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the
Northwestern
Lutheran



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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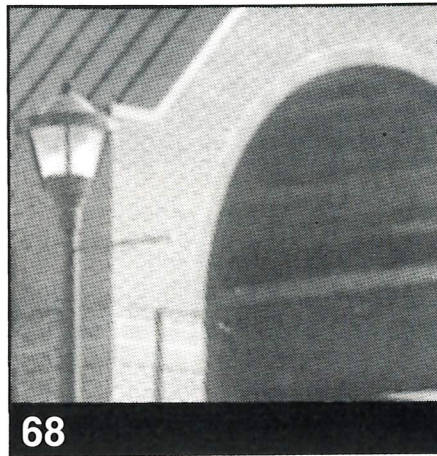
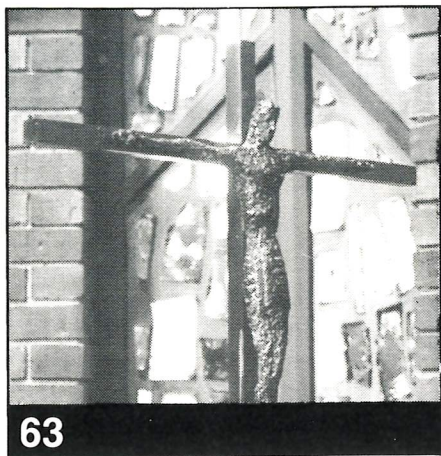
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Return to the Lord your God

by Richard D. Balge

*Rend your hearts and not your garments.
Return to the Lord your God,
for he is gracious and compassionate,
slow to anger and abounding in love,
and he relents from sending calamity (Joel 2:13).*

On Ash Wednesday some people appear at their work places with gray smudges on their foreheads. The gray comes from the ashes of last year's Palm Sunday branches. The ashes have been applied in the shape of a cross. It is supposed to be a sign of repentance and we hope that it is.

Some people decide to give up some luxury, some pleasure, some habit during Lent. This can be a sign of repentance, a willing sacrifice in response to Jesus' sacrifice on the cross. Like the wearing of ashes, however, such sacrifice does not constitute true repentance.

During the Lenten season most of us will be going to God's house more often than we do during the rest of the year. Although we go as penitent sinners, our church attendance during Lent and Holy Week will not in itself be repentance.

In both the Old Testament and the New, repentance is pictured as a turning or a returning to the living God. Joel's words, "Return to the Lord your God," are a call to repent.

Joel's words call for a change of heart

Where were the people of Israel that they needed to return? They must have left the Lord for something or someone. Perhaps there is a clue in what the Lord was going to take away from them. They would lose their crops, their harvest. Locusts would chew up their fields, more destructive than any army. Whatever was left would be blasted by drought. Was the Lord taking away something that was more important than he was in their lives? Were their hearts set on profits and not on him? Whatever was wrong, they were gone from the Lord and the Lord wanted them back.

Joel's words are a call to repentance for us too. Where are you, and from where do you need to return? Is your heart set on success, security, things, status, comfort? What do you regard as your highest good in

life? What controls your life? What do you choose when hard choices have to be made between God's way and the world's appeal?

Are you confident in your own righteousness? We can know what is right and say what is right and even seem to do what is right without our hearts being right with God. We can look good without being good.

Today and every day the living God calls on us to repent. There is no more pressing business.

Joel's words remind us of God's unchanging heart

When I was a boy, I observed a neighbor woman call her son to her with a calm and kindly voice. He went to her, trusting her. With one hand she grabbed his hair and with the other slapped him hard. It was more difficult for him to go to her the next time she called.

God's way is not the way of a deceitful and abusive parent. When the Lord calls his people to return to him, his intentions are only good and merciful: "He is gracious and compassionate, slow to anger and abounding in love."

Joel is preaching the good news that the Lord who calls to repentance will welcome us and bless us. With that preaching the Spirit of God is making it possible for people to change and return.

When Jesus our Redeemer was executed like a criminal, he was rescuing us from eternal calamity. His enemies scornfully said, "Let us see whether God will deliver him." God did deliver him from the grave. In delivering him who wore our flesh and bore our sins he was also delivering us.

When you remember that God's unchanging heart of love was broken for you, you will "rend your heart and not your garments." You will turn from idols and sinful egotism and complacency and return to the Lord your God. □



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

A good name

St. James remarks, "We all stumble in many ways." Everyone will plead guilty to that. But the way in which we stumble is more remarkable. James goes on to be specific. "If anyone is never at fault *in what he says*, he is a perfect man." He is talking about the tongue.

That is very incongruous, considering what the human race has accomplished. James cites what has been done to control horses: "When we put bits into the mouths of horses to make them obey us, we can turn the whole animal." Likewise ships: "Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go." It is the same way with all the animals: "All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man." And yet "no man can tame the tongue." It remains "a restless evil, full of deadly poison."

Churches are not exempt from this "deadly poison." People talk about the pastor but not always in a manner that is complimentary. Parents are apt to believe what the children bring home about their teachers. Gossip about what members are up to follows other members about.

One of the surest ways to make people think less of a person whom you do not like is to start a rumor about him. Coupled with a penchant on the part of people to believe the worst, this is very effective. Moreover, once said, it is extremely difficult, if not impossible, to retrieve.

A good name can be destroyed in the process — permanently. William Shakespeare points out what is involved when this occurs:

Who steals my purse steals trash;
 'tis something, nothing;
 'Twas mine, 'tis his, and has been slave to thousands;
 But he that filches from me my good name
 Robs me of that which not enriches him,
 And makes me poor indeed.

Parents will protect their children against complaints from outsiders. You know what kind of reception you get when you tell parents what their children have been up to. Why? Because they love them. Peter reminds us that "love covers over a multitude of sins."

Remember that Jesus said, "Thou shalt love thy neighbor as thyself."

Immanuel G. Frey



*Immanuel Frey
 is a retired pastor
 living in
 Phoenix, Arizona.*

I am the Good Shepherd

John 10:11-21

by Fredric E. Piepenbrink

Throughout the history of God's believers the theme of the shepherd has run strongly. In the early history that was true in a very literal sense since most of God's people were actually shepherds by trade. Already in Genesis 4:2 shepherding is described as the occupation of Abel. Later Abraham, Isaac, Jacob and Jacob's sons were identified as shepherds.

Because of this familiarity with shepherding it was inevitable that the theme of a shepherd would eventually be applied to God himself. Jacob, just before his death, addressed God as his "shepherd." David called God his "shepherd" in the well-known twenty-third Psalm. Asaph did the same in Psalm 80. And the list goes on: Isaiah, Jeremiah and Ezekiel all wrote about God as a "shepherd."

It does not surprise us then that Jesus would use such a picture to describe himself. When he did so in John 10, the theme of the shepherd was guaranteed a place of endearment throughout the New Testament Christian church as well.

But what was Jesus thinking when he called himself "the good shepherd" (John 10:11,14)? What specific virtues in a shepherd were so obvious that Jesus would want to compare himself to one? The context (vv. 11-21) of this second great "I am" statement of Jesus gives us the answers.

The first shepherding virtue that Jesus had in mind was security (vv. 11-13). This is the very purpose for which a shepherd exists — for the security of his sheep. Jesus clearly reinforced this truth by making a comparison between the shepherd and the hired hand. The hired hand does not own the sheep. What does he care what happens to them? No loss to him. This becomes abundantly evident at the least bit of danger. The hired hand abandons the sheep because he is just that — a hired hand, merely working for wages (v. 13).

But not the shepherd, and especially not "the good shepherd!" The good shepherd is the very epitome of security for the sheep. They are secure in their status as members of the flock, children of God through faith in Christ Jesus. They are secure from thieves and robbers who want to steal their faith through the temptation of sin; and especially the wolf, Satan, who prowls around looking for someone to devour. They

are secure from the hired hand himself who, in Jesus' discourse, represented the Pharisees. Today he would represent the many false religious leaders whose teachings are but rules taught by men to the spiritual harm of their flocks.

The second shepherding virtue Jesus had in mind was fellowship (vv. 14-21). "I know my sheep and my sheep know me — just as the Father knows me and I know the Father . . ." (v. 14). Intimate personal knowledge is enjoyed on the part of both the shepherd and the sheep. Jesus knows their name, their life, their circumstances, their wants, their needs, their future, their prayers. And they know Jesus. He has revealed himself to them in his word, and they see him working in their life, sharing in their joys and sorrows, never leaving nor forsaking them, but always with them even to the end of the world.

