

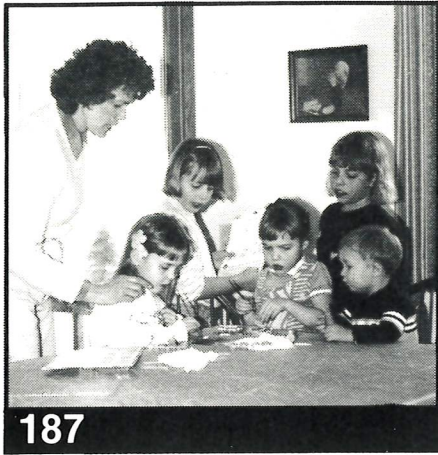
May 15, 1990

# the Northwestern Lutheran

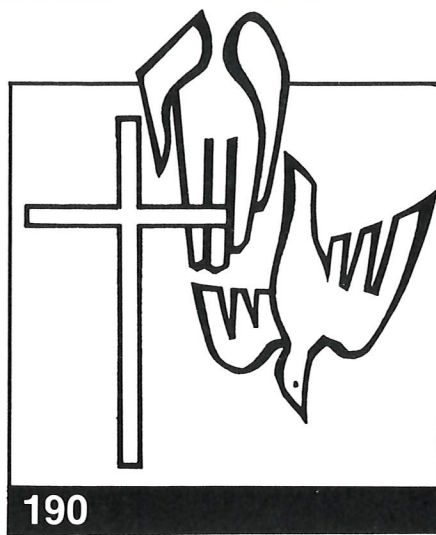


Growing up  
to be M♥M





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

# the Northwestern Lutheran

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COVER: Julie Quist lives on a farm near St. Peter, Minnesota, with her husband, Allen, and their family of ten children.

PHOTO CREDITS: Cover - Otto H. Schenk. 195 - Jim Cook Jr.



# Generation link

by Robert H. Hochmuth

*The secret things belong to the Lord our God, but the things revealed belong to us and to our children forever (Deuteronomy 29:29).*

**L**istening to bright third graders, already computer literate, but unaware of the past, speculate that an iceman is "probably something like a snowman, only harder," makes us aware that the younger generation's world is in many ways a world different from that of their predecessors.

While observing how childhood and family life are changing, we must not slight the fact that issues significant for eternity remain as constant for our offspring as for us. There is no reason, for instance, to expect future generations to come up with an understanding of the purpose for our existence superior to what God has already revealed to the forefathers.

## Linked by nature

"She has her mother's nose," observes a genetic linkage, but there is one of deeper consequence. Like the people of Moses' day and their descendants, we share a life in an imperfect world, bearing the burden of sin and its consequences. The judgments that befell them testify that then, as now, a loving mother brings a sinful child into God's world, and both are accountable to a creator.

Our high tech posterity will likely score more advances in medicine and communication; hopefully they will be led to develop ways to preserve the environment from twentieth century contamination; but in the matter of enjoying a relationship with our God, they remain as vulnerable as the ancients. For real life all generations are linked in total dependence on him and on what he has in his saving mercy revealed.

## Linked under grace

Among the most precious secrets God has revealed is his solution to the dilemma of his need to measure out justice against mankind's damnable offenses, but his desire not to condemn and destroy the offenders. This solution he worked out by sending his Son as

our substitute, to be joined with human flesh in Mary's womb.

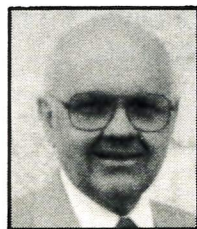
He's a new start for the human race. By virtue of his perfect life and his willing sacrifice in our place, he can shatter the links in sin's chains. At the beginning of that pregnancy Mary could exult that God's mercy extends from generation to generation.

In the secrecy of his mysteries of grace for the undeserving, our Savior God saw fit to make us and our children heirs of that mercy through a second birth by his Spirit. While parents do not generate the new life, the generation link is vital in nurturing it. Believers do not occur at random; the family is to be the nest where faith thrives.

Grandmother and mother were instrumental in Timothy's young life, giving evidence that in God's plan the highest regard is reserved for mothers whose nurturing function is spiritual, not just biological. This involves more than teaching; it's a matter of training. This is where the generation link under grace proves crucial. Children's reverence for God develops best when they recognize parents are consistently looking up to him in trust and dedication. As it is said: Teachers can impart facts, but the home will impart attitudes.

When Melissa's grandma dies, when Kevin's fever rages, when Chris is caught in a lie, the generation link in the Christian home can function to turn humbling crises into faith-strengthening milestones. Surrogates may see to it that homework gets done, but can hardly substitute for the home's work of consistently implanting a loving reliance on God's revealed will.

In the light of eternity there really isn't much time between the days of growing up and those of growing old. God grant that we link both to his promises.



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

## *Tradition or traditionalism*

**T**here is a difference between holding a tradition and being a traditionalist. Tradition is defined by the dictionary as “an inherited, established, or customary pattern of thought, action, or behavior.” Traditionalism is defined as “the doctrines or practices of those who follow or accept tradition.” The difference between the two lies in the fact that the traditionalist invariably accepts or follows tradition.

