

the
Northwestern
Lutheran

*“ Though the fields
do not produce food...
though there are no
sheep in the pen ...*

*Yet I will rejoice
in the Lord...
I will be joyful in
God my Savior.”*

-Habakkuk



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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us.

1 Kings 8:57

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Thanks for raw potatoes

by Robert H. Hochmuth

There by his head was a cake of bread baked over hot coals (1 Kings 19:6).

Time and again God had proved his care for Elijah, providing for his physical well-being — even miraculously — and yet the once forceful prophet allowed himself to sink into depression. He lay under the desert broom bush lacking any sense of purpose in life.

Enough, but not to satisfy

Even the provision of food by his head did not dispel his self-pity. The situation demonstrates that satisfaction in life depends on more than having a guarantee of physical necessities.

Similarly when God met his people's daily requirements for nutrition with miraculous manna, they still exhibited discontent. Losing sight of their role in God's plan of events, they gave way to dissatisfaction. There was no concealing how disgruntled they had become about life in spite of full stomachs.

Today's success-oriented mindset tends to focus on things to be accumulated and often coincides with a disdain for conscientious work. The worldling flaunts his ability to get by with a minimum of honest effort. In this environment, "Take it easy," seems to be a more characteristic farewell than "God be with you."

The episode of the barn builder in Luke 12 attests that "having it made" and being able to take it easy can guarantee only a counterfeit satisfaction. Our God intends that his people experience something more genuinely satisfying.

Does our Thanksgiving pulse with such satisfaction? Or, as we repeat the fine tradition of counting our blessings, is there a gnawing awareness of lacking something? Do we hear ourselves murmuring about "the rat race" when depicting our lives?

A lack of satisfaction in our work can be symptomatic of failing to recognize our role on God's earth and reduce us to being nothing more than breadwinners — unhappy and even apathetic.

Enough, plus purpose

It's a time to give thanks for raw potatoes. This is not merely to say that we ought to give thanks for little blessings. True enough, creatures who have violated the Creator's precepts do not deserve even crumbs or shoelaces. We ought to be thankful even for them — and for velcro. But our point goes beyond that.

God did not see fit to create potatoes already cooked. He created wool, but not woolen, as Luther puts it. The Creator gives us the responsibility for carding, weaving and tailoring. We pray for daily bread, and in accord with his design, he gives us jobs, enlists the minds and muscles of human agents to produce the raw materials, others to process and prepare them, or some to earn the means to purchase them.

A job is one of the means by which the Creator answers the prayers of his people, but he does not owe a job to offenders like us. The child of God acknowledges, "In his saving grace he has ransomed me; I now belong to him, and my entire life has become a partnership with him. On me he has conferred the dignity of being his associate on the face of his planet in accomplishing his purpose for his creatures."

With this outlook, work has to be more significant than a rat race. Luther suggests that on our hoes and hammers we engrave: "Work is sacred." Any worthwhile occupation is a way to express my dedication to my God. My desk or my counter can be my altar where I do my best for my head employer who is my Lord.

There's more involved than making a living; it's having a role in God's world to fulfill for him and for other people. For a workday we

have as much reason to give thanks as for the holiday. □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

Controlling drugs but not desires

A cocaine drug, popularly known as "crack," has our congressmen on the verge of pushing the panic button in their efforts to control the drug traffic in our country. Fourteen-year-old school children are making it readily available on city streets and on school grounds. It's cheap. Even the loose change of high school youth can afford the \$5.00 for a vial of "crack." It's seductive. As soon as it is ingested, an instantaneous high floods the brain. Many are "hooked" from their first indulgence. Even after rehabilitation they never really get over their craving for it, not for the rest of their lives.

The alarm of our nation's leaders is understandable. They know that "drugs tear families apart; they dash family hopes and ruin promising lives. Most of all, people today know that drugs kill," (*The Washington Post*).

But America's drug traffic control agencies are woefully undermanned. Cocaine floods into our country through ten thousand unguarded channels and is smuggled in by hundreds of unsuspected devices. It has passed through our ports in sealed liquor bottles and Gillette Foamy cans, in cans of grapefruit juice and Chef Boy-ar-dee macaroni, in vehicle fuel tanks, in lumber and statues.

Control of drug dealers is stalled by the reluctance of many Americans to impose severe, effective penalties on traffickers, especially on young pushers, not to mention punishing drug users. Our country has too few jails to confine even the drug dealers. Legalization of drugs for impulsive youth would be suicidal. And what kind of education can we expect from our national school system that has been breaking up the firm moral base needed for the education of youth?

But our congressmen should recognize an even greater cause for alarm. We have been rearing a generation of children to indulge their desires and cravings. They are being persuaded by what they hear and see on every side, and are even being taught in their schools that they do not have to say "no" to every desire and craving the Bible, the church, and even recent generations still called immoral and sinful. "Enjoy, enjoy" if it can be made "safe" (*a la* C. Everett Koop), if it feels right for you, if you feel good about it. Reject "stupid" moral codes if they deny you what you crave. Discard any "God" who says, "You shall not" to what you want.

Youth that is conditioned to be pleasure-seeking and pleasure-serving, youth that has not been trained to say "no" is pathetically vulnerable when it is enticed by friends and by the "crack" pusher's "Come on! Try it!"

America will continue to pay a more and more terrible price for its self-indulgence with drugs, as it is with its unrestricted sex. It needs to face the blunt fact that the desires of our sinful nature are wrong in themselves, and that embracing them inevitably breeds sinful words and sinful acts. It needs the testimony and the prayers of Christians to hold off its due judgment, and to awaken it to recognize and to repent of its permissive follies.

Carleton Toppe



Carleton Toppe
is the retired president
of Northwestern College,
Watertown, Wisconsin.

Identifying the Antichrist

by James A. Aderman

Speculation about the Antichrist's identity abounds. Let's check for ourselves what God tells us about this man who will work against Christianity in 2 Thessalonians 2:1-12.

A rebellion leader

Here the apostle lists five characteristics which will help us identify the Antichrist. The first: he will be central to a "rebellion" against the truth about God. Verse three urges: "Don't let anyone deceive you in any way, for [Judgment] day will not come until the *rebellion occurs* [a better translation is "apostasy, a desertion of the truth"] and the man of lawlessness is revealed, the man doomed to destruction." The next verse describes the rebellion he will lead: "He will *oppose* and will *exalt* himself *over* everything that is called *God* or is worshiped. . . ."

Part of the Christian Church

Like all rebellions, this one is incited from within. "He sets himself up in God's temple," verse four says. The term "God's temple" is never used in the Scriptures to refer to a heathen temple. It is used to describe the Christian [1 Corinthians 6:19] and the Christian Church [Ephesians 2:21]. The Antichrist tries to enthroned himself over God's people.

Acts as if he is God

"He will oppose and will exalt himself over everything that is called God or is worshiped," Paul prophesies, ". . . proclaiming himself to be God" (verse four). The Antichrist will stand against the true God. He will usurp a position of glory over God. He will act as if he were God.

Propped up by Satan

Satan will assist the Antichrist in his rise to prominence and will support his rebellion, enabling him to lead many away from the truth. "The coming of the lawless one will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, and in every sort of evil . . ." (verse 9).

Remains until judgment

The strangest but most telling characteristic of the Antichrist is his duration. Already in Paul's day he was about to appear ("the secret power of lawlessness

is already at work" verse seven). But his end will not come until Jesus returns ("whom the Lord Jesus will overthrow with the breath of his mouth and destroy by the splendor of his coming" verse eight).

Unmasking the Antichrist

Based on this description, there is only one institution in the history of the world which could be the Antichrist. That is the papacy of the Roman Catholic Church. The pope heads a church whose basic doctrines rebel against the gospel. The Catholic Church has pushed aside the Scripture's teaching of salvation as a gift through faith in Jesus and proclaims a right relationship with God based on penance for sin, the merit of saints, the unbloody sacrifice of the Mass and next world suffering for sin in purgatory.

As prophesied about the Antichrist, the pope is recognized as a Christian leader, if not the most influential of all Christian leaders. Popes have claimed titles such as "vicar of Christ," and "an earthly God." More than that, according to Catholic teaching, the pope has the ability to teach with divine perfection whenever he speaks in his official capacity (*ex cathedra*).