But Jesus' fellowship extends beyond his present sheep pen of Christians. The good shepherd concerns himself with "... other sheep that are not of this sheep pen" (v. 16) whom he must also gather to himself by the power of the Holy Spirit. These are the countless Gentiles who have been predestined by God into the family of believers. They are scattered in the cities and suburbs and countrysides of this great planet. So the almighty power of the Trinity is employed to gather them too into the fold by the gospel so "there shall be one flock and one shepherd" (v. 16).

Although similar in these two most significant virtues of security and fellowship, "the good shepherd" and the shepherds of Palestine differed in one most important act. "The good shepherd lays down his life for the sheep" (vv. 11,18). This is unique. No Palestine shepherd, no matter how "good" he might have been, would voluntarily engage in a skirmish with enemies of the sheep where he knew his life would be sacrificed. But Jesus did. That is what

makes Jesus "the good shepherd" of whom there is no equal, and through whom his sheep are so blessed. □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

The pastor as equipper of the saints

by Mark E. Braun

A dozen years ago Prof. Armin Schuetze of Wisconsin Lutheran Seminary asked, Is the pastor “a shepherd or a coach”? Is the parish pastor’s primary function to *do* ministry for the congregation? Or is his main purpose to *equip* the congregation to do its ministry?

As Prof. Schuetze indicated, being a shepherd is basic to a pastor’s calling. That’s what *pastor* means. When Paul said good-bye to the Ephesian elders, he said, “Guard yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God” (Acts 20:28). Paul’s parting words echo what Jesus said to Peter: “Feed my lambs. . . . Take care of my sheep. . . . Feed my sheep” (John 21:15-17). And Jesus’ words must have remained etched in Peter’s memory; thirty-five years later Peter appealed to congregational elders, “Be shepherds of God’s flock that is under your care” (1 Peter 5:2).

The New Testament instructs called public servants of the word to do ministry for the saints. The author of the letter to the Hebrews wrote, “Remember your leaders, who spoke the word of God to you. . . . Obey your leaders and submit to their authority. They keep watch over you as men who must give an account” (Hebrews 13:7,17). Paul told Timothy, “Preach the word; be prepared in season and out of season; correct, rebuke and encourage. . . . Do the work of an evangelist, discharge all the duties of your ministry” (2 Timothy 4:2,5).

The New Testament is also clear, however, that all the saints are in service to their Lord. Every Christian is a minister. Called public servants prepare Christian men and women to carry out their ministries.

We have the example of the early Jerusalem congregation. Needs arose which the apostles couldn’t fill. The twelve gathered the congregation and explained, “It would not be right for us to neglect the ministry of the word of God in order to wait on tables. Brothers, choose seven men from among you who are known to be full of the Spirit and wisdom. We will turn this responsibility over to them and will give

our attention to prayer and the ministry of the word” (Acts 6:2-4). Preaching the word and praying were ministries of the church, but administering the daily needs of the congregation was also a ministry. The word for “wait on tables” and the word for “ministry of the word” is the same Greek word — *diakonia*: ministry, service. Both ministries were necessary for the well-being of the church.

More to the point, we have Paul’s directive. In his letter to the Ephesians, Paul wrote that the ascended Christ has endowed his church with special gifts: “It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers.” Why? So that they — the apostles,

prophets, evangelists and pastor-teachers — could do the ministry for the church? No, Christ gave these gifts, Paul went on, “to prepare God’s people for works of service, so that the body of Christ may be built up” (Ephesians 4:11,12). Luther’s translation was even closer to the original: “. . . so that the saints may be equipped for the work of the ministry, whereby the

body of Christ may be edified.”

In other words, the *pastor’s* ministry is to *equip the saints for their ministry*.

Our Lord never meant to institute a one-man ministry. He didn’t wish to develop congregations in which all believers surrendered their ministries to one man, nor is he pleased when one man hijacks everyone’s ministry for himself. John R. W. Scott, commenting on Ephesians 4:12, said: “The New Testament concept of the pastor is not of a person who jealously guards all ministry in his own hands, and successfully squashes all lay initiatives, but as one who develops and encourages all God’s people to discover, develop and exercise their gifts. . . . Instead of monopolizing all ministry himself, he actually multiplies ministries.”

It isn’t a question of a shepherd *or* a coach. God wants pastors to be shepherds *and* equippers of the saints. □

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

Our Lord didn't wish to develop congregations in which all believers surrendered their ministries to one man.

by Paul E. Kelm

If Jesus forgave all the sins of all people for all time on the cross, why then do we keep asking for and receiving forgiveness — in worship and in our own devotional life?

There are two aspects of forgiveness, both testifying to God's grace. One aspect of forgiveness is *objective*. With Jesus' atoning death to satisfy God's justice the debt of all sin has been paid in full and God has *declared* sin forgiven (2 Corinthians 5:19-21; 1 John 2:2; Romans 3:23,24). The other aspect of forgiveness is *subjective*. By faith in Jesus the forgiveness he earned at the cross is *individually and specifically applied* (2 Corinthians 6:1,2; 1 John 1:7; Romans 3:28). Note how the passages cited demonstrate that Scripture speaks of both aspects of forgiveness in the same context. In fact, Scripture uses the word "forgive" in both an objective (Colossians 2:13,14) and a subjective (1 John 1:9) sense.

The subjective dimension of forgiveness explains why confession and absolution are an ongoing way of life for Christians. (Luther, in his 95 Theses, calls the Christian's whole life "repentance.") The new life of faith given us by the Holy Spirit coexists with an old evil nature. The war within that results is an answer to your question. The new nature abhors the sin which our old nature causes, with the agonizing cry of Romans 7:24 as a consequence. Doubt that God could really forgive us when we have . . . — that's one reason to confess sin and hear the Lord's absolution repeatedly.

Psalms 32:3-5 expresses another reason. Human nature's inclination is to deny sin, rationalize it away, assert self-righteousness. When we don't continually confess our sin and receive God's forgiveness, faith suffers. Either we minimize the horror and magnitude of sin — thereby cheapening God's grace, or we shut ourselves off from God and his grace in an unwillingness to deal with sin in our life. Sin denied is unforgiven (1 John 1:8,9). Sin embraced is unforgiven (Matthew 6:15). Sin minimized becomes forgiveness unappreciated (Luke 7:40-50). When Jesus is not appreciated, faith may be lost; and without faith there is no forgiveness. Your spiritual life is at issue here.

The Christian lives in a relationship with his God through Jesus. Forgiveness is not merely academic; it is the essence of that relationship. I need to confess my sin to God because it troubles me that I have sinned against *him*, and because I need to hear that he forgives *me*. Jesus reinforces that need when he

teaches us the Lord's Prayer. David testifies to the necessity of confession and absolution for spiritual health, joy and service in Psalm 51.

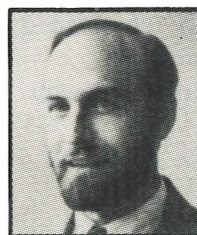
Since Scripture uses marriage as an analogy for the relationship of the Savior and his people, perhaps I can also. I know my wife loves and forgives me; but I need to ask her forgiveness and be reassured of her love when what I've said, done or forgotten hurts the relationship — because I'm troubled. I know God loves and forgives me for Jesus' sake. But I need to hear him say that to me when what I've done makes me feel guilty or distanced from him. God be praised — he *does* say he loves and forgives me over and over again.

Can Christians in good conscience sign a "living will," which instructs one's doctor not to use artificial life sustaining procedures if one is incurably and terminally ill?

Yes, Christians can decide to place their life in God's hands alone when medical science can offer no more than prolonged dying. With David the Christian may say: "I trust in you, O Lord; I say 'You are my God.' My times are in your hands" (Psalm 31:14,15. See also Psalm 139:16). Such a decision is not choosing death for "quality of life" reasons (mercy killing self-inflicted) but rather trusting God for life on his terms — here or hereafter.

The living will provided by Wisconsin's Division of Health requires two physicians to certify that extraordinary procedures "would serve only to prolong artificially the dying process." It further requires that nutritional support, fluid maintenance and pain-relieving medication be continued so that life is not deliberately terminated.