There is something to be said for tradition. Tradition is the customary approach to things, often developed after much deliberation as to what is the best or the right thing to do. It usually is inherited, handed down from generation to generation.

We tend to feel comfortable with what has become familiar unless, of course, we are opposed to it. It lends a certain dignity to things when we can say it's always been done that way.

Traditionalism is something else. Of course, it is not true that something new is automatically better than the old. However, the traditionalist is inclined to think that the old is better than the new. His thinking is that the things that have gone before cannot be improved upon. There is danger that conservatism will be carried over into traditionalism.

For example, Lutherans generally revere Dr. Martin Luther. Luther once questioned the Christianity of someone who does not desire to attend the Lord's Supper at least four times a year. Many Lutherans misunderstood this as a limitation on their communion attendance. Consequently, limiting one's communion attendance to four times per year was on the way to becoming a tradition among Lutherans.

This amounts to traditionalism. There are other examples. For instance, there is the matter of the language in which the word of God is taught. Holy scriptures are meant to be communicated for our learning. That was their intent. When the language is obscured by adherence to tradition, that amounts to traditionalism. In our liturgy, the perpetuation of such terms as *Quasimodogeniti* or *Jubilate*, for example, to designate Sundays of the church year—terms understood by only the learned—can perhaps be justified only as salutes to antiquity. The continued use of such archaic words as “meet, right, and salutary,”—words which are little understood by most people—fall into the same category. And who among us really knows the meaning of the term *Sabaoth*?

A humorist defined tradition as “a time honored way of doing things that keep us from doing them better.” Tradition has its place. But God save us from becoming traditionalists.

Immanuel G. Frey



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



# Psalm 106

by James A. Aderman

**T**he Old Testament often recounts the history of God's people. Deuteronomy 32, 2 Samuel 22, and Ezekiel 20, 23 are examples. A number of the psalms are history lessons as well (78, 81, 105, 106, 114, 135, 136). There is a spiritual growth principle here. We do well to remember where we have come from. Scripture history, and even our own spiritual history, has much to teach us about ourselves, our God, and how to maintain a healthy relationship with him.

Psalm 106 takes a poetic look at Israel's roots. It was written during the Babylonian captivity. The psalm is penitential. Read it, being sure to notice the recurring cycle: when Israel turned its back on the Lord, disaster struck; but the Lord remained gracious.

## Praise

The initial five verses praise the Lord for his continuing goodness and love. Perhaps we might learn something here about our attitude as we approach our God. Unfortunately, the psalmist must confess, "We have sinned, even as our fathers did."

## Forgetfulness, revolt, idolatry

The first sin was forgetfulness of God's deliverance (vv. 6-15). Not even the miraculous acts at the Red Sea had any lasting effect (Exodus 15, 17). When was the last time things got rough in your life and you forgot how graciously God cares for you?

The second sin was revolt against the leaders the Lord had given them (vv. 16-18). Envy was at the heart of their insurrection. The Lord ended the uprising by literally bringing the revolutionaries down (Numbers 16). Are there authorities you disdain?

The third sin confessed is idolatry with the worship of the golden calf as primary example (Exodus 32). God would have destroyed Israel at that point had Moses not interceded. Idolatry takes many forms. What are your golden calves?

## Disbelief, worldliness, dissatisfaction, disobedience

The fourth sin was failing to trust the Lord's promises about the special land he had set aside for them (vv. 24-27; Numbers 13, 14). That entire generation died in the wilderness before Israel finally arrived in the land. Worse than that, the Lord predicted that his people, because of continued disobedient grumbling, would end up scattered among the nations (Leviticus 26:14-39). Reflect on the gifts God wants to give you

that you have spurned.

The fifth national sin was allowing the godless influence of surrounding nations to lead Israel away from the Lord (vv. 28-31, Numbers 25). Israel fell victim to the siren song of the world. The response of God's wrath left 24,000 dead by plague. More would have died had it not been for the godly example of Phineas and his execution of an openly immoral Israelite. Is the song of the world more of a personal favorite than the Lord's love melody?

The Lord was angered at Meribah because of his people's obstinate grumbling about their living conditions and because of Moses' impatience with them and unbelief in God's power to act (vv. 32-33; Numbers 20:1-13). How does this sixth sin show itself in your dissatisfactions with career, family, or church?

The seventh sin was failing to obey God's command to wipe out everyone who was living in the promised land (vv. 34-43; Deuteronomy 7:2). That led to intermingling of God's people with the heathen and the practice of unthinkable sins. Consequently, God handed them over to be harassed, conquered, and impoverished by other nations. Are there people you associate with who are more of a negative influence on you than you are a positive influence on them? Perhaps you need to pay more attention to the Lord's command, "Come out from them" (2 Corinthians 6:17).