Satan's deceptive support is apparent in the papacy. There are thousands of tales of miracles worked when saints were petitioned. Shrines where demonic representations of Mary have been conjured up [confer Fatima and Lourdes] testify to Satan's deception, as do the lying miracles which have been worked there.

Finally, the description fits the papacy because the papacy developed shortly after the apostolic age and has been in existence since. No other institution within the church has enjoyed such long tenure.

These are the reasons Luther and the other reformers of his day confessed "the marks of the Antichrist plainly agree with the kingdom of the pope and his adherents. . . ." (Power and Primacy of the Pope, 39). For a fuller treatment read *Thessalonians* in "The

People's Bible" series from Northwestern Publishing House. □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

Lead us not into temptation

by Wayne A. Laitinen

Dear Father in heaven, as I reach over to turn off the alarm, I hesitantly place one bare foot on the floor . . . and then the other. The evil one has had all night to plant a minefield of temptation. How will it begin today?

"How much longer are you going to hog the bathroom?"

"How do you expect me to eat cornflakes with no milk?"

With the contempt that such thoughtless statements generate, I could have a meltdown to rival

Three-Mile Island right here in the kitchen. Dear Lord, you know how easily I succumb to the temptation to "let it all hang out" as lovelessly and recklessly as possible. Please make today different. Crucify each sinful thought before it reaches my mouth or my hand. Renew a clean spirit within me.

Then there are the land mines which await me between the breakfast table and the evening news. Some of them are out of my control. Will the children's impishness light my fuse? Will the boss unfairly challenge my work? Peers may ridicule my honesty on the job. What about that person of the opposite sex who has taken an inordinate interest in me? Father, I know it isn't right to be preoccupied with what might happen. Nevertheless I know that temptations are out there.

There hasn't been a day in my life when Satan has taken a vacation from me. I know he'll be out there in full force again with his arsenal of sticks and carrots for each of his victims.

He has excuses for the lazy man and the over-achiever; the self-righteous and those who despair; the gossip as well as those who are afraid to speak up for the truth. Father, you know me better than I know



myself. Open my eyes to my weaknesses and vulnerabilities. Strengthen me with your word before the enemy capitalizes on them.

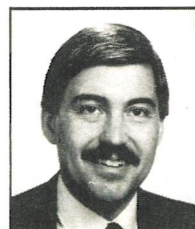
Your holy word is such a comfort to me. At the most unexpected times I find it gunpowder to use against temptation and balm for my sin-sick soul. Little wonder that Satan will not let your word alone! I am besieged by a host of conflicting preachers. All of them make appeals to me in your name. They expect me to believe them because they "prophecy in your name and in

your name perform many miracles."

Remind me that Satan can appear as an angel of light too. Keep me from being misled in spiritual things. Help me to be a devout student of Scripture, believing it from the heart and judging every other teaching by your word. Then I will not settle for the outward form of godliness.

And, Father, if I do wander onto a land mine . . . if I am tempted and do fall, keep me from despair and pride. Hold my Savior's cross before my eyes. Let me cling to him. With him I will never need to wonder if I have committed one sin too many. If the sin weighs heavily upon my heart, do not let my pride prevent me from seeking the counsel of my pastor or a fellow-member who can reassure me of my forgiveness.

Through your Son
I will be victorious. □



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August 21, 1988

Dear President Voss,

Just a quick note to relate to you an experience I had which I thought you may find interesting.

This past Saturday night I was at church in the sacristy getting ready for Sunday services. All of a sudden I heard a loud crash. I looked out the window and saw a car which had jumped over a guard rail and flipped end over end to land at the bottom of an embankment next to church. After dialing 911 for an ambulance, I ran across the yard to the crashed vehicle only to find an older man lying face down in the grass. He had been thrown about 30 feet from his car and was definitely in a life and death situation.

My first thought as I leaned over him was, "What do I do?" I checked to see if he was breathing. He was. And then a picture came into my mind. I thought of the story which you told in a synod video about your dad. He, likewise, was at the scene of an accident, and as everyone watched he knelt down and told the victim to simply believe in Jesus.

With that picture vividly in my mind, I too leaned over the man, and even though I didn't know if he could hear me, I said, "Just believe in Jesus--He'll help you," and then I said a prayer. I don't know if I would have said those words if I didn't have that story of your dad in my mind, and so I thank the Holy Spirit for the courage to witness and I thank you for imprinting that story on my mind.

The funny thing about it all is that I was preaching the next day on Ephesians 5:15-20 where Paul encourages us to "make the most of every opportunity." I thank God for guiding me to make the most of that opportunity before me. The Lord certainly put me in that place at the proper time.

I was told this evening that the elderly man who was in that accident died of massive injuries this morning. It is my hope and prayer that my words to Him were heard, that they did take root in his heart, and that I will join him with the saints in heaven on that Final Day.

So once again, thank you for relating to me your story, and I pray that the Lord will bless your work at Northwestern so more young men will have the chance to "make the most of every opportunity" that the Lord presents to us!

In His Service,

Pastor Karl Schmugge

Pastor Karl Schmugge

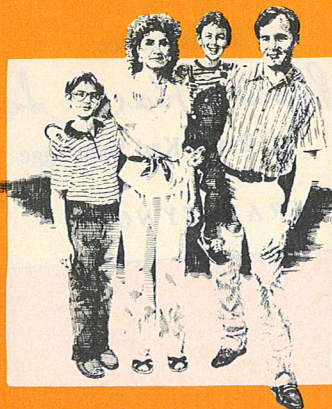
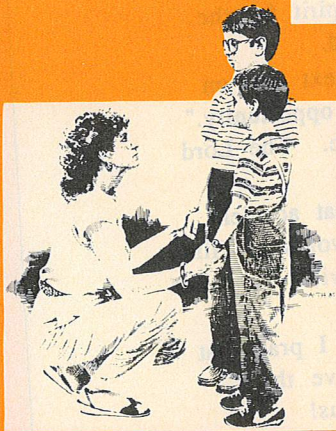
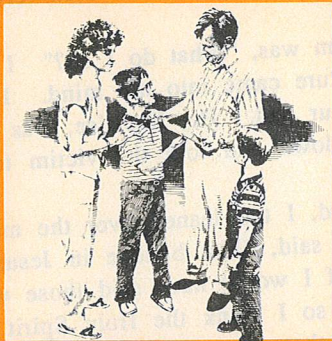
WISCONSIN EVANGELICAL LUTHERAN SYNOD

A letter of appreciation

We thought this letter would be of interest to our readers. It was written to Pastor Robert J. Voss, president of Northwestern College, Watertown, Wis. His father was Pastor Luther Voss who retired in 1970 after serving in the ministry for 48 years. He died in 1975.

REFLECTIONS

on love



Since love has so many qualities, millions of words have been written about love. One quality of love that is often mistaken these days for something other than love is firmness. Often firmness is perceived as unloving behavior. Yet a lack of love usually results in permissiveness. Spend a few moments thinking about this: True love is not permissive.

Signs of permissiveness permeate our society. In the home, children talk back to their parents. Teens defy the rules of the house. Everyday speech drips with filthy words and words which take God's name in vain. The life style in many homes devalues God's gifts of sex and marriage. More and more homes witness cruelty and violence.

Permissiveness is pervasive in our society too. In schools children show disrespect for their teachers. In the streets gangs defy the symbols of authority. In business and government people flout the laws established for the protection of the people. In churches the ways of the world triumph over the ways of Christ.

The longer permissiveness goes on, the greater the cost. What a travesty for our youth as they flounder on the stormy seas of life like a ship without a rudder. How difficult for parents who witness their beloved children kicking over the values they believe in. How disheartening for a nation which sees its world-leading productivity dropping and its proud accomplishments nudging chaos.

Of course, permissiveness is a two-edged sword. On the one hand are parents and leaders who don't command respect. They are like Eli of whom God said (1 Samuel 3:13): "I told him that I would judge his family forever because of the sin he knew about; his sons made themselves contemptible and he failed to restrain them." They seem to fear they will be judged unloving if they demand respect.

On the other hand are children and subordinates who, when respect is in order, do not give it. When respect is required of them, they complain that they are not being treated with love. What's the answer? The answer lies in observing the love of God.