The living will can be a declaration of faith in God which protects loved ones from a decision their conscience shouldn't face. It may also be a stewardship decision in this age of soaring health care costs.



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

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

With thanksgiving and thanks

by Wayne M. Borgwardt

A recent financial statement from the synod's accounting office quietly noted that this particular report marked the conclusion of the Reaching Out effort. Thus on June 30, 1988, there passed into history a significant WELS effort. The worker training schools of the synod do not wish that moment to pass unnoticed. It provides an occasion to express heartfelt thanks to the Lord and to affirm a grateful thank you to the WELS membership.

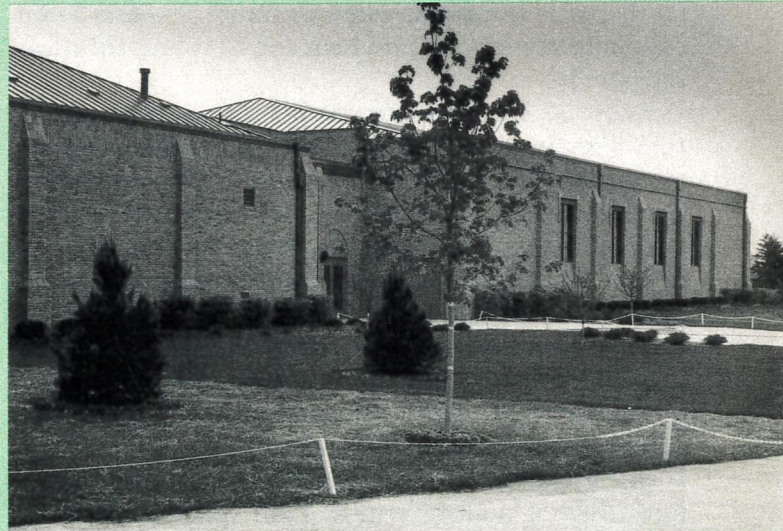
It should be noted that the worker training schools are a major, but not the only, beneficiary of this \$21 million offering. Fifty percent of that offering met significant worker training needs, but ten percent met such needs in world missions through the World Mission Building Fund and forty percent met similar needs in home missions through the Church Extension Fund.

The blessings received through the program have been both substantial and astounding. The original \$10 million goal became a \$21 million reality through the Reaching Out efforts.

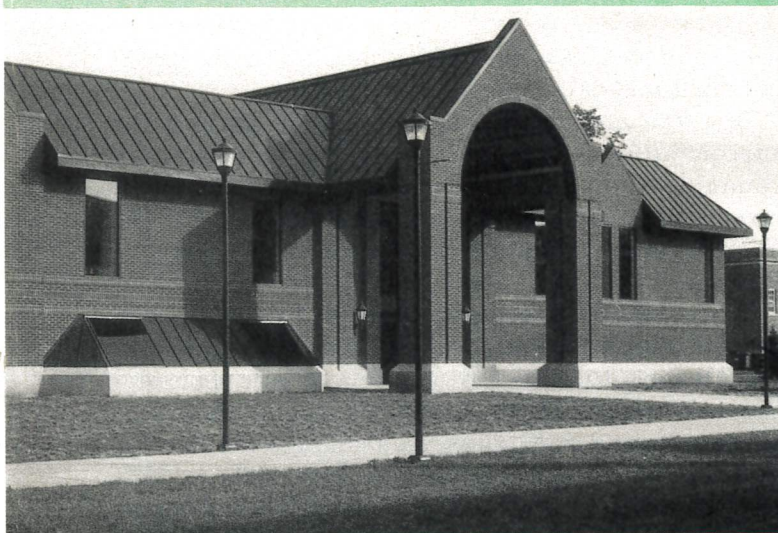
To note how significant these blessings are for worker training alone, we need to return to 1981, the year the synod authorized the Reaching Out effort. In worker training the following needs were inhibiting vital synodical work:

- Loans of \$1.5 million, at that time approaching 20 percent interest
- A new gymnasium and an entirely refurbished facility at Michigan Lutheran Seminary
- Provision for the needed Martin Luther Preparatory School music facility
- Energy conservation projects at the synodical schools

When the Reaching Out effort resulted in a dou-



Wisconsin Lutheran Seminary



Dr. Martin Luther College



Martin Luther Preparatory School



Michigan Lutheran Seminary

The Reaching Out effort provided the capstone for rebuilding the synodical campuses.

bling of the original goal, the additional \$5.5 million was split between the Educational Institution Building Fund and the Educational Development Fund. Thus allocations to the EIBF and earnings from the endowment fund have made possible the following additional projects:

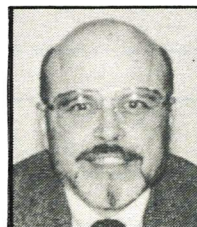
- Library addition at Dr. Martin Luther College
- Auditorium/gymnasium at Wisconsin Lutheran Seminary
- Additional debt reduction

Earnings from the EDF over the next two decades will amortize the costs of those projects. As a result, the only major project still awaiting funding at our synodical schools is a library/administration building at Northwestern College.

The Reaching Out effort of the 1980s has provided the capstone for the efforts directed to rebuilding the synodical campuses. The loyal WELS member of the mid-1950s transported to our campuses today would be amazed to the point of disbelief. Three-fourths of the buildings did not exist then. In these buildings our worker training schools are preparing the WELS pastors and teachers for the century to come.

In reviewing the progress of the Reaching Out effort, the 1983 convention exclaimed, "Praise to our gracious God for his continuing goodness and mercy. Our thanks to him for his unprecedented blessing upon our efforts for him and his kingdom through the Reaching Out offering!"

To that the worker training division responds: Amen! □



Wayne Borgwardt is administrator for worker training.

Master hymn list

The next step

Listing nine

With this issue of the Northwestern Lutheran we are bringing you the last topical sections of the hymns of the master list approved by the Joint Hymnal Committee for inclusion in the proposed new hymnal of the Wisconsin Evangelical Lutheran Synod. We have appreciated the comments and critical reviews of our selections that many of you have forwarded to us. They have helped us in our task.

Both the text and tune subcommittees of the Hymn Committee have been busy the last several months, working on the advent section of hymns, revising the texts as deemed necessary and selecting appropriate tunes and settings for them. In the process, words, phrases and stanzas have been altered. Some hymns have

been shortened. New musical harmonizations have either been found or composed.

In a four and one-half day meeting in January the subcommittees finished their work, and then the entire committee met in plenary session to adopt the advent texts with musical settings for recommendation to the Joint Hymnal Committee in a meeting to be held in February.

When the advent section is approved by this committee, the adopted hymns will be sent to selected individuals for a further critical review of both texts and tunes. When the Hymn Committee has studied their suggestions and made appropriate changes, the material will be sent to the publishing house for a trial run. This trial run, when finished, will give us our first real opportunity to see what at least a portion of the new hymnal will look like to the worshiper in the pew.

While others are putting their final touches to the advent section of hymns, the text and tune subcommittees will be continuing their work, shaping up the other

Evangelism

Go Labor On (W II)
 Come Sing the Gospel's Joyful Sound (MAN)
 I Hear the Savior Calling (MAN)
 Lord of the Living Harvest
 Lord, Speak to Us, that We May Speak (LBW)
 O Lord, Send Forth Your Spirit (LBW)
 Rise, Shine, You People! (LBW)
 There Still Is Room
 We All Are One in Mission (MAN)

Missions

Awake, Thou Spirit, Who Didst Fire
 Hark! the Voice of Jesus Crying
 How Shall They Hear the Word of God (W III)
 Lift High the Cross (LW)
 May God Bestow on Us His Grace
 O Christ, Our True and Only Light
 O Zion Haste, Thy Mission High Fulfilling (MISC)
 On Galilee's High Mountain (LW)
 Rise, Thou Light of Gentile Nations
 Saints of God, the Dawn is Brightening
 Send Thou, O Lord, to Every Place
 Spread, Oh, Spread, Thou Mighty Word

Morning

Awake, My Soul, and with the Sun
 Every Morning Mercies New
 Father, We Praise You (LW)
 Now that the Daylight Fills the Sky (LBW)

O Blessed Holy Trinity
 O Splendor of God's Glory Bright
 While Yet the Morn Is Breaking

Evening

Abide with Me! Fast Falls the Eventide
 All Praise to Thee, My God, This Night
 God, Who Made the Earth and Heaven (LW)
 Gracious God, Again Is Ended
 Now Rest Beneath Night's Shadow
 Now the Day Is Over
 Now the Light Has Gone Away
 O Trinity, Most Blessed Light
 Savior Breathe an Evening Blessing

Confirmation

Let Me Be Thine Forever
 May God the Father of Our Lord (LW)
 My Maker, Be Thou Nigh
 Our Lord and God, Oh, Bless This Day

Marriage

God of Love and God of Marriage (MAN)
 Hear Us Now, Our God and Father (LBW)
 O Love That Casts Out Fear (MISC)
 O Perfect Love
 Your Love, O God, Has Called Us Here (TH, 1982)

topical sections of hymns. The process will continue until the almost 600 hymns of this presently published master list have gone through the same steps. In addition, committee members are reviewing manuscripts and collections of hymns still being received and new hymnals that are presently being published.