## Covenant love

But don't miss the good news. The Lord continued to rescue his disobedient people—not because they deserved it, but because "he remembered his covenant and out of his great love he relented" (vv. 44-46). It's in that great love the psalmist found comfort and hope even as he and God's people were held captive in a foreign land. That's how he dares to plead, "Save us, O Lord our God." We too can be sure our plea for help will be heard because of God's loving faithfulness.

The psalm closes with a hymn of praise which also ends this entire section of the Book of Psalms (v. 48).

Psalm 106 is a type of national diary. Perhaps it would be good for you to keep a diary of your spiritual life just to remind you about the Lord's goodness. Today would be a good time to begin.

*Next time: Psalm 91.*

*James Aderman is pastor of Fairview, Milwaukee, Wisconsin.*





## Discovering and using my gifts

by David J. Valleskey

**I**n this series of articles we have been taking a brief look at the spiritual gifts mentioned in Scripture, the Spirit-granted endowments of special abilities for service, given to every member of the body of Christ, the church. As all Christians use their gifts wherever the Lord places them—at home, in church, in their places of work, at school—the body of Christ functions well. “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms . . . so that in all things God may be praised through Jesus Christ” (1 Peter 4:10,11).

In previous articles we have looked at some of the many gifts the Holy Spirit still bestows on Christians today:

**Evangelism:** The gift of presenting the gospel, especially to those who are not yet a part of the body of Christ.

**Shepherding:** The gift of assuming a long-term personal responsibility for the spiritual welfare of another Christian or group of Christians.

**Teaching:** The gift of explaining and applying the truths of God’s word.

**Encouraging:** The gift of standing alongside someone to help, counsel, exhort, and comfort.

**Serving:** The gift of working in a supportive role.

**Giving:** The gift of sharing generously one’s material goods.

**Leading:** The gift of standing in front of others and inspiring them to action.

**Administration:** The gift of motivating and organizing people and delegating work in such a way that what needs to be done gets done.

**Showing mercy:** The gift of coming to the aid of suffering people and alleviating their distress.

**Faith:** The gift of vision, of seeing something that needs to be done and believing that God will do it even if it looks impossible.

The fact that Paul lists different gifts in different places indicates there are likely more gifts than the above, that these are only a sampling of the “various forms” (1 Peter 4:10) of God’s gifts of grace.

Although the Scriptures nowhere specifically direct Christians to discover their gifts, there is in the words “if a man’s gift is . . . let him use it . . .” (Romans 12:6) an unspoken assumption that a Christian will be able to recognize what his or her gifts are.

Various interest-finders have been devised to help Christians get a tentative picture of what their gifts may be. Probably the best way to discover your gifts, however, is simply to be ready to serve wherever and whenever the opportunity presents itself. For example, your congregation is short of Sunday school teachers. You wonder whether teaching might be one of your gifts. You might agree to take part in a teacher training program through which you would gradually be worked into a teaching position. Along the way you can discover how you feel about teaching and determine how effective you are. You can also seek out the advice of fellow Christians as they observe you in action. They might help to confirm that you do have the gift of teaching. Or through their counsel and your own observation you may be led to conclude that your gifts lie elsewhere. Activity is the real key to gift discovery.

Gifted to serve. We are all gifted Christians. With our gifts may we also all be serving Christians, serving one another and serving the Christ who served us first.



*Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.*



# Growing up to be M♥M

by Julie Quist

I knew I was in trouble when my seven-year-old daughter came home from school one day asking me what I wanted to be when I grew up. My mind ran the gamut of thoughts, from whether she considered me so young that I was still growing up, to wonder that my endless daily work of meals and laundry and storytime and homework and bedtime prayers didn't constitute "being" something in her first grade mind.

"I'm going to be just what I am," I responded. "A mother for all you kids and a wife to your dad." And then I asked the question she was waiting for. "What are you going to be when you grow up?"

"A teacher," she proudly announced.

"Are you going to be a mom?" I was curious about what plans schoolroom conversations had created in her mind. "Maybe," she replied tentatively.

"Maybe?" You really don't know whether or not you want your own children? For a little girl who loves being mom to her one-year-old brother and a whole array of dolls, this uncertainty was out of character.

"Well, yes, I want to be a mom, while I'm being a teacher," she decided emphatically.

"How will you take care of your children while you're teaching?" I continued to probe. She shrugged, obviously nothing she'd thought about. "Would you put them in a day care center?"

"What's a day care center?"

Is it too early for our children to consider these ideas? I believe that choices are made in the minds of young people long before we formally address them in the latter years of high school.

I am distressed that nowhere in students' textbooks or storybooks or through their teachers do they seem to pick up the idea that motherhood can be a real vocation for them. That choice has been censored by a mindset that insists that motherhood as a vocation is oppressive to women precisely because it is called motherhood and not parenthood.

Many people today believe that parenting is or ought to be the same for mothers and fathers. That is their prerogative. The choice ought to be theirs. But language and thought "experts" insist that leaving open the choice of motherhood as a full-time commitment that many (do I dare say most?) women thrive on and do well at is essentially discriminatory.