Let the love of God be the pattern. Consider some of the qualities of God's love. God's love is loyal to his people, thoroughly committed to their welfare. Observe his patience with his chosen people Israel, how he continued loving them even when they did not deserve it. Think of the loving way he provides for all our daily needs, even when we forget to thank him, or complain about our lot in life, or even rebel against

him with sin and wrongdoing.

God's love is self-sacrificing. In his love he was willing to sacrifice his own Son. The best known passage in the Bible says: "God so loved the world that he gave his one and only son. . . ." No love was ever more self-sacrificing than God's.

God's love is firm. No love is greater than God's, yet his is not a permissive love. He exercises his love in wisdom which sees far into the future, which sees the consequences of permissiveness down the road. His love is committed to what is right. In love he gave his commandments for our good, and in love he expects us to follow them without murmuring.

God's love is ready to discipline as needed. "God is treating you as sons," Hebrews explains. "For what child is not disciplined by his father? If you are not disciplined then you are illegitimate children. . . . No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

God's love is willing to risk the displeasure of those he loves, because he knows his discipline is prompted by love, and he believes in the lasting value of discipline. He has many ways of disciplining us — from the gentle scolding of a mild illness to the severe thrashing of a major disaster in life. And he knows which we need, when.

God's love is not shaken or swayed by sentimentality. The oft repeated saying, "This hurts me more than it hurts you" did not originate with human parents. But God does not shrink from firmly disciplining those he loves when he knows they need it.

We are children of God. He is our loving Father. Our love should be like God's. His love should be the pattern for ours. Like his, our love for our children and for those for whom we have responsibility should be a strong, loyal love that persists even when they do not deserve it. Like God's, our love should be self-sacrificing, ready to pay a great price for the sake of earning respect and honor.

Like God's our love should be deeply committed to what is right, establishing good and fair rules for orderly living as God's people. Like God's our love should not be afraid to be firm, remembering the words of Proverbs 22:15: "Folly is bound up in the heart of a child, but the rod of discipline will drive it far from him." Like God's our love should not be swayed from its course by sentimental, shortsighted objections. Our love should proceed, confident that God's way is the best way, that no better pattern for

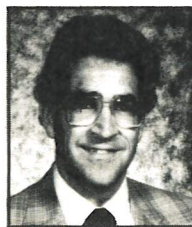
human behavior exists than to follow in the steps of our Father.

This leads us to some observations. Parents must develop the kind of love which is not permissive, which is firm and solid. They are called, as God's representatives in the home, to guide the home as God himself would guide it. Solomon said in Proverbs 29:15,17: "The rod of correction imparts wisdom, but a child left to itself disgraces his mother. . . . Discipline your son, and he will give you peace; he will bring delight to your soul." The book of Proverbs is full of poetic imagery. The term "rod" does not mean every family should have a big stick propped in a corner. "Rod" stands for all forms of discipline — from restriction to withholding favorite things to, yes, spanking.

Children must appreciate, as a gift from God, parents who know how to love with firmness and discipline. God himself would not let them do all the things they want to do, nor say some of the things that come from their lips, nor harbor certain attitudes in their heart. Why would children expect their parents, his representatives, to do so? Give thanks to God for parents who love children the way Christ loves.

Everyone, remember that in our world it is necessary that some people have more responsibility than others. They are charged by God to provide an atmosphere in which people can go about their God-given tasks with order, peace and fairness. Permissiveness thwarts that — whether it's a school, a business or a church. If you are in a position of authority, do not shrink from the need for firm, loving discipline. If you are answerable to such a person, expect it and thank God for it when it comes.

Some prominent leaders of a church were discussing the merits of various translations of the Bible. One liked the NIV, another the KJV, another the TEV, still another the NASB. One man said, "I like my mother's translation. She translated the Bible into life, day in and day out, and it was the most effective translation I ever knew." God will bless a society where parents and others in positions of responsibility will put the faith and the principles of the Bible into practice with loving firmness. □



Thomas Franzmann is pastor of Our Redeemer, Santa Barbara, California.

Gay guilt

by Rolfe F. Westendorf

During the past 30 years our society has become sensitized to "minority rights." The federal government has seen the evils of discrimination and has acted to remedy the situation. The problems have not been solved, but at least overt racism is no longer publicly acceptable. And that is a good thing, for it was never acceptable in the eyes of God.

The black community is not the only minority that has been helped by this change in public attitudes. There is increased sensitivity toward many groups which have been disadvantaged because of their minority status. And that sensitivity must be maintained. In a democratic society the majority rules. But that leaves the minorities with no power to protect their legitimate concerns, unless the majority recognizes the injustice of discrimination and makes special provision to see that minority rights are protected.

During recent years another minority group has surfaced, demanding the same protection that other minorities have received. And that is the gay community, the people who prefer to restrict their sexual activity to members of their own sex.

In many ways this group has suffered abuse typical of other minorities. They have been attacked, verbally and physically; they have lost their jobs; they have been forced to hide their sexual orientation. And they want the same freedom from social abuse that other minorities have enjoyed. They also want general acceptance of their life style.

In some ways their demands are supported by God's word. The fifth commandment condemns physical abuse. The eighth commandment forbids slander. The seventh commandment implies that it is wrong to deny anyone the right to earn a living. Christians dare not approve the abuse of homosexuals, and certainly must not join in that abuse.

But then there is the sixth commandment which declares that sex is a gift of God granted to husband and wife. Sex outside the marriage union is soundly condemned in the Bible. Although the Christian must defend the homosexual against social abuse, he can never grant approval to the gay life style. That sexual orientation is clearly contrary to the will of God.

The gay community claims that homosexuality is an inborn trait, and therefore should be as acceptable as brown skin or blue eyes. But the claim is hard to prove. Perhaps science can locate a gene that causes homosexuality, but no amount of social research will prove the claim. Since much of human behavior is influenced by human experience, there are major influences in our society today that encourage the practice of homosexuality.

I believe that some people are inclined toward homosexuality in the same way that some are inclined toward alcoholism. But the practice of homosexuality is still a matter

of choice, and not a demand of nature. The increase in homosexual activity is the result of moral decay, not genetic compulsion.

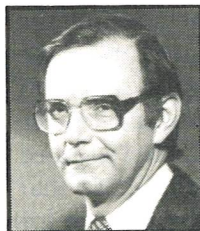
And that is exactly what God's word would lead us to expect. "Because of this (because 'they exchanged the truth of God for a lie and worshiped and served created things rather than the Creator') God gave them over to shameful lusts" (Romans 1:25,26). The very practice of homosexuality is a part of the curse that falls upon mankind when the natural knowledge of God is suppressed and the sixth commandment is ignored and despised.

And the curse does not end there. The practice of homosexuality is potentially lethal to the human race. It is activity which precludes the possibility of procreation. Hence, if everyone were gay, the human race would be finished in 50 years.

But in recent years the practice of homosexuality has become lethal in a much more direct and immediate manner. AIDS is a "gift" from the gay community. It is a part of the curse that comes with those shameful lusts. I know of no other minority group that has been primarily responsible for such devastation. And the gay community cannot avoid the guilt of what they have done. I am not saying that everyone with AIDS is being punished by God. But it is clear that there would be no AIDS if men had not "exchanged the truth of God for a lie."

It is also true that homosexuals are the prime victims of the curse they created. And no effort should be spared to relieve that curse, to prolong life and relieve pain. But not to make homosexuality safe again. For there is certainly a deadlier virus waiting to take its place when the AIDS virus is finally controlled. The history of sexually transmitted diseases gives ample evidence of that. The cure for AIDS will be only a minor blessing, unless the activity that produced AIDS is also controlled.

Repentant homosexuals forsaking their sexual practice are always welcome in the kingdom of God, as are all chronic sinners, and that includes us all. Homosexuals are entitled to the same love and compassion that God requires toward all men. But Christians can never accept the homosexual life style as "normal." God's word is clear on that and so are the rules which God embedded in nature. A society that approves the practice of homosexuality must be prepared to accept the continuing burdens of this perversion. □



Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

How are expenses paid?

In the August issue of the NL, page 274, we see a picture of committee and wives for the Southeast Asian Missions.