While the task before us seems arduous, time-consuming and almost endless, it is with some joy and anticipation that we are looking forward to seeing that first trial run publication of the advent hymns.

We have learned patience in our work — still always wishing we could accomplish more at each one of our meetings, always looking forward to that time when we can set a date for the publication of the finished product. We hope that you also will be patient with us, realizing that this publication of a master list has been only one large step toward the publishing of your hymnal.

We shall from time to time communicate with you to keep you informed of our progress as we continue to

work with you and for you in producing a worship aid that will be used by us to the glory and praise of our gracious Triune God for many years.

We wish to express once more our appreciation to the many of you who by your comments are helping us in this project. We invite you to stay involved in this manner by communicating your questions and observations to us.

— Richard E. Buss

NOTE: The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. We invite your comments on the chosen hymns. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

Richard Buss is head of the English department at Dr. Martin Luther College, New Ulm, Minnesota and chairman of the Hymn Committee.

Christian Funeral

For Me to Live Is Jesus
I Fall Asleep in Jesus' Wounds
Oh, How Blest Are Ye Whose Toils Are Ended
Who Knows when Death May Overtake Me

Thanksgiving

Come, Ye Thankful People, Come
Feed Thy Children, God Most Holy
For the Fruit of All Creation (LBW)
Now Thank We All Our God
O Lord, I Sing with Lips and Heart
O Lord, Whose Bounteous Hand Again
Praise to God, Immortal Praise
Sing to the Lord of Harvest (LW)
We Praise Thee, O God, Our Redeemer, Creator
We Thank You for Your Blessings (MAN)

The Nation

Before the Lord We Bow
God Bless Our Native Land
God of Our Fathers (LW)
To Thee, Our God, We Fly

Church Anniversary

For Many Years, O God of Grace
For Years on Years of Matchless Grace (MISC)
God the Father, Son, and Spirit
Not Unto Us (MISC)

Key to abbreviations

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

Relocated hymns

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

All Ye Who on This Earth Do Dwell	Jerusalem the Golden
Beautiful Savior	Jerusalem, Thou City Fair and High
Behold a Branch Is Growing	Jesus Shall Reign Where'er the Sun
Behold a Host, Arrayed in White	Let Thoughtless Thousands Choose
Be Still, My Soul	Now the Day Is Over
Day of Wrath, O Day of Mourning	Now the Light Has Gone Away
Feed Thy Children, God Most Holy	O Blessed Home Where Man and Wife
Forever with the Lord	O Little Town of Bethlehem
God Moves in a Mysterious Way	Oh, Blest the House, Whate'er Befall
Great God, What Do I See and Hear	Onward, Christian Soldiers
Holy Father, in Thy Mercy	Praise God from Whom All Blessings
I Am Jesus' Little Lamb	Flow
I Lay My Sins on Jesus	Rejoice, My Heart, Be Glad and Sing
I Leave All Things to God's Direction	Silent Night! Holy Night!
I Pray Thee, Dear Lord Jesus	The Day Is Surely Drawing Near
If God Himself Be for Me	The Will of God Is Always Best
If Thou But Suffer God to Guide Thee	There Still Is Room
I'm But a Stranger Here	Thine Forever, God of Love
In God, My Faithful God	Wake, Awake, for Night Is Flying
In the Hour of Trial	What God Ordains Is Always Good
In the Midst of Earthly Life	Why Should Cross and Trial Grieve Me
In Thee, Lord, Have I Put My Trust	With the Lord Begin Thy Task
Jerusalem, My Happy Home	

Article criticized

Pastor Thomas Franzmann's article on "discipline" (November 15) gives the reader the impression that fatal illness, personal tragedies and paralyzing physical handicaps are God's disciplinary measures. The author says because someone has a fatal illness, he or she requires more discipline than one who is only a little sick or well. This smacks of punishment for some but not for all.

My personal belief is that we are imperfect human beings. We are subject to inherited physical weaknesses and physical ailments and tragic accidents.

When we are afflicted, God says, "I am here for you. Come to me and I will comfort your hearts and make you strong enough to handle the ordeals." And most importantly of all, he promises a better place when this earthly life is over.

Please, let's not impose more sadness and grief on suffering people and their families by telling them they are being disciplined. Where is the love there?

*Alice H. Tomaschko
Austin, Minnesota*

Compassion for AIDS victims

We read with interest and concern "Gay Guilt" by Rolfe Westendorf (November 15). We concur with the major points made by the author. We want to reinforce that all AIDS victims are not the result of homosexual practice. AIDS is a disease that does impact those who participate in risky behavior involving an HIV source, access to the source, concentration, quantity and frequency. As health care professionals in a metropolitan area in the Pacific Northwest, we work in an environment with AIDS victims and potential victims. We are at a small risk ourselves for the disease.

The impact of this article left us without feeling the intense love and compassion that Christ has for each of us. In the article, the author states "AIDS is a 'gift' from the gay community." The use of the word "gift" appears to us in a sarcastic context.

When rebuking sin, there should be loving tears of compassion, not sarcasm. In 2 Timothy 4:2, "Preach the word; be prepared in season and out of season; correct, rebuke and encourage — with great patience and careful instruction." It is with great patience and with compassion and love that Christ has for each of us that we must share God's word with all mankind.

*Charles and Mavis VanDelicht
Bothell, Washington*

WELS includes women

I would like to respond to the letter written by Robert J. Spry, who is concerned that the Hymnal Committee is rewording our traditional hymns to include female pronouns and references (January 1).

I would encourage the writer not to be concerned that the present day feminist movement will overtake the WELS, using new hymnal terminology as an insidious foothold. Biblical principles on the roles of men and women are clearly stated and not to be questioned. However, very simply, both men and women are children of God and will be saved. This fact must be clearly stated, especially to new members of our congregations. Referring only to men in our hymns, although not necessarily offensive to "old school" members, could give new members and non-members incorrect beliefs.

Our new hymnal should not be gender exclusive. I see no purpose in treating over half of the WELS as non-existent.

*Jayne E. Hemerley
Tomah, Wisconsin*

The new hymnal

Prof. Bruce Backer makes an excellent point in his article on the new hymnal (December). The text is the crowning glory of Lutheran hymnody.

It is sad when the message is missed because the congregation is struggling with a difficult tune, or when the message is lost entirely because the pastor wants to spare his congregation the struggle of singing these difficult tunes.

Only one of the four examples cited by Prof. Backer is used regularly in our congregation. If you will try to hum these four melodies to yourself, you will have no difficulty understanding why the one was favored over the others.

There are no objective criteria for the singability of the hymn tunes. Yet some melodies and tunes were fit only for the generation that produced them and should have been allowed to die with that generation. It is not necessary to struggle with these clumsy melodies when we have musicians who can write more singable tunes, at least for our generation.

Our Hymn Committee has decided to include some hymns that will rarely be used because of their difficult melodies. I hope others will join me in requesting different melodies for these hymns so that their precious message will not be lost to our congregations.

*Rolfe F. Westendorf
Milwaukee, Wisconsin*

I have been reading with interest the series of articles on "The New Hymnal." I haven't been entirely happy with what I've read.

If TLH 224, verse 1, "Thou in the faith dost men unite" is "sexually exclusive," then can't the same be said of Genesis 1:27? I really can't see how aping the ELCA will help the WELS. Also, while I acknowledge the need of dropping some hymns to add others, I fail to see how the trite and pantheistic "Earth and All Stars" with its "Loud boiling test tubes" and "Loud rushing planets" is an improvement.