The minds of the experts have determined that full-time, at-home motherhood ought not be considered a valid, respected choice worthy of the same support and encouragement that any other major vocational choice deserves. Vocational mothering has been purged from the language and texts, is never discussed, or is referred to disparagingly when it is noted at all.

This in the face of the greatest child care dilemma our nation has ever faced. The experts seem willing to pay enormous amounts of government money to step in to care for thousands of children needing care, many of their mothers having been encouraged and guided into other "important" vocations. Yet these same experts remain unwilling to acknowledge the most vital service of all as a vocation worth planning for, saving for, sacrificing for. Unless, of course, it is done for someone else's children. Suddenly, then, we can acknowledge the value of the day care worker.

I'm a day care worker. So was my mother. Our "clients," to use the language of the experts, are our own children. I work hard at my job. It requires all my creativity, my compassion, my stamina, my organizational and homemaking skills, and all of my love. It is difficult and indescribably rewarding (if I can hold on to see the rewards) and I am delighted to have the opportunity to engage in this profession. Yet my child comes home from first grade believing I have yet to choose a vocation. Somewhere our schools are failing the family.

I entreat teachers, both elementary and secondary, to be sensitive to a distinct pattern of discriminatory language and material directed at the vocation of mothering. I encourage you to open this great, historic vocation to students as a valid, worthy, and satisfying occupation. While everyone does not agree that mothering is a wise and valid option for women, the choice ought not be censored under the guise of liberation. True liberty rests in freedom to choose wisely.



Julie Quist is a member of Norseland (ELS), St. Peter, Minnesota.



# Three days in May

## Part 2

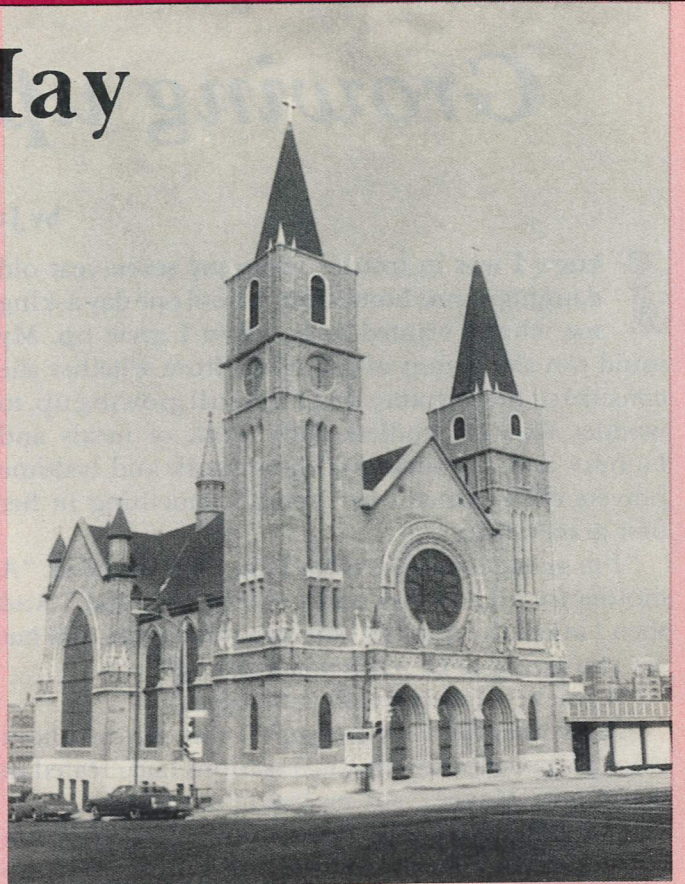
by James G. Kiecker

**R**evolutions, it's been said, are made by the young. Reviewing church history, the same seems true about religious movements and the beginnings of church bodies. Muehlhaeuser, at the Wisconsin Synod's origin, was forty-six and probably the oldest of the founders. Since we don't know the birthdates of the others, we may cautiously employ the fact that German mission schools generally admitted young men age twenty or older. If we assume that our founders, besides Muehlhaeuser, were, say, twenty-five when they enrolled at Barmen, they might well have been only in their thirties or younger when they formed our synod.

With Weinmann in Wisconsin since 1846, and Muehlhaeuser since 1848, a third person enters the picture. He was Paul Meiss, described as a shoemaker by trade, who had tried to enter the Barmen school in 1845 but had been rejected. In 1846 he came to Milwaukee on his own, and in 1849, with little theological training and not ordained, somehow managed to get himself installed as pastor of that very log church where the 1850 meeting took place.

Meiss, however, was no longer serving that congregation in 1850. Adding unstable tendencies to his lack of preparation, he had conducted a revival and rebaptism of about twenty-five adults. The congregation, which contained people of both Reformed and Lutheran background, found Meiss a bit too much to endure, and dismissed him in December 1849. Meiss then was called to serve several congregations in the Slinger area northwest of Milwaukee, and from there he came to attend the May 1850 meeting. Muehlhaeuser, miffed at his actions, was reluctant to call him "pastor."

