those members who wish to continue praising God in four-part harmony.

*Oswin W. Herrmann
Kansas City, Missouri*

Victor Prange, chairman of the Commission on Worship, responds:

There are several reasons why only the melody line is printed for the services in Christian Worship:

- *It provides a less cluttered appearance which is easier for most people to follow, especially visitors.*

- *Printing only the melody line saves space for additional hymns. The settings of the services in Christian Worship are generally not of a style which lend themselves for worshipers to sing the harmonies.*

- *Finally, persons with the ability to sing harmony should consider what effect this might have on other worshipers who have trouble even singing the melody. Members of congregations with good voices who sing the melody will encourage their fellow worshipers to follow their lead in praising the Lord.*

No teacher shortage

Why have our WELS pastors not been notified that there is no longer a teacher shortage in our synod? Pastors continue to recruit students. Yet not all DMLC graduates were assigned this year.

Why has DMLC not become state certified? Unassigned graduates often can't teach in the public schools because of a lack of state certification, and they are not qualified to perform many jobs available in the business world.

There must be some way to remedy these problems.

*Keith A. Feldt
Phoenix, Arizona*

Wayne Borgwardt, administrator of the Board for Ministerial Education, responds:

To sustain the projected level of 103 teacher candidates needed annually, recruitment must continue. Certification for DMLC's teacher education program is being pursued with the state of Minnesota, which requires student teaching to be in public schools and/or under state certified teachers.

A new name for WELS

Several years ago, there was some discussion about changing the name of the Wisconsin Synod to something that would have more of a world-wide meaning.

One name that might fit in this category is Welkin. Referring to several dictionaries, the most common meanings are the sky; the air; the vault of heaven. A vault is a place for safekeeping. We could thus say that the ultimate place for the safekeeping of our souls is in the vault of heaven.

Our synod would still be the WELS, but would now be the Welkin Evangelical Lutheran Synod. What could be more world-wide or universal?

Our new college might be called Welkin Lutheran College.

*Al Truesdell
Beaverton, Michigan*

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

**Give a gift of
Northwestern Lutheran.
SEE PAGE 5.**

December '93

- 1. John 17:1-5
- 2. Jn. 17:6-19
- 3. Jn. 17:20-26
- 4. Jn. 18:1-27
- 5. Jn. 18:28—19:16
- 6. Jn. 19:17-37
- 7. Jn. 19:38—20:10
- 8. Jn. 20:11-31
- 9. Jn. 21:1-14
- 10. Jn. 21:15-25
- 11. Isaiah 1
- 12. Is. 2, 3, 4
- 13. Is. 5
- 14. Is. 6
- 15. Is. 7:1—8:15
- 16. Is. 8:16—10:4
- 17. Is. 10:5-34
- 18. Is. 11, 12
- 19. Is. 13:1—14:23
- 20. Is. 14:24—16:14
- 21. Is. 17, 18, 19
- 22. Is. 20:1—22:14
- 23. Is. 22:15—23:18
- 24. Is. 24, 25
- 25. Is. 26, 27
- 26. Is. 28
- 27. Is. 29:1—30:17
- 28. Is. 30:18—32:20
- 29. Is. 33, 34, 35
- 30. Is. 36, 37
- 31. Is. 38, 39

One of the marks of God's people is their love for his word. Many have said, "I will start at Genesis and read the Bible through to the end." But the project is soon abandoned. These proposed readings—5 to 10 minutes each day—will take you through the entire Bible systematically and with variety. The next month's readings will appear in the next issue.

THROUGH MY BIBLE IN THREE YEARS

THROUGH MY BIBLE IN THREE YEARS

This is the 249th time that I have addressed our readers as editor. Pastor Gary P. Baumler, who has accepted the call as next editor, will assume the editorship January 1, 1994. More on that in December.

My first column, February 1, 1982, quoted the previous editor, Pastor Harold E. Wicke, who pledged in his first column “nothing will change.” And I commented, “I also want to assure you, *nothing will change*, that is, nothing that *really* counts will change.”

“There will be the same unconditional commitment to the Holy Scriptures. The same attentive reverence for their divine origin. The same unyielding insistence on their normative status. The same steadfast confession to their infallibility. There will be the same devotion to the Lutheran Confessions. Not because they witness to a quaint faith once held by our fathers, but because they accurately reflect biblical truth.” I trust, under God, that I have kept that pledge to you.

It has been a time of change in the synod. The questions of yesteryear are no longer being asked. There are new ones—or rather old ones in new garb. The answers come from the same source: the Holy Scriptures, but with the same old warning of our classic Lutheran dogmaticians: “Where Scripture speaks, we speak. Where Scripture is silent, we are silent.”

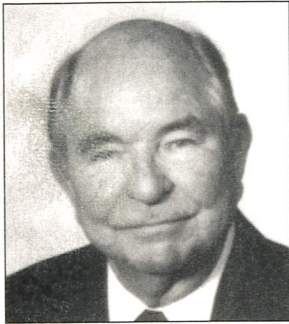
But there is one place where I never thought I would see change. Our country is sick with the deadly lack-of-trust virus. It is crippling. It is destructive. It began at the seat of power in America—Washington D.C., and from there, like slime, has spread to the four corners of this great land—from politicians in Washington to the pew holders in the church.

Our August convention took note of this trust problem. It urged the synod’s circuits, congregations, and school faculties to complete a brief Bible study *The Biblical Concept of Trust*, prepared by a special committee. “Almost every part of the church seems to be suffering the same loss in confidence,” states the study’s introduction. “Selfishness, disrespect for authority, and finger pointing have infested not only society but also the church. In WELS we have similar problems. The church of today is in a confidence crisis! We not only don’t trust our fellowman, church leaders, even the local pastor, but we’ve lost our trust in God, too.”

I must confess that with me change is no big deal. Time marches on and we march with it. But in the last decade or so, there has been quite of bit of change going on in the synod. For most of our readers—with the exception of the new hymnal—synodical change has minimal impact on their lives. The recent merger of our two colleges, for example, will disturb comparatively few of the 185,000 households among our laity. But it is a blow to the morale of a significant number of the “professional” church workers. Such things eat at trust.

It is my hope that when the next editor closes out his term, trust will have been restored among us. Without trust our readership cannot grow. Without trust there will be scant credibility given the pages of Northwestern Lutheran. Without trust all of us are clinging to a foundering ship.

James P. Schaefer



*Politicians to
pew holders
are sick
with the
deadly
lack-of-trust
virus.*

A Child Is Born



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38-2080		(For mass distribution multiples of 50)	1001-Up	.075 ea.
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On the wrap-around cover are the participants at the 1993 WELS youth rally held on July 14-17 in Estes Park, Colorado. (See page 6 for a report on the rally.) The rally coordinators asked us to pass on their thanks.

“We have no other method, short of writing to each of you 1600 rally-goers to express our impressions and appreciation.

Young people are often maligned as self-centered materialists. We may be tempted to include WELS teens under the heading “lost generation.” That in turn leads us to fret about

the future of our church body.

For four days and three nights during the 1993 youth rally we saw much evidence that this generation is spiritual, and energetically displays that spirituality. God’s Spirit is in your hearts and at work in your lives. At present we can be thankful. For the future we can be optimistic.

We express our appreciation for all who participated in the rally in Colorado, teens and leaders alike. Your attitude and behavior were exemplary. We came away much impressed.”

*Mark Birkholz and Paul Schultz
1993 rally coordinators*