If the new hymns will be of such quality, I really don't see why our congregations should be asked to shoulder this expense.

*Kenneth H. Engdahl
Valley City, North Dakota*

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.

Lower religious participation for mixed couples . . .

Religiously intermarried couples take part in organized religion at a significantly lower rate than those who share the same religious background. Thirty-four percent of Lutheran men who have Lutheran spouses attend church nearly every week or more. Only 10 percent of Lutheran men with Catholic spouses do so. Forty-four percent of Lutheran women with Lutheran spouses attend frequently; 26 percent of Lutheran women with Catholic spouses do so. The trouble with the statistics, said researcher Dr. William W. McCready, is that "there is no way to detail cause and effect," whether people marry and then abandon their religious identification or vice versa. "You could argue," he said, "that someone who doesn't go to church very regularly is likely to marry someone who doesn't go to church very regularly."

Religion Newswriters pick top stories of 1988 . . .

According to a poll of religion writers belonging to the Religion Newswriters Association, the top religion story in 1988 was the defrocking of television evangelist Jimmy Swaggart following a sex scandal. Coming in second was the protest over "The Last Temptation of Christ." The election of Rev. Barbara Harris to an Episcopal bishopric, the first woman bishop in the worldwide Anglican Communion, came in third. These three were followed by the presidential campaigns of Pat Robertson and Jesse Jackson; the easing of religious restrictions in the USSR; the shroud of Turin forgery; demonstrations against abortion clinics; the excommunication of Archbishop Marcel Lefebvre by the Catholic Church; the financial crisis of the National Council of Churches; and Orthodox religious parties holding the balance of power in Israel political life.

No petition from Madalyn O'Hair . . . The Federal Communications Commission has once again appealed to misinformed citizens to stop urging it to reject a petition from atheist leader Madalyn Murray O'Hair to have all religious programming removed from the airwaves. Although the federal agency has received 21 million appeals to reject the petition, there is one problem — there is no such petition, and there never has been. "We have spent an inordinate amount of time responding to mail and phone calls on this matter, explaining the facts to anyone who calls and sending out fact sheets to others," said FCC spokesperson Maureen Peratino. "We don't have the resources to do more, regardless of who might be the target of this hoax."

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

Teacher sued by pupil . . . A fifth grader at an elementary school in Omaha, Neb., is taking his teacher and principal to court for telling him he cannot read his Bible in school. The boy, James Gierke, is represented by the National Legal Foundation. James was told by his teacher to read whatever he pleased once his schoolwork was completed, said Robert Skolrood, director and general counsel for the National Legal Foundation. "James chose to silently read the Bible. He was immediately informed by Ms. Halbleib, his teacher, that his actions were against the law and that he must lock his Bible away in a locker. Further requests by James to read his Bible were flatly refused by his teacher and principal." According to Skolrood, "School administrators, teachers and principals have convinced themselves that it is somehow unlawful for students to exercise their own personal religious rights. There is a growing number of educators today who are willing to violate the U.S. Constitution in order to propagate such misinformation. This type of abuse will no longer be tolerated."

Autonomy for Canadian Lutherans . . . On January 1 Missouri Synod Lutherans in Canada attained their independence. The new church body is called The Lutheran Church — Canada. It has 93,000 baptized members in three districts stretching from the Maritimes to Vancouver. The new Canadian body is a "partner church" of the Missouri Synod, maintaining close ties with the latter synod. The staff of the new church is small. Working in temporary quarters in downtown Winnipeg, it consists of President Edwin Lehman; William Buller, his assistant; and Treasurer Ken Werschler.

Garton honored at banquet . . . More than 200 persons, including many national pro-life leaders, gathered for a banquet in suburban Chicago in November to mark the 10th anniversary of Lutherans for Life, a pan-Lutheran pro-life organization, and to honor its president for that decade, Dr. Jean Garton. Lutherans for Life includes nine state federations and has more than 200 local chapters.

Worship begun in Baltic cathedrals . . . The principal cathedrals in the Soviet republics of Latvia and Lithuania were sites for liturgies in October after decades of secular use. The Lutheran cathedral in Riga had been a concert hall. More than 2,000 people attended the first liturgy there in 30 years. It was broadcast in full on radio and in part on TV. Later in the month, about 5,000 people attended a liturgy at the Roman Catholic cathedral in Vilnius, also broadcast, and also the first such liturgy in decades.

How important is 1997?

Just how much of an issue is "1997"?

The date 1997, when the British Crown Colony of Hong Kong will revert to Chinese sovereignty, is less than ten years off. It is the most talked about topic in Hong Kong.

In excess of 100,000 people have left the colony thus far. Another 50,000 packed their bags last year. Many fear that this number will increase in the years preceding 1997.

Those who leave are those who can leave. There are family members who are joining the rest of the clan already overseas. But most often, those on their way out are the well-educated, the entrepreneur and the wealthy — in short, those

Mission to Mormons

Southeastern Wisconsin Kingdom Workers, a lay mission support organization, has initiated a "mission to Mormons" project.

Pointing out that Mormons "are one of the fastest growing cults in the world," and "are non-Christians, but use Christian terminology," the Kingdom Workers have allocated \$60,000 over a three-year period for the project.

In 1987, the announcement said, there were 35,000 lay Mormon missionaries at work and 227,284 converts were won by the Mormons.

The \$60,000 will be used to help support Pastor Mark Cares and Messiah Lutheran Congregation in Nampa, Idaho. "Over a three-year period Pastor Cares will be given time from his usual parish duties to develop the needs, strategies and materials," according to the announcement.

whose knowledge, potential and capital are in demand elsewhere.

What does this mean for the Hong Kong Christian community? The so-called "brain drain" has had an impact on the church in Hong Kong. The majority of the Christians were reached in their school days. Christians are on the average better educated than most. It was their education that, in many cases, caused them to doubt the family's religion while growing up. Now the very thing that helped loosen the hold of past traditions is the very thing that is taking them from their home congregations. Their education is their ticket out.

Many pastors and evangelists in Hong Kong already have emigrated. Unfortunately, this trend undoubtedly will continue in the decade to come.

How has this affected our WELS sister church?

Until now we have lost to emigration only one national worker and none of our evangelists. For this we are thankful.

Our two largest congregations, Grace and Taipo, have lost about five percent of their members in the past year. However, we are happy to add that both congregations are growing faster than the rate of their emigration losses. In fact we are optimistic that our mission will show an overall membership increase of better than 25 percent over the last 12 months.

Hong Kong's losses are the world's gains. It hurts to see some of your best members leave. But the modern diaspora from Hong Kong is taking dedicated Chinese Christians to many areas of the world to witness to their faith. How evident it becomes that God uses things like "1997" to the benefit of his church's growth!

— James H. Krause

Bringing the gospel to India

How can we do mission work in a country whose doors are closed to missionaries? India is such a country. It is in desperate need of the gospel. Most of its 800 million population is Hindu. Less than three percent is Christian. India's annual growth rate is one of the highest in the world. Predictions are that in about 60 years its population will be 1.5 billion, surpassing China as the most populous nation on earth. At present one million babies are born each month, most of whom will live and die without knowing Jesus.

The synod's Board for World Missions, through its Committee for Interim Missions (CIM), seeks to carry on mission work in countries where normal methods are not possible. It has some contacts

with Indian nationals who are bringing the gospel to their fellow Indians. The CIM is offering these men a measure of financial support and some instructional material. It also plans to send in a small team from time to time to provide assistance in worker training, much as is now being done in Nigeria and Cameroon in Africa.

Gifts sent to the India Fund will enable continued support of this modest program while we pray for the day the Lord will open the door for a broader entry into this country. Please pray for that day to come before *the Day* arrives. Gifts may be sent to: India Fund, Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398.

—David J. Valleskey

Sixty years of broadcasting

The Lutheran Radio Church Service, reported to be the oldest religious broadcast in the United States, will begin its 61st year of continuous weekly broadcasting on Sunday, February 19, on WTMJ, Milwaukee. It will be the 3,173rd broadcast for the program.

The Lutheran Radio Church Service aired exactly 61 years ago on that date from studios then located in offices of WTMJ's parent company, the Milwaukee Journal. It involved congregations of the now dissolved Lutheran Synodical Conference.