The host pastor for the conference was William Wrede. From northern Germany, Wrede had enrolled at the Barmen school in May 1845. Apparently an exceptional student, Wrede was ordained in October of 1845 and served as a pastor in Pomerania. In the summer of 1846 Wrede traveled with Weinmann to America. But while Weinmann headed almost immediately to Wisconsin, Wrede took over a pastorate in Callicoon, New York, about 100 miles northwest of New York City. In 1849 Wrede left New York to join his friends Muehlhaeuser and Weinmann in Wisconsin. When Meiss was dismissed by



Grace Lutheran Church today

the log church in Granville Township in December of 1849, Wrede was called and installed as pastor. This church would eventually be named Salem, and recognized as the birthplace of the Wisconsin Evangelical Lutheran Synod.

Rounding out the group of five, hardly more than a footnote, was Kaspar Pluess, who is described (not too reassuringly) as a dismissed student of the mission school in Basel. Nevertheless, he was hoping that Muehlhaeuser, Weinmann, and Wrede would grant him a license to preach (sort of an official endorsement). During the course of the meeting, the three pastors examined and licensed him, and assigned him to Sheboygan, Wisconsin.

Most of those present at the Granville log church in 1850 had already been together at an earlier important meeting. With Weinmann working the Oak Creek area since the fall of 1846, Muehlhaeuser busy in Milwaukee since the fall of 1848, and Wrede newly arrived from New York, the three began to feel the need for cooperative efforts. On December 8, 1849, they met at a hall being used by Muehlhaeuser's congregation on Milwaukee's east side. Meiss also attended. There they organized "the First German Evangelical Lutheran Synod of Wisconsin." Muehlhaeuser was elected president, Weinmann secretary,



and Wrede treasurer. They decided to meet again in May 1850 at the log church in Granville, by which time Muehlhaeuser was to have written a constitution.

Though the five apparently assembled on Saturday, May 26, and worshiped together on Sunday, May 27, the secretary, John Weinmann, makes clear in his minutes that the business meeting took place on Monday, May 28. The tone of the meeting was similar to a pastoral conference of today.

A worship service was held with Pluess preaching (ironically, as it turned out in his case) on Psalm 133 ("How good and pleasant it is when brothers live together in unity"). President Muehlhaeuser then opened the morning session with prayer. Roll call showed five men present serving eighteen congregations. It was reported that in the past year there had been a total of ninety baptisms, fifty-five confirmations, fifteen funerals, and communion attendance was 671. The first congregation then entered the synod, present-day Grace Church in Milwaukee.

Following this, Muehlhaeuser read the constitution he had been asked to write, and the group went over it article by article. It spelled out the duties of pastors and congregations: "Everything should be in keeping with the true word of the Bible," it emphasized, and, "at ordination every [pastoral] candidate is [to be] pledged to the Unaltered Augsburg Confession" as well as the other Lutheran Confessions. With some changes, the constitution was unanimously adopted.

Weinmann opened the afternoon session with prayer. A financial matter was addressed: It was resolved that, 14 days before each yearly meeting, each pastor should take up a collection in each of his congregations for the synod treasury. Then a pastoral concern: Each pastor was to give special attention to youth ministry by conducting a day school and holding Bible study.

The chair recognized Jacob Conrad, a traveling salesman of religious books, who wanted to become a pastor. He was briefly examined and found fit to begin studies. Since there were no seminaries, he was turned over to Pastor Wrede for personal instruction. For spiritual edification, several religious topics were then discussed. The last of these dealt with the sad fact that daily devotions were being neglected in many homes. The pastors were encouraged to work hard in

their congregations to correct this problem.

Finally, the meeting place for the 1851 convention was chosen (Grace, Milwaukee) and the president warmly thanked the host congregation for its fine hospitality. The meeting closed with prayer and a blessing.

After this first synod convention, life went on for the participants. Within a year the unstable Meiss dropped out of the synod. He began pastoring a Reformed church; then, leaving behind two wives, he roamed around the American South until he died of yellow fever in 1859. An apparent love of money got Pluess in trouble with his Sheboygan congregation, after which he left for a Reformed church in New York. He was removed from the synod roster in 1852.

After the 1850 convention, Pastor Weinmann left the Oak Creek church for a church in Racine, Wisconsin, and in 1853 he accepted a call to Baltimore, Maryland. In 1858 he made a trip to Germany to visit his elderly mother, and while returning, his steamship burned and sank and he was lost at sea. In 1853 Pastor Wrede left Granville to be Weinmann's successor in Racine. But in 1855 he returned to Germany and was not heard of again.

Of the five men who met in that log church in 1850, only Pastor Muehlhaeuser was left in the Milwaukee area five years later. He continued pastoring Grace Church, doing charitable work in the community, until his death in 1867. His body rests at Union Cemetery.