May I ask who paid the expenses for this vacation trip? It smacks of congressional goodwill junkets that the American taxpayer pays for.

As one who started the exploratory congregation here in Cadillac, Michigan and was told not a dime of WELS money was available to help, it's disturbing to say the least.

*Robert Bender
Lake City, Michigan*

The wives of the committee members pay their own way. The cost of the members of the executive committee is paid for from a restricted fund and not from the synod's budget. As long as the synod administers its mission fields through executive committees such periodic visits to the field will be necessary.

Communication and the NL

The August edition of the NL indicated the synod wants to cut down on paperwork (p. 273). So it should be, but not only paperwork — bureaucracy too. Synod systems, such as the Commission for Communication and Financial Support (CCFS), are laden with red tape. Recent articles about the effectiveness of the NL point to an obvious course of action.

The primary goal of the CCFS is to communicate with our laypeople. The turnover of communicators and contact persons cripples the CCFS system. Information is often sent late, or sent to the wrong person. Processing the paperwork ties up numerous people who could be serving the Lord in other ways.

The CCFS is not working, but a very simple system will. Most information from synod could be included in the NL at very low cost. District information could also be submitted directly to the NL. Any information from synod that is specifically for a congregation could be sent directly to the pastor. To receive comments and

questions from individual members, a small central office could process and respond to incoming calls and letters.

*Kenneth J. Fischer
Kent, Washington*

Help needed

I read with interest and compassion the letter in the September 15 NL from the lady who was a battered child. She desperately needs Christian parenting classes to help her break the cycle of abuse.

Her problem is not unique. There are many social problems and special needs that need facing: child abuse, marriage and family breakdown, drug and alcohol abuse, eating disorders, etc. There are also the special needs of singles, the divorced, single parents, the elderly, the grieving, the lonely, the ill.

I wholeheartedly agree that synod needs to open its eyes and offer programs that will address these issues and needs in each congregation.

How do we go about starting such programs and meeting the needs of our brothers and sisters in Christ? One way to start is to establish and support church resource libraries. There are many excellent books, pamphlets, audio cassettes and videos to aid us in our Christian growth and living, providing Christ-centered resources for individuals and groups.

According to 1 Peter 4:10,11, God has gifted each one of us to serve each other. Let us reach out to one another with fellowship and support groups that address special needs with appropriate Christian materials, Bible study and mutual sharing, caring, encouragement and love. Let us be doers of the word — not hearers only.

*Marsha Wranovsky
South Milwaukee, Wisconsin*

The evils of sports

Why is it that eventually in The Northwestern Lutheran we hear the evils of everything — too much TV violence, dancing, drinking, materialism, humanism and even Disney

World — well, almost everything. But it seems to me we are never burdened much with the evils of sports. I hope that doesn't sound too unAmerican.

Is it possibly an area where we are too much in the world as far as time and money spent are concerned? Are priorities out of whack when a church meeting is let out early or canceled for the sake of a game? Must Sunday be spent in front of the TV rather than with the family, taking advantage of being together on a day off?

Perhaps, just perhaps, time and money spent on sports don't deserve to be joked about any more than drinking, etc. Just perhaps there's room for improvement in some of our lives concerning this pleasure.

*Pat Schweirin
Edna, Texas*

Spiritually suffocating

I want to respond to letters concerning the committee set up to find out why members are leaving the church. Frankly, a committee isn't needed to come up with the answer.

Are we not getting too caught up in church format? Should we not allow the church format some room to breathe? Dictating how every minute of a service is to be doesn't allow for the flame of faith to expand. We are spiritually suffocating.

The WELS doesn't allow me to express my faith as I feel it. I have a burning desire to shout praise to the Lord, yet I go to church and find such a lackluster, go-through-the-motions attitude that I am saddened.

The youth of the church are leaving because they are not being spiritually renewed. We want more contemporary music which we can relate to. Something must be done and I will continue to be a voice of enthusiasm.

*Bill Broring
Houston, Minnesota*

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

Master hymn list

Dropping and replacing hymns

Listing four

The Joint Hymnal Committee's master list of proposed hymns for a new WELS hymnal currently stands at about 580 hymns. Of these hymns approximately 70 percent, or slightly over 400, are hymns currently found in *The Lutheran Hymnal*. There are, however, 660 hymns in TLH. Simple mathematics tells us that about 250 TLH hymns will not appear in a new hymnal, but will be excluded, or dropped.

The matter of the dropping of hymns from one hymnal to the next is a sensitive and emotional one. The very fact that those hymns were once deemed worthy of inclusion in a hymnal used by our church body means that all have merit. No doubt various arguments could be mustered in favor of "saving" many or all of the hymns the committee is recommending to be dropped. And some of our WELS members are going to find to their dismay that one or more hymns that have been personally meaningful or special to them aren't in the new hymnal. It simply can't be avoided.

So why drop hymns at all? And what determines whether a hymn is to be kept in or dropped from a new hymnal? A little thought makes the answer to the first question quite obvious. During the 50 or so years of a hymnal's life span, new hymns are almost constantly being written, some of superior quality. Providing worshipers with the opportunity to add these new hymns to their worship treasury is one of the primary reasons that church bodies take on the task of preparing and publishing new hymnals.

To make room for new hymns, some old hymns have to be dropped. If new hymns were simply added without the dropping of some old hymns, the hymn section of a hymnal would eventually become extremely large and unwieldy — and Liturgy Committees would be angry that little or no room was allowed for liturgies in the new worship book. And if all old hymns were retained without adding new hymns, a church body's repertoire of hymns would remain fixed and stagnant. There would be no opportunity to learn and be edified by new hymns. Neither of these alternatives, of course, is acceptable. So, some hymns must be dropped as new hymnals replace older ones.

But which hymns should be dropped? And are there any objective criteria on the basis of which a selection committee can declare a hymn expendable? For over three years the hymn subcommittee of our WELS Hymnal Project has been wrestling with those difficult questions. Gradually some general answers have emerged. Many evolved from the use our congregations are cur-

rently making of the hymns in *The Lutheran Hymnal*.

Some years ago the Commission on Worship requested the pastors of all synodical congregations to note all the hymns used in their congregations for the course of one year on a survey form. The results of this survey were computer tabulated and made available to the Hymn Committee. These survey results gave the committee a clear indication of which TLH hymns are widely used and which are not.

Many of the hymns that are simply not being sung in our congregations will be replaced in a new hymnal by hymns the committee feels will be more popular and used more frequently. Careful attention to this survey by the committee, of course, should also guarantee that few, if any, congregational "favorite hymns" will be dropped from a new hymnal. Most worshipers' fears of losing such favorites will, we hope, prove to be unfounded in the end.

As it carried out its assignment, the Hymn Committee also took a hard look at various categories of hymns which in TLH might have contained more hymns than may be necessary for general congregational use in the 1990s and beyond. Several "Lord's Day" hymns, for example, were dropped, since many congregations no longer worship exclusively on Sundays. "As We Begin Another Week" is a hymn that would not be used by a pastor choosing hymns for identical services on Thursday or Saturday evenings as well as Sunday. TLH contains twelve hymns for Ascension, a festival that occurs only on a single day each year.

Though "Cross and Comfort" hymns are and will always remain important hymns for Christians, the committee opted to replace some of the lesser used hymns in that section with hymns emphasizing other areas of Christian life, such as Christian love and evangelism. The "Death and Burial" section of the new hymnal will be greatly reduced, reflecting the fact that hymns in other sections of the hymnal ("Justification," "Redeemer," "Trust") are also very much in place for congregational singing at funerals. Extensive indices and hymn suggestions in the Order of Funeral Service will help pastors and families find such hymns. And hymns for certain "once-in-a-lifetime" occasions — dedication, cornerstone laying — were dropped with the understanding that if special hymns are desired for such occasions, they can easily be printed in a service folder for the day.

Finally, there were certain hymns that the committee members felt could be replaced by newer or better hymns. The Christmas section in the new hymnal will contain about the same number of hymns as in the TLH Christmas section. Ten of these hymns, however, will be "replacement hymns," hymns that the committee members believe will be used, sung and appreciated more than those they are replacing. The same is true for the "Redeemer" section, where new hymns, such as "Give

Me Jesus," "Christ Be My Leader," and "Praise the One Who Breaks the Darkness" will replace little known and infrequently sung TLH hymns.