For the past 20 years the program has been produced weekly by the Milwaukee area congregations of the Wisconsin and Missouri Synods. The two synods alternate weeks and reach a listening audience in Michigan, Indiana, Illinois and Iowa as well as throughout Wisconsin. On February 13, officials of WTMJ were thanked for their continued support of the program at a luncheon held at Milwaukee's Wisconsin Club.

Billboards provided by the Patrick Media Group as a public service call attention to the anniversary service. A commemorative booklet has also been produced and made available to the program's listeners.

Serving as co-directors of the service are Pastor Kurt F. Koepf of Atonement, Milwaukee, for the WELS and Pastor Thomas P. Hinz, chaplain at the Lutheran Home for the Aging, Wauwatosa, for the LCMS.

DISTRICT NEWS SCHEDULE

February 15: South Central, Southeastern Wisconsin, Western Wisconsin
March 1: Arizona-California, Dakota-Montana, Michigan
March 15: Minnesota, Nebraska, North Atlantic
April 1: Northern Wisconsin, Pacific Northwest, South Atlantic



Thank you — On December 16 the Special Ministries Board honored William and Carolyn Hughes for 12 years of faithful service to the needs of the hearing impaired members of the WELS. Bill Hughes has served as chairman and Carolyn as secretary of the committee for the Mission for the Hearing Impaired since its establishment in 1977. They are members of St. John, Jefferson, Wis. Also pictured are Alfons Woldt, administrator of the Special Ministries Board (left), and Daniel Schmeling, board chairman.

WITH THE LORD

Lyle James Lindloff 1934-1988

Pastor Lyle James Lindloff was born April 29, 1934 in Elkton, S. Dak. He died December 23, 1988 in Fort Myers, Fla.

A 1960 seminary graduate, he served Trinity in St. Louis Park, Minn., before accepting a call to Calvary, Thiensville, Wis., in 1966.



He served the church at large as chairman of the Commission on Evangelism, chairman of the Milwaukee Institution Ministries Board and was a regular contributor to the Northwestern Lutheran.

In 1960 he married Elaine Cupp. He is survived by his wife; sons, Pastor Mark (Kathy), Paul (Sarah), David and Daniel; sister, Gladys (Carl)

Mischke; brothers, Pastor em. Norman and Pastor Donald (Mildred); and two grandsons.

Funeral services were held December 28, 1988 at Calvary, Thiensville, Wis.

Roy Reede 1913-1988

Pastor Roy Reede was born December 3, 1913 in Bowdle, S. Dak. He died December 18, 1988.

A 1941 seminary graduate, he served congregations in Bison, Faith, Athboy, Argo, Hidewood and Gary, S. Dak.; Sleepy Eye, Minn., and Wausau and Prairie du Sac, Wis. He served on the Dakota-Montana District Mission Board and also as assistant to the institutional pastor in the Madison, Wis., area.

In 1945 he married Hella Ellwein. He is survived by his wife; daughters, Marilyn (Allen) Krause and Rachel (Robert) Schmidt; son, Pastor Paul Reede; sisters, Elsie Miller, Agnes Meyers and Lillian Severson; and six grandchildren.

Funeral services were held December 21, 1988 at Grace, Oshkosh, Wis.

Graduation at DMLC

A mid-year graduation service was held at Dr. Martin Luther College, New Ulm, on December 22. Addressing the graduates was Pastor Thomas C. Henning of St. Paul, New Ulm. The BSE degrees were conferred by Dr. Arthur J. Schulz, vice-president for academic affairs.

Receiving bachelor of science in education degrees were James Babinec of New Ulm; Gary Goessner of Milwaukee; Laura Habermann of Watertown, Wis.; Joel Pankow of Portage; Sue-Ann Plautz of Marinette; and Lynelle Schleusener of Tomah. Receiving the degree in absentia was Marlene

Ann Manderfield of Marinette.

Completing the course for synod certification were Linda Lucht of Wisconsin Rapids, Colleen O'Connor of Milwaukee, Susan Yackels of Cambridge and Joyce Natzke of Menomonee Falls, all in Wisconsin.

On December 15 the Assignment Committee met and made the following placements: Gary Goessner to Minnesota Valley Lutheran High School, New Ulm; Joel Pankow to Emanuel-First, Lansing, Mich.; Laura Habermann to Immanuel, Waukegan, Ill.; and Lynelle Schleusener to St. Paul, South Haven, Mich.

Southeastern Wisconsin District

Helen A. Lemke (nee Kussow), wife of Pastor em. Herbert J. Lemke, Lomira, passed away November 22. Pastor Nathan Retzlaff conducted the funeral service at St. John, Lomira. Committal was in Wrightstown. . . . **Pastor Edward C. Renz**, Palos Heights, Ill., retired on January 31 after 43 years in the ministry. He served eight years as chaplain in Europe prior to going to Palos Heights in 1982. He also served congregations in Tampa, Fla., Toledo, Oh., and Scottville, Mich.

— Robert Sievert

Western Wisconsin District

St. Paul, Menomonie, counted 37 visitors at its "Reformation Day Festival of Friends," which included a specially prepared children's message. . . . The children of **St. Luke and Trinity congregations in Watertown** had to wait until nearly the end of September to begin school. Now, however, they are enjoying the use of their newly enlarged school building. A new gymnasium is still under construction. . . . Retired Northwestern College professors **Arnold Lehman, Erwin Schroeder** and **John Sullivan** are engaged in an ambitious project. They are transcribing the letters sent to Pastor Muelhauser during the time he served as the first president of our synod. So far they have worked their way from 1853 to 1859. After the letters are printed in English, copies will be made available to Wisconsin Lutheran Seminary, Northwestern College and the synod museum in Granville. . . . **Grace Lutheran, Prairie du Chien**, dedicated its new education-fellowship building. Pastor Karl Gurgel of Lake Mills, former district mission board chairman and

Persons, places, etc.

Prof. Ernst H. Wendland, recently retired from Wisconsin Lutheran Seminary, was commissioned on January 8 to teach at the Lutheran Bible Institute and Seminary in Chelston, Zambia. Before coming to WLS, Wendland was a missionary in Zambia from 1962 to 1975. . . . **Pastor Paul C. Neipp** of Redding, Calif., who lectured extensively on the dangers of communism, died December 18 and was buried at Mt. Calvary, Redding. Pastor Joel Prange conducted the funeral services. . . . **Steven Dallman** of Michigan Lutheran Seminary, Saginaw, has been named the coach of the Sport for Understanding girls' volleyball team traveling in Germany next summer. Dallman and his 12-member team will be hosted by Club TV Altotting near Munich. Sport for Understanding participants and their volunteer coaches live with host families during their stay. . . . From the minutes of the **Board for World Missions**: "We can get our expatriate missionaries into 17 percent of the foreign countries of this world; 83 percent do not allow missionaries to work — and in some cases to live — in their countries. . . . Chaplain Lee Neujahr reports that at the **England Christmas Retreat at Hengrave**, six cars from Rhein/Main Airforce Base arrived with attendees. Total attendance at the retreat was 55. There was a baptism and also a confirmation at the Sunday service. . . . Pastor Kenneth Strack of Tecumseh, Mich., chairman of the **WELS Committee on Relief**, recently spent three weeks in Bangladesh and India. "One's senses are overwhelmed," he said, "at some of the living conditions." He will be reporting more fully soon to our readers. . . . **Prof. Charles Luedtke** of Dr. Martin Luther College recently received his Doctor of Musical Arts degree from Eastman School of Music, and **Prof. Wayne Wagner** is on leave this year pursuing his doctoral studies in music education at the University of Colorado, Boulder.

current district president, was the dedication speaker. Grace is served by Pastor Doug Bode. . . . A "Train to Tell" workshop was held at Eastside Lutheran, Madison, on February 4. An evangelism method entitled "Bad News, Good News" was presented for the participants. The workshop was conducted by Tom Stieber and Paul Soukup, pastor of Eastside and coordinator of evangelism in the district.