One hundred and forty years have now come and gone. Were those meetings on May 26, 27, and 28, 1850, decisive moments in the story of God's people? They probably didn't have the global impact of the Council of Nicea or Vatican II. But on the microscale of our lives their importance is obvious. God often uses unlikely people to effect his ends. And decisiveness, after all, is always in the eye of the beholder.

In a moment of reflection Muehlhaeuser once commented, "Just as the kingdom of heaven is like a mustard seed, so also was the very small beginning of our synod."

Just so it was.



*James Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.*



# The creeds for a new day

by Theodore J. Hartwig



**T**he old familiar English texts of our Apostles' and Nicene Creeds, grown dear from long use, were adopted almost verbatim from a book of worship prepared in the 1550s for the church of England which in America we know as the Episcopal Church. In these versions, liberty was taken with the third article of both creeds to change "catholic Church" to "Christian Church." Here our fathers followed Luther's cue when he explained that "catholic can be translated in no better way than Christian, to signify wherever Christians are found throughout the world." The change from "catholic" to "Christian" alters not the content of the creed's



message but the outward form. With this change a lot of misunderstanding is also avoided.

For such reasons and for the sake of clearer English, the forthcoming hymnal proposes the following revisions in the Apostles' Creed: "died" for "dead" in line 7; "is seated" for "sits" in line 11; "there" for "thence" and "living" for "quick" in line 12. These alterations do not affect the inner content of the creed. Only the outward form has been revised.

**I**t is important for Christian faith and life that we understand the distinction between content and form. If content is to remain meaningful and unambiguous, then with changing times form may have to be revised. We do this naturally in our civic and social life—with clothes, styles, vocabulary, etc.—to maintain our identity and not be labeled as strange. How much more important to follow this rule for faith life: to change outward form with changing times in order to keep inner content the same and thus to preserve it.

For this good practice our Lutheran confessions have shown us the way:

We further believe, teach, and confess that the community of God in every place and at every time has the right, authority, and power to change, to reduce, or to increase ceremonies according to its circumstances, as long as it does so without frivolity and offense but in an orderly and appropriate way, as at any time may seem to be most profitable, beneficial, and salutary for good order, Christian discipline, evangelical decorum, and the edification of the church (Formula of Concord, S.D. X:9).

While alterations in the Apostles' Creed were kept to a minimum, more changes are proposed for the text of the Nicene Creed. These aim to achieve not only better English but also a more faithful translation from the original Greek text. Since in public worship most of us keep an eye on the printed text of this creed, the suggested alterations are not likely to disturb.

The original text of the Nicene Creed begins, "We believe." "We" underscores the use for which the

#### THE APOSTLES' CREED

- 1 I believe in God the Father Almighty,
- 2 maker of heaven and earth.
  
- 3 And in Jesus Christ, his only Son, our Lord,
- 4 who was conceived by the Holy Spirit,
- 5 born of the virgin Mary,
- 6 suffered under Pontius Pilate,
- 7 was crucified, died, and was buried,
- 8 He descended into hell.
- 9 The third day he rose again from the dead.
- 10 He ascended into heaven
- 11 and is seated at the right hand of God
- the Father Almighty.
- 12 From there he will come to judge the living and the dead.
  
- 13 I believe in the Holy Spirit,
- 14 the holy Christian Church,
- 15 the communion of saints,
- 16 the forgiveness of sins,
- 17 the resurrection of the body,
- 18 and the life everlasting. Amen.

creed was designed. It did not serve as a personal confession of faith at the baptism of the catechumen, as did the Apostles' Creed. The Nicene Creed was made for confession by the entire congregation of true believers. Therefore it begins with "we believe" instead of "I believe." "The" before "Almighty" in line 2 brings to light another truth. Here, "Almighty" is a noun which is translated at several places in the New Testament as "ruler of all things." Thus a comma becomes necessary after "Father." The comma invites a pause, and that is good. *The creeds were not made to be raced through.*

The change in line 4 may draw fire: "of all things visible and invisible" now reads, "of all that is, seen and unseen." God's wonderful creative work brought into existence not only "things" but all reality: all that **is**, including the mystery of life in the seed and the beating heart muscle. Of course, everything from the devil which has corrupted divine creation has no part of God's reality. Satan cannot create. He can only spoil. The comma after "is" invites another pause. Let it be a full second. Then "seen and unseen" clarify the creed's intention: "of all that is" embodies all that is seen and all that is unseen.

Because the subject and predicate of "Lord" in line 5 is so far away (in line 1), "we believe" is repeated in line 5 as well as in line 25. The original Greek text of the creed seems to have been a single sentence, but that is not our way of speaking English. The comma after "Lord" in line 5 balances this "one Lord" with the "one God" in line 1. That was the intention of the



confessors as they drew these words from 1 Cor. 8:6. Again, the comma after "Lord" invites a pause, as if the statement reads: "We believe in one Lord, who is Jesus Christ." Thus "Lord" keeps its higher office as a noun and does not slip into the lesser office of an adjective.