Some older hymns have almost literally been "traded" for new hymns. "On Galilee's High Mountain" is a contemporary mission hymn sung to the same melody as "From Greenland's Icy Mountains," which it replaces. The new hymn seems to give a clearer 20th century perspective to Christian mission work. The Baptism hymn "We Praise You Lord," which appeared in the *Sampler*, seems to say more about God's grace in baptism than the hymn it replaces, "This Child We Dedicate To Thee." And "Forgive Us Lord for Shallow Thankfulness" brings a more thoughtful, scriptural approach to Christian stewardship than TLH's "I Gave My Life For Thee."

The members of the Hymn Committee couldn't completely avoid allowing personal tastes and preferences to contribute, at least in a small measure, to their choice of which TLH hymns to retain and which to drop in their proposed master list. All the members of the committee would agree without question that the experience of reviewing and rating over 1,200 hymns from a vast array

of hymnals and other sources was an enriching, as well as an exhausting one. And the committee members are confident that many of the new hymns selected for inclusion in the new hymnal will eventually, and perhaps even quickly, become "old favorites," while many, if not all of the "dropped hymns" may scarcely be missed.

Your counsel and advice is still being sought as the committee finalizes its hymn choices. If you wish to make a case for a favorite hymn you feel has been unjustly excluded from our master list, there is still time to do so. Groundswells of popular favor for any "dropped" hymn might well result in having the hymn restored to the final list. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975. Meanwhile, our committee's excitement continues as we consider the prospect of enriching the worship treasury of our WELS congregations by over 200 new hymns.

— Harlyn J. Kuschel

Harlyn Kuschel is pastor of Zion, South Milwaukee, Wisconsin and a member of the Hymn Committee. (Other members of the committee are Elfred Bloedel, Richard Buss, Mark Jeske, Kermit Moldenhauer and Loren Schaller.)

Opening of Service

Blessed Jesus, at Thy Word
Come, Let Us Join Our Cheerful Songs
Come, Rejoice before Your Maker (W III)
Father, Who the Light This Day
Lord, Jesus Christ, Be Present Now
Now the Silence (LBW)
Songs of Praise the Angels Sang
This Is the Day the Lord Hath Made
To Thy Temple I Repair

Worship and Praise

All People that on Earth do Dwell
All Praise to God, Who Reigns Above
All Ye Who on This Earth do Dwell
Arise, My Soul, Arise! (LBW)
Earth and All Stars (LW)
From All that Dwell below the Skies
Glory Be to God the Father
Hallelujah! Let Praises Ring
How Great Thou Art (LW)
I Will Sing My Maker's Praises
Immortal, Invisible, God Only Wise (LW)
Let All Things Now Living (LBW)
Lord of Lord, the Sparkling Heavens (MAN)
My Soul, Now Bless Thy Maker
Now Let All Loudly Sing Praise
O Day Full of Grace (LW)
Oh, Bless the Lord, My Soul
Oh, that I Had a Thousand Voices
Oh, Worship the King

Open Now Thy Gates of Beauty
Praise the Almighty, My Soul, Adore Him
Praise to the Lord, the Almighty
Sing a New Song to the Lord (W II)
The Stars Declare His Glory (W III)
We Sing the Almighty Power of God
When in Our Music God is Glorified (LW)
When Morning Gilds the Skies (LW)
Ye Lands, to the Lord Make a Jubilant Noise

Hymns of the Liturgy

All Glory Be to God on High
All Glory Be to God Alone
Blessed be the God of Israel (TH, 1982)
Glory Be to God in Heaven (W III)
Holy God, We Praise Thy Name
In Peace and Joy I Now Depart
Isaiah, Mighty Seer, in Days of Old
Kyrie, God Father in Heaven Above
My Soul Doth Magnify the Lord
This Is the Feast of Victory (W III)
We All Believe in One True God (1)
We All Believe in One True God (2)

Key to abbreviations

LBW — *Lutheran Book of Worship*
LW — *Lutheran Worship*
MAN — *Manuscripts*
TH, 1982 — *The Hymnal, 1982*
W II — *Worship II*
W III — *Worship III*

Supreme Court appeals likely in abortion cases . . . In Minnesota the Eighth Circuit Court of Appeals upheld a 1981 state law requiring a minor girl to notify both her parents 48 hours before she can get an abortion. During the four years that law was in effect, teen pregnancy, child birth and abortion rates dropped significantly. But in Ohio, a 1986 parental-notice law was struck down by the Sixth Circuit Court of Appeals. The law was similar to the Minnesota statute, except it had a 24-hour rather than a 48-hour, waiting period. Appeals to the Supreme Court are likely in both cases, though abortion advocates are uncertain about their chances. They fear the addition of Justice Kennedy tilts the Court against abortion.

Aborted babies buried . . . *About 1,200 aborted babies were given a burial service in Milwaukee in early September. A Missouri Synod pastor who led the funeral service, urged other "works of mercy" to prevent abortions. About 500 people attended the event which Pastor Ferdinand Bahr of Divine Shepherd, Milwaukee, described as a "time for anger, mourning and healing." Nine pro-life groups sponsored the funeral and burial at a Roman Catholic cemetery. The Archdiocese of Milwaukee provided the burial sites. The aborted babies filled five white caskets. The Milwaukee chapter of Citizens for Life retrieved about 700 of the unborn babies from trash cans at two Milwaukee abortion clinics.*

Falwell plans retirement center . . . The Rev. Jerry Falwell has announced plans to construct a \$210-million retirement center. The Baptist minister said the planned Liberty Village would house more than 3,000 people, provide 1,800 new jobs and have an annual payroll of \$9.3 million. The enterprise will not be tax exempt and will be operated by the Florida-based Freedom Liberty Group. Residents will pay cash "entrance fees" of \$59,000 to \$176,000 to live in the apartments. Half the fee will be returned to clients or their estates when they leave or die. Residents will be charged monthly service fees from \$850 to \$1,600 for housekeeping, utilities, one meal a day, transportation and all other bills except for telephone use.

Married Catholic clergy urged . . . *An expert on Catholic parish life at the University of Notre Dame says problems that are forcing the Archdiocese of Detroit to consider closing a third of its churches will continue to plague many large urban centers as long as the pope refuses to allow priests to marry. Monsignor Joseph Gremillion said one major reason inner-city parishes around the country are in trouble is lack of priests. And the lack of priests, he said, can be traced in large measure to the prohibition against marriage.*

Sex outside marriage "inappropriate" . . . The Evangelical Lutheran Church in America, after a brush with homosexuals seeking ordination, has identified marriage as the only appropriate setting for expressions of sexual intimacy and rejects homosexual erotic activity as inappropriate. Through its division of ministry the church said, "The appropriate setting for sexual intercourse and other erotic expressions of sexual intimacy is marriage. A pattern of behavior that substitutes promiscuous behavior" outside of marriage "is reason for a person to be removed from candidacy (for ordination) in the ELCA." On the matter of homosexuality, the division said, "There is a distinction between homosexual orientation and homosexual behavior. A pattern of behavior that includes homosexual erotic activity is conduct that is inappropriate and is reason for a person to be removed from candidacy (for ordination) in the ELCA."

CBS drops religion unit . . . *CBS Television is phasing out its religious programming unit at the end of the year, ending a 40-year tradition and becoming the last of the three major networks to take such a step. John Blessington, head of the department, said, "We don't have enough affiliates using 'For Our Times.'" The program is the network's weekly half hour religious program. He said only about 50 of the 200 network affiliates carried it. "A lot of the affiliates carry either local religion programs or the paid televangelists," he said.*

Religion booming in Australia . . . According to an article by the Rev. Gary Bouma, Anglican priest and lecturer at Monash University, 58 percent of Australians claim to be religious persons and only 4.5 percent claim to be atheists. "The notion of a growing secularization . . . can't be found statistically. . . . It could be argued that Australia has never been quite as religious as it is now. There is more religious ferment in Australia today probably than ever before." The idea of a point in the past, he said, "which was a golden age of religion . . . can't be found."