— Elton C. Stroh

NOTICES

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

NOMINATIONS Editor-in-Chief

Northwestern Publishing House

The following have been nominated for the office of Editor-in-Chief at Northwestern Publishing House:

Rev. James A. Aderman	Milwaukee, WI
Rev. G. Jerome Albrecht	Wauwatosa, WI
Rev. Lyle E. Albrecht	Brookfield, WI
Prof. Gary P. Baumler	Watertown, WI
Rev. Forrest L. Bivens	Saginaw, MI
Prof. John F. Brug	Mequon, WI
Rev. Arthur J. Clement	Sun Prairie, WI
Rev. Roland Cap Ehlike	West Allis, WI
Prof. Paul E. Eickmann	Watertown, WI
Rev. Duane H. Erstad	Mequon, WI
Rev. Thomas B. Franzmann	Santa Barbara, CA
Rev. Ronald H. Gosdeck	Kenosha, WI
Rev. Gerhardt E. Haag	Sedona, AZ
Rev. Daniel E. Habeck	Oshkosh, WI
Rev. Gregory L. Jackson	Powell, OH
Prof. James G. Kiecker	Milwaukee, WI
Rev. Keith C. Kruck	Madison, TN
Rev. Robert H. Michel	Germantown, WI
Rev. John R. Mittelstaedt	Largo, MD
Prof. Wayne D. Mueller	Mequon, WI
Rev. Mark G. Schroeder	Maitland, FL
Rev. Reuel J. Schulz	West Allis, WI
Rev. Robert A. Sievert	Milwaukee, WI
Rev. Edward F. Stelter	Two Rivers, WI
Rev. Roger E. Vornhof	Altura, MN
Rev. Richard E. Warnke	Kiel, WI
Rev. Rolf E. Westendorf	Milwaukee, WI
Rev. Walter W. Westphal	Lilongwe 3 Malawi, Africa

Any correspondence regarding these nominees must be in the hands of the secretary no later than February 22, 1989.

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

ADDRESSES

PASTORS:

Fritz, Loren D., 1007 Krenek Tap Rd., College Station, TX 77840; 409/696-9731.
Hartmann, William H., 6700 30th Ave., Kenosha, WI 53142; 414/652-1017.
Jaeger, Joel, Libellenweg 8, 6500 Mainz-Bretzenheim, Federal Republic of Germany; 011-49-6131-362103.
Krause, James H., Section C., 5th St., #1, Fairview Park, Yuen Long, N.T., Hong Kong.
Wendland, Ernst H., P.O. Box 310218, Lusaka, Zambia, Africa.
Zindler, Ronald F., 2405 Spruce Drive, Columbia, MO 65202; 314/474-3919.

CHANGES IN MINISTRY

PASTORS:

Alliet, Paul W., from St. John, Lake Benton, Minn., to Trinity, Appleton, St. Paul, Hortonville, Wis.
Berg, John W., from St. Peter, Theresa, Wis., to Grace of God, Long Island, N.Y.
Hatzung, Michael R., from St. John, Renville, Minn., to Christ, North St. Paul, Minn.
Herrmann, William E., from Star of Bethlehem, Santa Maria, Calif., to Trinity, Bangor, Mich.
Kolander Mark D., from Trinity, Lake City, Minn., to Ndola, Zambia, Africa.
Laitinen, Wayne A., from Arlington Ave., Toledo, Ohio, to Palos, Palos Heights, Ill.
Myers, Daniel, from Christ the Redeemer, Berlin, Ver., to Exploratory Outreach, Saskatoon, Saskatchewan.
Wolff, Michael A., from Our Savior, Clinton, Iowa., to Mt. Olive, Monroe, Wis.

TEACHERS:

Bubolz, Amy, to St. Stephen, Beaver Dam, Wis.
Dahl, Mary, to St. Peter, Appleton, Wis.
Danuser, Paul, to Arizona Lutheran Academy, Phoenix, Ariz.
Fenske, Janet, to David's Star, Jackson, Wis.
Hochmuth, Cheryl, to Holy Word, Austin, Tex.
Kruse, Lois, to Samuel, Marshall, Minn.
Lange, Rebecca, to St. Lucas, Milwaukee, Wis.
Madetzke, Tracy, to Samuel, Marshall, Minn.
Schmitz, Donna, to Grace, Oshkosh, Wis.
Schmugge, Paula, to Shepherd of the Hills, Inver Grove Hts., Minn.
Wilke, Diane, to St. John, Jefferson, Wis.

ORGAN AVAILABLE

A Hammond electronic organ is available for cost of shipping. Contact Pastor Robert Duehlmeyer, 3707 Naomi Rd., Sodus, MI 49126; 616/925-5940.

FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended 31 December 1988

	Subscription Amount for 1988	Twelve Months Offerings	Percent of Subscription
Arizona-California	\$ 908,498	\$ 858,751	94.5
Dakota-Montana	403,725	413,424	102.4
Michigan	2,142,887	2,066,647	96.4
Minnesota	2,425,460	2,408,561	99.3
Nebraska	537,896	508,412	94.5
North Atlantic	298,708	313,577	105.0
Northern Wisconsin	2,401,372	2,258,648	94.1
Pacific Northwest	272,841	274,546	100.6
South Atlantic	341,335	345,538	101.2
South Central	238,621	224,193	94.0
Southeastern Wisconsin	3,097,518	2,982,333	96.3
Western Wisconsin	2,766,088	2,659,594	96.2
Total — 1988	\$15,834,949	\$15,314,224	96.7
Total — 1987	\$15,462,639	\$15,066,307	97.4

BUDGETARY FUND

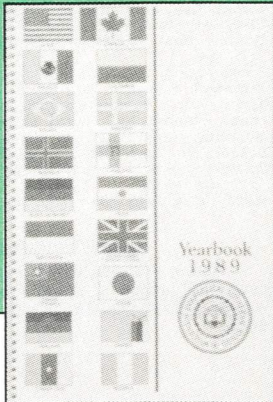
Statement of Receipts and Disbursements Fiscal Year To Date

Six months ended 31 December

	1988 Actual	1987 Actual	1988 Budget
Receipts:			
Prebudget Subscriptions	\$ 7,067,713	\$ 7,235,015	\$ 7,816,000
Gifts and Memorials	237,080	222,897	236,000
Bequest Income	125,257	271,335	163,000
Other Income	53,151	50,728	55,000
Transfers — Endowment/Trust Earnings	88,922	84,320	98,000
Transfers — Gift Trust	450,000	—	429,000
Transfers — Continuing Programs	210,291	162,851	260,000
Transfers — Others	291,146	339,682	302,000
Total Receipts	\$ 8,523,560	\$ 8,366,828	\$ 9,359,000
Disbursements:			
Administration Division	\$ 679,197	\$ 575,522	\$ 722,000
Home Missions Division	2,309,805	2,082,698	2,406,000
World Missions Division	2,128,465	1,826,099	1,998,000
Worker-Training Division	3,273,808	3,106,850	3,165,000
Parish Services Division	348,743	304,881	462,000
Fiscal Services Division	636,742	654,282	664,000
Total Disbursements	\$ 9,376,760	\$ 8,550,332	\$ 9,417,000
Net Increase/(Decrease)	\$ (853,200)	\$ (183,504)	
Fund Balance — Beginning of Year	\$ 662,884	\$ 535,868	
Fund Balance — End of Period	\$ (190,316)	\$ 352,364	

Norbert M. Manthe
Controller

1989 WELS YEARBOOK



The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 152 pages with handy spiral binding. The *1989 Yearbook* contains a complete listing of the name, location, and time of service of WELS churches; a listing of all WELS Christian day schools, area high schools, and synodical institutions of learning; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

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W(HOLY) SINGLE II

All WELS singles ages 18 to 98 (including those once married and now single) are invited to attend a one-day seminar at Wisconsin Lutheran College on Saturday, May 6, emphasizing our "completeness" as Christians and as singles. Join other singles for a day of learning and fellowship. Choose from a number of topics of interest that will be presented during the day and then join for an evening of fellowship.

Registration forms will be sent to everyone on our mailing list. If you are not on the list, please write to WINGS, c/o Wisconsin Lutheran Child and Family Service, Box 23980, Milwaukee, WI 53223.

ALCOHOLISM AWARENESS RETREAT

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

CONFERENCES

Dakota-Montana District, Pastoral Conference, opening service April 3 at St. Paul, Calgary; conference sessions April 4-5 at Timberline Lodge, Banff. Agenda: Campus Ministry: Its possibilities and practicalities in our area; Hebrews (Kenyon); Romans 1 (Pope); Fundamental Doctrines (Reichel); The "New Age" Movement (Hoyer); Comparative Study of Current Adult Instruction Courses (Raverts); Proper/Improper Use of Illustrations (Johnston).