**L**ine 7 shows another major change: from "begotten of the Father before all worlds" to "eternally begotten of the Father." The older version leaves room for an idea which conflicts with the Bible, namely, that God's Son was begotten at some point before the universe was created. The original text states clearly and correctly that the Son always existed with the Father; there was no "before" in his life. "Eternally begotten" expresses this truth without ambiguity. The preposition "from" in lines 8 and 9 clarifies the fact that the Son has his origin from the Father.

Questions have been asked about the choice of "Being" for "substance" in line 11. Here the original text uses an expression that was designed to verbalize a mystery beyond understanding. Father and Son do not merely share a common deity as you and I share a common humanity. No, Father and Son have an identical existence; they are one undivided Being. The Father calls himself "I am" in Exodus 3. The Son calls himself "I am" in John 8. "Being" captures this message of God's "I am"-ness better than "substance" or any other word in the English vocabulary.

That line 12 begins a new sentence and that "by him" has become "through him" aims not only to say what the original text says but to clarify what has been misunderstood by many: the *him* here spoken of is the Son. As Scripture everywhere teaches, the universe was made through the Son; he was the agent through whom the Father created all that is.

The deletion of "men" in line 13 ("For us" in place of "For us men") touches on what presently may be the most sensitive point in the recommended new text of the Nicene Creed. There was a time not long ago when "men," "mankind," "sons of men," and "brothers" were understood to include all people. Contemporary agitation against what is called "sexist language" has changed all that, whether we agree

#### THE NICENE CREED

- 1 We believe in one God,
- 2 the Father, the Almighty,
- 3 maker of heaven and earth,
- 4 of all that is, seen and unseen.
  
- 5 We believe in one Lord, Jesus Christ,
- 6 the only Son of God,
- 7 eternally begotten of the Father,
- 8 God from God, Light from Light,
- 9 true God from true God.
- 10 begotten, not made,
- 11 of one Being with the Father.
- 12 Through him all things were made.
- 13 For us and for our salvation
- 14 he came down from heaven,
- 15 was incarnate of the Holy Spirit and the virgin Mary
- 16 and became fully human.
- 17 For our sake he was crucified under Pontius Pilate;
- 18 he suffered death and was buried.
- 19 On the third day he rose again
- 20 in accordance with the Scriptures;
- 21 he ascended into heaven
- 22 and is seated at the right hand of the Father.
- 23 He will come again in glory to judge the living
- 24 and the dead,
- 25 and his kingdom will have no end.
  
- 25 We believe in the Holy Spirit, the Lord, the giver of life,
- 26 who proceeds from the Father and the Son
- 27 who in unity with the Father and the Son is
- 28 worshiped and glorified,
- 29 and has spoken through the prophets.
- 29 We believe in one holy Christian and apostolic Church.
- 30 We acknowledge one baptism for the forgiveness of sins.
- 31 We look for the resurrection of the dead,
- 32 and the life of the world to come. Amen.

with the agitation or not.

Popular use attaches new meanings to words. Sometimes it has "degraded" words once dear to us, so that we can't use them as in the past. Consider "Don we now our gay apparel" as just one example. Language and its use are in constant flux, and *we do well to take this fact into account, especially when preparing new materials for Christian teaching and worship*. To omit the word "men" in line 13 does not change the content of the sentence, unless someone attaches a restricted meaning to "us." "Men" is not omitted by compulsion, but in consideration for the growing number of Christians sensitive to words which have taken on other meanings.

Some may wonder whether the "and" in line 15 gives the virgin Mary too much credit for the Lord's incarnation. The old version read, "by the Holy Ghost of the Virgin Mary." Our Lutheran confessions indeed declare that "the Son . . . was *conceived* by the Holy Spirit without the cooperation of man."



Here, Mary was just a passive agent. But the confessors also made very sure to squelch the idea of certain early heretics that the Son "passed through Mary as water passes through a pipe." Therefore our confessions also declare that the Son "was born in the world from the substance of his mother"; he had his human nature from Mary. The revised wording is a faithful translation of the original text and a clear confession of Bible truth.

**A**nother significant change appears in line 16: "and became fully human" replaces "and was made man." This revision is one of the finest in the creed. It gives the sense of the original text precisely. More important, it states the whole Bible truth. Our Savior was in all points made like us; he was a human being in the full sense of the word; he was a perfect man with rational soul and human flesh. And as we become accustomed to this new form of expression, we may also be reminded that sinful humans are no longer fully human in the perfection that God made us. We are "bent people."

The change in line 20, "in accordance with" for "according to," shows another case of improved wording. The old version leaves room for the idea that, though the Bible foretold Jesus' resurrection, it may or may not have happened. Stated colloquially, "as for the resurrection, that's what the Bible prophesied, but that doesn't mean the prophecy was fulfilled." The new version closes the door to such thinking. It puts the original text into unambiguous English. It says that the resurrection really happened, precisely as the Old Testament had foretold. *It is vital for Christian faith that the language of our confessions remains clear, even at the sacrifice of changing long cherished words and expressions.*

The comma after "Lord" in line 25 invites another pause. It performs the same service here as in line 5. It also underscores the message of the original text which says that the Holy Spirit is both "the Lord" (like the Son) and "the Lifegiver." Thus the Holy Spirit is clearly differentiated as the third person of the Holy Trinity.