Bible beamed to North Korea . . . *South Korea's Christian Broadcasting System recently began airing a daily program of Bible reading at dictation speed for listeners in North Korea. "We don't know whether anyone in North Korea is listening," said the program's sponsor, Peter Lee. Radio ownership is carefully controlled by the North Korean government. The few that are available have no tuning dial, it is reported, just an on/off switch preset to the official government channel. According to a report from News Network International this is believed to be the first time the Bible has been read across the airwaves to people in North Korea. □*



Participants at the World Mission Conference.

Fifth World Mission Conference

by Carlos W. Leyrer

On September 2-7, missionaries from each of the 11 fields where our church is working and a representative of each of the five executive committees of the Board for World Missions, met in Oconomowoc, Wis., for the fifth World Mission Conference.

Under the theme, "Do the Work of an Evangelist," veteran Hong Kong missionary, Gary Schroeder, set the tone for the conference with his opening sermon in which he emphasized "that the good must not be allowed to become the enemy of the best," the "good" referring to sharing the gospel with those who already know it; the "best" referring to sharing the gospel with those who still don't know it.

Kicking off the conference, Pastor Duane Tomhave, administrator for world missions, stressed the importance of reevaluating the help that is currently given to missionaries to assist them in the

development of personal witnessing skills, an area which needs to be emphasized and strengthened.

"To send men overseas," he said, "to be 'street missionaries' (men capable of seeking out the unsaved and effectively witnessing to them on a one-to-one basis) without ensuring that they have had specific training in this area, is counter-productive to the field and frustrating to the missionaries."

Missioner Richard Starr, field counselor of the Brazilian field, pointed to the real danger of missionaries turning into overseas pastors, pointing out that a missionary's work does not end when "we have gathered a group of people who are willing to let us pastor them, but rather that is only the beginning. The ultimate goal must be to train people to minister to themselves so that the missionary is free to start over somewhere else."

Pastor Paul Kelm, director of the synod's spiritual renewal program and former administrator of evangelism, presented a lecture on "A Biblical and Culturized Philosophy of Ministry." A "philosophy of ministry" is simply a way of talking about the mindset from which we approach ministry.

The presentation was to help visualize "why we do what we do the way we do it." What part of our philosophy of ministry is biblical? What part cultural? What part intentional and what part done unconsciously without our even realizing it?

"For missionaries working among people of a different culture and different value system," Kelm pointed out, a "good understanding of our philosophy of ministry is vital if we are to effectively share God's word."

Professor David Valleskey of Wisconsin Lutheran Seminary presented a paper, "Between Two Worlds — Techniques of a Soul Winning Ministry." He pointed out that understanding the culture and building bridges of human understanding are prerequisites for our main goal of sharing the gospel.

The remainder of the conference was devoted to a workshop on evangelism methods. Missionaries Gary Schroeder and Ralph Jones of Taiwan demonstrated how to give an effective gospel presentation. This was followed by the participants developing their own presentation which they, in turn, could teach to others.

In summary, the participants felt that the conference spoke on behalf of the millions who have not yet heard the gospel, and all were recommitted "to do the work of an evangelist."

Gratitude is expressed to the WELS Kingdom Workers and to private individuals whose generosity made the conference possible.

LWMS Convention

"Wafting Winds, Rolling Waters and His Story" was the theme that launched the 25th Lutheran Women's Missionary Society Convention held June 24-26 at Carthage College in Kenosha, Wis., hosted by the Lake Shore Circuit. Attended by over 1100 members and visitors, the convention was highlighted by the release of 1000 balloons which carried south on a wafting wind from Lake Michigan and featured the WELS logo, *Come to the WELS*, with John 3:16 inside.

The opening service on Friday evening, conducted by Pastor John Kurth, world mission counselor, was accompanied by a mass choir of 150 ladies, handbells and trumpets. Following the service, Pastor Carlos Leyrer of Corpus Christi, Tex., presented an evangelism film for use in helping an unchurched friend, neighbor or relative to take the first step in learning about the church.

WELS Cares Forum

The Yahara Center, located just north of Madison, Wis., was the location for the second meeting of the WELS Cares Forum on October 7-8. WELS CARES (Conference of Agencies/Associations Rendering Evangelical Service) is a loosely formed federation of organizations within the church which are not under the direct control of the WELS administration nor funded by the church's budget.

This year's forum was attended by 18 such groups which sent a total of 48 representatives. The purpose of the forum is to provide a setting in which mutual encouragement, partnership and fellowship may be exchanged and enhanced.



Maas

The business meeting began Saturday morning as national president Ruth Wollenburg called the meeting to order. The following officers were elected: Karen Schimming, vice-president; Dorothy Laabs, secretary; Pastor Kenneth Bode, pastoral advisor; Jane Oswald, spiritual growth laywoman; and Pastor James Renz, spiritual growth pastor.

The president reported that during 1988, 37 new congregations were added to the roster with membership now totaling 905 congregations. Special thanks was extended to Gladys Maas, who after 17 years of service with the LWMS central office, is retiring.

Saturday afternoon the delegates were addressed by President Carl Mischke, who spoke of the needed spiritual renewal of our synod and

of the broader understanding of the mission of God's church and to hasten the gospel's spreading with our money, prayers, witnessing and lives.

The meeting continued with a presentation by Pastor Duane Tomhave, administrator for world missions, who explained the names of the mission dollars in other lands. A personal report on missions in Japan was given by Pastor Glen Hieb and his wife Jackie. Missionary Robert Meister and his wife Nora presented a video from Taiwan. Several people were also involved in highlighting experiences in an inner-city ministry, campus ministry, beginning a new mission and in the Hispanic outreach study training.

As part of the celebration, checks of \$20,357 were presented to Pastor Tomhave for the Latin American Vicar Program and to Pastor Harold Hagedorn, administrator for the Board for Home Missions, for the Canvass Survey Fund.

Plans for next year's convention in Bismarck, N. Dak., have already begun.

The theme for this year's forum was "Accountability." Pastor Gerald Free of Hortonville, Wis., second vice-president of the Northern Wisconsin District and former president of the Nebraska District, presented a paper on "Accountability: In Relationship with WELS." He specifically addressed what the WELS may, can, should and does expect of independent organizations within the synod.

Mr. Bruce Thompson, founder and former national commander of the Lutheran Pioneers, presented a companion topic on what independents may, can and should expect from the WELS. He explored the topics of encouragement and coordination of efforts between independents and the WELS.

Marlys Taege, corporate affairs administrator at Bethesda Lutheran Home in Watertown, Wis., spoke about, "Accountability: In Relationship with Publics." She focused on the issues of credibility and trustworthiness in the independents' contacts with the public.

Pastor Robert Fleishmann, national director of WELS Lutherans for Life, gave the final presentation on the subject of "Accountability: In Relationships With Each Other." He pointed out that although each group is an independent entity within the WELS, the activities of each reflects upon the WELS and upon each other.

Pastor Fleishmann was elected chairman of the steering committee to plan the next forum scheduled for 1990.

New development director

Daniel L. Krueger of Minneapolis, Minn., was installed on August 22 as director of development at Wisconsin Lutheran High School. The position has been vacant since the school's first development director, Pastor Gerhard Lambrecht, left to pursue a career in private business.

Mr. Krueger, 41, owned and operated his own successful business, Systematic Telemarketing, Inc., in Minneapolis where he was a member of Pilgrim.

He was asked why he would give up a business he had worked so hard to build to accept this call. "For a number of years," he said, "I have prayed for God to use me any way he wanted to. If you really mean it, that can be a real scary prayer.

"Then one day he taps me on the shoulder and says he wants me to maybe sell our business and move to Milwaukee to work for his high school. Well, what could I say?"

Krueger attended Dr. Martin Lu-



Krueger

ther College, New Ulm, for three and one-half years and graduated from Mankato State University. He taught in the Racine School District for three years before beginning his career at Northwestern Bell where he worked until 1985 in their marketing division.

Besides having been a Bible class leader in his home congregation, Krueger is a member of the WELS Board for Evangelism and chaired the Gospel Outreach effort in the Twin Cities in 1986.

As development director of the oldest and one of the largest Lutheran high schools in the United States with a current enrollment of 874, Krueger will be directly responsible for the overall support of the Wisconsin Lutheran High School ministry. This puts him in charge of working with pastors, congregational leaders, donors, alumni, corporations and busi-

nesses as it relates to cultivating their interest, volunteer services and financial support.