Southeastern Wisconsin District, Lake Teachers' Conference, February 23-24 at Friedens, Kenosha.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

MODESTO, CALIFORNIA — St. Peter, Modesto: 8:00 a.m., 10:30 a.m.; SS/Bible class, 9:15 a.m. Pastor Paul Mueller, 3461 Merle Ave., Modesto, CA 95355; 209/527-0563.

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March 15	7:00 p.m.	Bethlehem, Urbana, IL
March 16	7:30 p.m.	Rock of Ages, Madison, TN
March 17	7:30 p.m.	Good Shepherd, Jacksonville, FL
March 18	7:30 p.m.	Peace, Holiday, FL
March 19	8:30, 11:00	Christ the Lord, Clearwater, FL
	3:30 p.m.	Bay Pines, Seminole, FL
	7:30 p.m.	Peace, Bradenton, FL
March 20	7:30 p.m.	Ascension, Sarasota, FL
March 21	7:30 p.m.	Crown of Life, Fort Myers, FL
March 22	7:30 p.m.	Ocean Drive, Pompano Beach, FL
March 23	7:00 p.m.	King of Kings, Maitland, FL
March 24	7:30 p.m.	Zion, Gainesville, FL
March 25	7:00 p.m.	Beautiful Savior, Marietta, GA
March 26	8:30, 11:00	Sola Fide, Lawrenceville, GA
March 27	7:30 p.m.	Divine Savior, Indianapolis, IN
April 2	7:00 p.m.	Trinity, Watertown, WI

WISCONSIN LUTHERAN COLLEGE Request for candidates

Wisconsin Lutheran College, under the auspices of the president of the Southeastern Wisconsin District, is seeking qualified candidates for calls in the following areas: English, computer information systems and communication.

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

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

Wisconsin Lutheran College greatly appreciates the support provided by those who have in the past recommended individuals for calls to WLC in other academic disciplines. Those who know of members of the WELS or ELS who possess the academic and spiritual qualities that would suit them for teaching at WLC in other areas than those listed above are encouraged to forward their names to WLC. The college is particularly interested in identifying individuals who serve as faculty at other colleges and universities. Further information may be obtained by calling (414) 774-8620.

NAMES WANTED

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

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

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*In any church
body with a
tight grip
on the
total depravity
of humans,
trust can be
hard to sustain.*

Pollster Gallup is busy again. This time it is a survey on the most trusted institutions. The results ought to cheer the hearts of religious people. In first place as the most trusted institution is "organized religion." It nosed out by one percentage point its second place rival, "the military."

According to the poll taken last September, 59 percent of the adult population has either "a great deal" or "quite a lot" of confidence in organized religion, while 58 percent expressed that level of confidence in the military. According to Gallup's analysis of the survey, confidence in religion, though it still ranks high, has been on a downward slide over the past 15 years. (The Religious News Service report of the poll results did not indicate whether the one percentage point separating number one and number two in the poll was statistically significant.)

High tide for organized religion was 1975 when it achieved a 68 percent rating. At the bottom of the heap in 1988 was big business with a 25 percent approval rating and organized labor with a 26 percent approval rating.

Included in the poll was the ranking of 25 occupations. In this ranking clergymen came in second with 60 percent of the respondents viewing clergymen as having "very high" or "high" honesty and ethical standards. But the highest rating went to pharmacists with a 66 percent rating.

The results of the poll are remarkable. One might have supposed a lower rating stemming from the scandal-ridden televangelist sector. Jim Swaggart confessed to a sex scandal which was voted the top religion story of 1988 by religion writers in the U.S. But Jim Bakker's indictment by a federal grand jury for alleged defrauding of contributors came too late in the year to be included in the poll. The public appeared to view both cases in proper perspective.

Trust does not come easily these days, and when it comes, we ought to be thankful. In this country we are still in the anti-institutional mode. Institution bashing is still a favorite occupation among us. And everyone suffers from the phobia. No cause, divine or secular, is helped by lack of trust and esteem for those who represent it.

In a church body which under God seeks to be orthodox, distrust is one of its historic problems. In any church body with a tight grip on the total depravity of humans, trust can be hard to sustain. Since perfection is hard to come by in this post-Eden world, a sharp eye, setting aside Peter's sin-covering charity, can always find something (or someone) to mistrust. Guenter Grass puts it nicely in his novel, *The Snail*, "Since we distrust ourselves above all, we see no reason for distrusting others less."

It is encouraging to see that organized religion is still held in high repute. It is more than organized religion deserves, and it is so not because of its virtues but in spite of its weaknesses and faithlessness. It is a trust "organized religion" should carefully tend, heeding St. Paul who urged us to "be very careful, then, how you live — not as unwise but as wise, making the most of every opportunity, because the days are evil." That is good advice to those who are reaching out to the lost world holding high the love of God in Christ.

James P. Schaefer

The “back-door losses” or — more positively — “member retention and reclamation” project of the Board for Evangelism was launched recently with a committee of five (Teacher Mel Friske, Pastor Joel Gerlach, Pastor Ron Heins, Prof. John Isch, Rolf Wegenke) and project director, Pastor Norm Berg. Research will focus on understanding and improving our ministry to inactive members, both young and adult.

Analysis of member conservation and demographic trends that affect our church will be another aspect of the study phase. Concrete proposals for preventive ministry as well as pro-active approaches to regaining inactive members will be developed in coordination with units of the Board for Parish Services.

The evangelism workshop scheduled for synod-wide presentation in 1992 will focus entirely on the results of this extensive project.

A recent letter to the editor of the Northwestern Lutheran suggests that this study is a waste of time, that Jesus’ parable of the sower and the seed explains back-door losses as the inevitable attrition of unbelief. Such a stance seems to assume that the church can’t be responsible for offending weak Christians, that random scattering of the word is Jesus’ preference over careful planting and nurturing, and that seeking out straying sinners is of little consequence.

Another parable comes to mind. The point of Jesus’ parable of the lost sheep is as obvious as the parable is familiar. Jesus gives priority to regaining the straying. But the parable stimulates several questions in the thoughtful reader.

Why did that sheep wander away? Was it adolescent curiosity, a kind of “grass is greener” wanderlust? Or did the sheep feel unwanted by the rest of the flock, shunned? Maybe this was a “black sheep” who no longer felt worthy to be a part of the flock. It could be, of course, that this was one of those sheep who doesn’t believe in flocks or shepherds. Apparently



Seeking the lost

by Paul E. Kelm

have read the riot act to that sheep, spelled out all the rule violations and chastised the sheep for skipping the Sunday huddle? That sheep put the shepherd to a lot of bother, ruined his schedule and made him look bad. Why didn’t the shepherd *drive* the sheep home, with appropriate raps of his staff? What did he know about the sheep that we don’t, about *that* sheep? The shepherd must have really loved that sheep. And probably he figured that laying down the law wouldn’t motivate the sheep to stay.

What was the reaction of the 99 when the prodigal sheep returned? Was it cold shoulders and icy stares, or did they all gather to welcome him home? Their reaction, it seems, would condition the returning sheep’s desire to stay. The parable describes only the shepherd’s reaction. He got everybody together at a shepherd’s conference for rejoicing. Nobody apparently griped about the problem of straying sheep.

The parable, of course, doesn’t deal with all these musings. But the questions beg answers, don’t they? And, of course, people aren’t sheep. So the church wouldn’t want to treat people like sheep, a faceless herd instead of unique and individual souls. □

though, the shepherd in the parable didn’t simply assume that.

And why did the shepherd do what seems mathematically irresponsible — leave the 99? The odds weren’t great that he would find the lost sheep, or find him alive. Certainly he had obligations to the 99 . . . pasturing and pastoring, comforting sheep who were under the weather, a ewe’s group meeting and administrative duties. There must be something important about lost sheep, even if one percent backgate losses are minimal.

Don’t you find it curious that the shepherd carried the lost sheep home on his shoulders? Shouldn’t he

This article appeared in TELL (Summer 1988), a publication of the Board for Evangelism. At that time Pastor Kelm was editor of the publication and administrator for evangelism. He is currently director of the synod’s Spiritual Renewal Project.