Krueger is married to the former Jaclyn Sommers. They have three children: Danielle, 19, Devon, 18, and Nathan, 14, a freshman at Wisconsin Lutheran High School.

South Atlantic District

The following pastors recently celebrated anniversaries: **Harold Schwertfeger** of Our Savior, Hendersonville, N.C., 50 years; **Herbert Kuske** of Trinity, Abita Springs, La., 40 years; **Joh. Meyer** of Peace, Holiday, Fla., 25 years; and **Norman Pommeranz** of Northdale, Tampa, Fla., 25 years. . . . **The Lutheran Chorale of Florida**, under the directorship of Pastor Ray Wiechmann, began practicing again on September 18. The chorale sang for the Tampa Bay Circuit Reformation rally on October 30 and plans to present a Christmas concert this year.

— Fred Hemmrich

WITH THE LORD

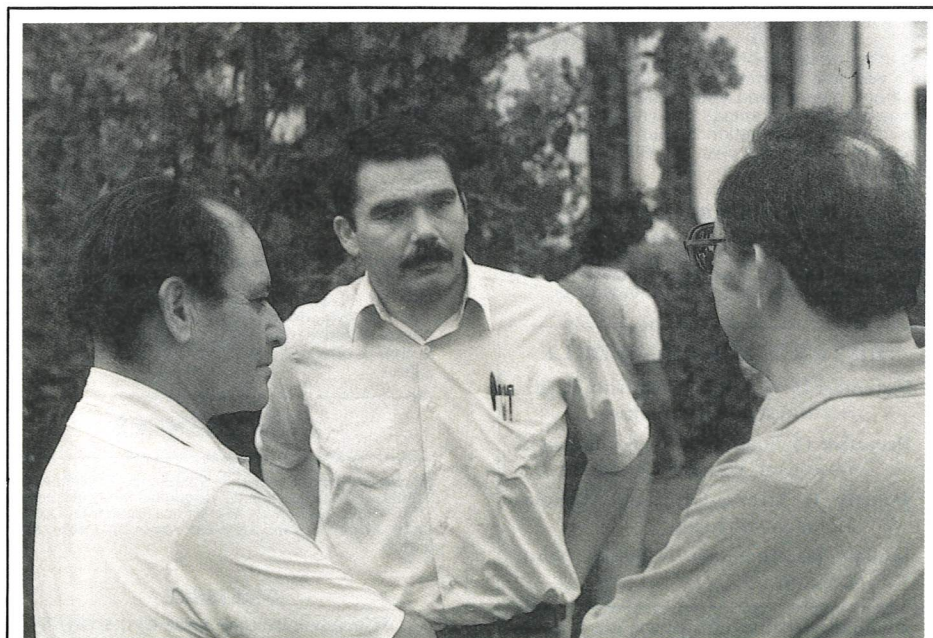
Frederick John Biedenbender 1931-1988

Frederick John Biedenbender was born November 22, 1931 in Appleton, Wis. He died September 5, 1988 in Westland, Mich.

A 1952 graduate of Dr. Martin Luther College, New Ulm, Minn., he served schools in Burlington and Kenosha, Wis., before accepting a call to St. John, Westland, Mich., where he served 15 years.

In 1962 he married Susan Gaffron. He is survived by his wife; son, Christopher; daughter, Molly; brothers, Pastor Kermit, Wilburn and Gerhardt; and sister, Lucille.

Funeral services were held September 8, 1988 at St. John, Westland, Mich.



The second WELS Latin American Lay Delegate Conference held August 2-4 in Guadalajara, Mexico was attended by representatives from Mexico, Colombia and Puerto Rico. Among those in attendance were: Delegate Rafael Rizo of Guadalajara, seminary student Dr. Oto Rodriguez of Juarez and Delegate Luis Ibarra of Monterrey. The next conference is scheduled for 1990 in Puerto Rico.

NOTICES

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

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL President of the school

The voting members of the synod are respectfully requested to nominate men who are qualified to serve as president of Northwestern Preparatory School, Watertown, Wis. This position on the NPS faculty is presently being filled by Prof. William Zell who has announced his retirement from the active ministry effective July 1, 1989.

Administrative duties of the office include those specified in the constitution of the synod, Section 8.07, and enlarged and clarified in the statement of the Board for Worker Training entitled *Duties and Responsibilities of the President*, yet limited in keeping with the unique position of the school as it shares the campus of Northwestern College.

Teaching duties included in the call are such as may be determined by common consent of the man called and the Northwestern Board of Control.

Nominations with pertinent information should be in the hands of the undersigned no later than November 25, 1988.

Rev. Harold Sturm, Secretary
Board of Control
W6910 Cty. Hwy. K
Arlington, WI 53911

FREEDOM by Malachi

See back cover of this magazine for the article referring to this cassette.

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CHANGES IN MINISTRY

PASTORS:

Dick, Robert J., from Mt. Calvary, San Jose, Calif., to Divinity-Divine Charity, Whitefish Bay, Wis.
Found, Charles E., from Emmanuel, Tempe, Ariz., to retirement.
Franzmann, Thomas B., from St. Mark, Citrus Heights, Calif., to Our Redeemer, Santa Barbara, Calif.
Himm, Dennis J., from Resurrection, Centerville, Oh., to Gloria Dei, Grand Blanc, Mich.
Scheibe, Richard A., from Atonement, Baltimore, Md., to St. Paul, Remus/Zion, Broomfield Twp., Mich.

ADDRESSES

PASTORS:

Balza, Robert O., 1115 E. Meadow Grove Blvd., Appleton, WI 54915; 414/749-9744.
Bentz, Martin J., 1764 El Dorado Dr., Stevensville, MI 49127; 616/429-6175.
Brassow, William R., 424 Wagon Crossing, Universal City, TX 78148; 512/659-3301.
Fischer, Victor J., 5950 Douglas Ave., Racine, WI 53404.
Fredrich, Edwin C., 1420 Parkview Av., Kewaskum, WI 53040; 414/626-2591.
Himm, Dennis J., 5101 McCandlish Rd., Grand Blanc, MI 48439; 313/694-3604.
Johnston, Thomas F., 12489 Riethmiller Rd., Grass Lake, MI 49240; 517/522-4187.
Martens, Ralph W., HC-01, Box 9927, Gurabo, P.R. 00658-9783.
Walther, Alfred M., W237 N6525 Orchard Dr., Sussex, WI 53089.
Warning, Gregg M., 2805 Lost Nation Rd., Willoughby, OH 44090; 216/942-3644.

TEACHERS:

Bartelt, David W., 1434 Kimberly Ln., Anaheim, CA 92802; 714/778-3942.
Gentle, Vernon R., 9580 W. Fond du Lac Ave., #20, Milwaukee, WI 53225; 414/358-2583.
Goodger, Arnold W., 1927 N. 58th St., Milwaukee, WI 53208; 414/476-5960.
Janke, Richard P., W1880 Rock Rd., Iron Ridge, WI 53035; 414/387-4564.
Kuehl, Timothy D., 13391 Blackbird St., Garden Grove, CA 92643; 714/534-8348.
Lillo, Jeffrey M., 4838 Beechnut Dr., St. Joseph, MI 49085; 616/429-3534.
Wichmann, Paul D., 9093 Melvin St., Livonia, MI 48150; 313/421-8678.
Wittmershaus, Kurt A., 6201 Fox Glen Dr., Apt. 282, Saginaw, MI 48603; 517/791-7149.

ATTENTION FORMER COLLEGIANS

The local administrative board for the Twin Cities' Campus Ministry (Minneapolis and St. Paul) plans to compile a profile and file on former collegians to show the value of the Lutheran Collegians (LC) and Campus Ministry programs in the training of future lay leaders in our congregations.

If you are a former LC or Campus Ministry member, please send your name, address, congregation, former campus and a list of your activities in the congregation to our secretary, Dan Heins at 4115 Xenia Ave. N., Robbinsdale, MN 55422.

COMMUNION SET WANTED

A used communion set is needed for a small mission congregation. Shipping expenses will be reimbursed. Contact Missionary Ralph W. Martens, HC-01, Box 9927, Gurabo, P.R. 00658-9783.

DISTRICT NEWS SCHEDULE

November 15: Northern Wisconsin, Pacific Northwest, South Atlantic

December 15: South Central, Southeastern Wisconsin, Western Wisconsin

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

January 15: Minnesota, Nebraska, North Atlantic

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

SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Thursday, January 19, 1989 at the synod administration building. The committee is to propose a slate of three candidates for the following 26 offices.

Executive Committees for the Board for World Missions: Apache (pastor); Central Africa (pastor); Japan (pastor); Latin America (pastor); Southeast Asia (pastor).

Board for Parish Education: one pastor, one elementary school teacher, one Lutheran high school teacher, two laymen.

Northwestern Publishing House Board of Directors: one Northwestern College professor, one pastor, one layman.

Board for Stewardship: two pastors, one teacher.

Board for Evangelism: two pastors, one teacher. Board for Special Ministries: one pastor, two laymen.

Coordinating Council: two laymen.

Board for Worker Training: one Lutheran high school administrator, one layman.

The list of candidates nominated will be published in the Northwestern Lutheran in spring, 1989. The synod will elect one of the candidates on each slate at its convention in Prairie du Chien, Wis., August 7-11, 1989.

Any board, committee or member of synod is invited to suggest nominations for these offices. Please send names with appropriate information to the secretary of the synod by December 31, 1988.

Pastor David Worgull
WELS Secretary
1270 N. Dobson Rd.
Chandler, AZ 85224-9217

ADMINISTRATOR NEEDED

The Martin Luther Memorial Home Association of Michigan with homes located at South Lyon, Holt, Saginaw and South Haven has an administrative opening at this time. Any member of our synod who would be interested in receiving information and an application form for the position please contact Karl J. Otto, Executive Administrator, MLMH, Inc., 305 Elm Place, South Lyon, MI 48178.

"OUR FAVORITE HYMNS"

These audio-cassettes are again available. The three sets contain 58 hymns sung by mixed and male choirs. Cost for each cassette is \$5.00 post-paid. Send orders to Martin Albrecht, 315 Highland Dr., Grafton, WI 53024.

SYNOD TEACHER CERTIFICATION COURSES

Dr. Martin Luther College will be offering the following two synodical teacher certification courses in Wisconsin.

Edu. 1410 Principles of Christian Education (Prof. David Kuske); Wisconsin Lutheran High School, Milwaukee, January 9, 1989 — May 1; 3 credits, \$135.00; 6:30 p.m. — 9:15 p.m.

Rel. 6075 Lutheran Confessional Writings (Pastor Frederick Toppe); Fox Valley Lutheran High School, Appleton, January 9, 1989 — May 1; 3 credits, \$135.00; 6:30 p.m. — 9:15 p.m.

Either course will apply toward elementary or secondary (but not kindergarten) synodical teacher certification. Persons who wish to take the courses for certification credit must be accepted into the program before registration.

For further information and application forms please write or call Prof. John Isch, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221.

CONFERENCES

Minnesota District, Mankato Conference, December 6 at Trinity, Smiths Mill. Agenda: Isagogical Study of the Book of Solomon (Neumann); Workshop: Pre-marital Cohabitation, What Does the Bible Say About It? (Polzin, moderator).

ONE ISSUE

There will be one issue of the Northwestern Lutheran in December with a publication date of December 15.



Another few days down the line and we will be celebrating Thanksgiving, a momentary pause in the nation's business to thank God for his blessings of harvest and home. Typically, churches will be filled with people who, at least on this day, thankfully look to God.

Nationally it's a great day. It evokes memories of dinner at grandma's place, of turkey and pumpkin pie, of Norman Rockwell's Thanksgiving covers on the old Saturday Evening Post, and more recently couch potatoes parked on the sofa watching an endless afternoon of football.

It is a popular pastime of godly people to view this burst of yearly piety, ordered by the Pontifex of the Potomac, with some skepticism. But for the day, it is a kind of miracle. Here are people who have put aside 364 days without a thought of God to earnestly devote themselves to this day's one hour of worship. People who in this one hour at least sing lustily:

God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple come.
Raise the song of harvest home.

And for the moment they may even believe they believe it.

Saying thanks does not come easily to humans. Almost anything is easier to say than "thank you." To graciously accept a generous gift is an art that few master. And to remember a gift longer than 24 hours is an art that even fewer master. President Lyndon Baines Johnson — that great connoisseur of human nature — remarked that whenever he appointed a new federal judge to the bench, he made nine enemies and one ingrate.

For some it is thought to be pompous and arrogant to recount our blessings on this day, as if we, the rich seven percent of the world's population with 76 percent of its wealth, were boasting of our blessings from a God thankful for such devoted people. And there may be some truth to that. All wrapped up in ourselves, we easily forget that not one of us, not one, not even one, is deserving of one of God's blessings. But it is nevertheless true that only as we "count our blessings" can we be truly thankful for them. So we happily chime in with the psalmist this day: "Praise the Lord, O my soul . . . and forget not all his benefits."

But we know that not all prosper on this eve of Thanksgiving. There are the sick, the grievously ill, the poor, the destitute, the mourning, who with us call on the name of the Savior, who look to him for hope and salvation. How can they with the healthy and prosperous say, "Praise the Lord . . . and forget not all his benefits." That is an age-old question. It is only new for us.

Way back in the Old Testament, the prophet Habakkuk wrestled with this question. He wrestled with it and made his confession. It was of himself he spoke. "Though the fig tree does not bud," he said, "and there are no grapes on the vines, though the olive crop fails and the fields produce no food, though there are no sheep in the pen and no cattle in the stalls, yet I will rejoice in the Lord, I will be joyful in God my Savior." That's it Habakkuk! So say we all.

James P. Schaefer



“Freedom”
A new tape by the Malachi

When Christ Evangelical Lutheran Church voted to budget a special ministry for the youth music, it may have been a need for youth music to be based on Jesus, our solid rock.

Although rock music is not for everyone, some of our members enjoy this high energy music. It may be a more meaningful mode of fulfilling their listening music needs.

Having been encouraged by Pastor Jim Behling and Christ Lutheran of Pewaukee, Wis., Malachi has its first tape entitled, “Freedom.”

Those who have heard Malachi within the last year have seen Sue Grzanna on sax, Ann Sauer on keyboard, Wes Schmandt on drums, Dan Saar on bass and John Kisting on rhythm guitar. Vicki Houtler, Katherine Klug and Kenn Newman round out the group in the vocal department.

From the almost Dylan sounds of “Separation/Restoration,” based on John 3:16, to the 70s sound of “Trust” and “Firm Foundation” based on Psalms, Proverbs, 1 Corinthians and 2 Timothy, the listener is refreshed by identifiable rock sounds tied with the solidly scriptural words sometimes missing in other Christian contemporary rock music.

Those who are into the heavier music may identify with the dramatic presentation of “Not For You,” based on Genesis 3:16 and Matthew 27:21-26. This

Malachi: (Left to right) Dan Saar, Victoria Houtler, John Kisting, Suzanne Grzanna, Ann Sauer, Katherine Klug, Kenn Neumann and Wes Schmandt.

song is reminiscent of earlier Stryper songs.

These lyrics set themselves apart from the deceptive decision theology that dominates some Christian contemporary music.

John Kisting sets forth our Lutheran sola scriptura, sola gratia, sola fide with words like these from his song “Faith”: “It’s not a decision I can make.”

The group’s tape debut concludes with the smooth symphonic sounds of “Do You?” written by Pastor Michael Turriff of Waukesha, Wis. He joins the band in singing the searching spiritual question: “Do you serve your Savior with your talents and your wealth?” and the refrain swells to a “Jesus cares for you like no one else can do. . . . Forgiveness now it’s yours, believe it’s true.”

A “Home Concert” is planned for December 10 at Carroll College, Waukesha, Wis. Pastor Turriff and Malachi will be featured.

If you’ve been looking for a scripturally solid rock tape or if you’re just interested or curious, consider buying “Freedom” for yourself or as a gift. The introductory price is \$7.98 plus postage. Order from the Northwestern Publishing House with the form on page 398 of this issue. □

— Stephen J. Kehl