The last notable revision occurs in line 27. The old "with the Father and the Son together is worshiped

and glorified" tried to reproduce the sense of the original text which states that the Holy Spirit is "together worshiped and together glorified with Father and Son." We do not talk like this. The revised wording catches the original message as well as English allows: the Holy Spirit "in unity with the Father and the Son is worshiped and glorified."

As we ponder this revised text of the Nicene Creed that is recommended for use in the church, let us keep in mind that all such work at improving a translation never reaches perfection. One does what needs doing to the best of one's ability. And one can work at fixing translations forever. But there comes a time for decision. Then choose the form which seems best and stay with it.

Finally, let us be thankful that we don't have to wrestle with the challenges which faced the early Christians when church membership was still largely Jewish. The Lord Jesus brought his people liberty from all Old Testament ceremonies: circumcision, Passover, Sabbath rest, dietary regulations, and so on. But to forsake these ceremonies meant tearing away from what God himself had commanded. Not so easy a task for those early Jewish Christians to live in their Christian liberty as it is for us!

In the New Testament God has not made ceremonies a conscience matter. We have one commission, to preach the gospel in word and sacrament. Choosing the outward forms to fulfill this commission belongs to our Christian liberty. "*As it was in the beginning, is now, and ever shall be*" applies to God and the content of God's word, not to translations, liturgies, and ceremonies. The forms of Christian worship are determined by place and occasion. They change, and they must change, according to times and circumstances, so that the word of God will not be hindered. The forms belong to ceremony, but the inner content, we are resolved, shall remain unchanged.

*Theodore Hartwig teaches at Dr. Martin Luther College, New Ulm, Minnesota.*



## Staff ministry program proposed

In a major program expansion, the Board for Worker Training is proposing educational courses leading to staff ministry in a variety of areas. According to the board, staff ministries are congregational ministries in addition to the pastoral and teaching ministries.

Staff ministries, for the time being, are proposed by the board in evangelism, parish education and nurture, visitation, family life, youth, church administration, counseling, music, and early childhood education. "Some of these forms of ministry are virtually in place already," said

Pastor Wayne Borgwardt, administrator for worker training, "while others will need considerable development."

Two basic kinds of programs are envisioned by the board: 1) a regular baccalaureate program covering five years with an extensive internship; and 2) a combined staff ministry/elementary program, to guard against candidates finishing the regular program with no calls available in that particular staff ministry.

Wisconsin Lutheran Seminary is being asked to develop a proposal for staff ministry in counseling. In the other areas of staff ministry, however, the board judged that Dr. Martin Luther College, New Ulm, Minn., has the greatest potential to provide the specialized training.

Both Wisconsin Lutheran Seminary and Northwestern Col-

lege, the board noted, are "concerned about any involvement which would erode the present pastor training program."

At the same time, however, the board noted that "such concern need not preclude their involvement in satellite programs under the direction of DMLC."

In addition, the board is proposing a third program for those who through other colleges and experience have obtained some of the essential skills for a form of staff ministry but do not yet have the theological background necessary for such a ministry. That process parallels the current program in religious certification for elementary and secondary teaching in the synod.

Definitive action on the proposal will be taken by the 1991 convention of the synod.

## It began with a phone call

On January 14 Chris Miyasaki, a developmentally disabled young woman, was confirmed and welcomed into communicant membership at St. John, Wauwatosa, Wisconsin.

It began with a phone call ten years earlier.

A concerned Christian friend of the Miyasaki family called an acquaintance of his, Mrs. Carol Voss, who taught the developmentally disabled in the Milwaukee school system. After a bit of evangelical urging on his part, Chris and Mrs. Voss became a part of the Sunday school program at St. John. The highlight of her Sunday school years was the Christmas Eve service, singing praises to Baby Jesus.

When Sunday morning meetings became a problem for Chris and her teacher, they became part of the Saturday Jesus Cares program at Fairview Church in Mil-



Left to right: Mrs. Edna Found, Chris Miyasaki, Pastor Mark Wagner

waukee. Chris loved being involved in the special services of the Jesus Cares program. She also brought her friends from school to special events to hear about the Jesus who cares.

For six years Chris was in the Jesus Cares program. As her knowledge of the Bible grew, the prospect of confirmation lay ahead. More concentrated instruction in simple Christian doctrine was in order.

Chris and Mrs. Edna Found of St. John began a study of the cate-

chism after Sunday morning service at St. John. And so after all these years the time had come when Chris confessed her faith boldly and happily and became a part of the St. John family, sharing the Lord's Supper together.

"I am so happy," she said. "I feel great. I pray for all the sick people and all who helped me be confirmed. I was really happy to receive the Lord's Supper." What an example for all of us!

And it all began with a phone call.



## 1989 WELS statistics:

# No membership loss

In April, Pastor David P. Wor-gull of Chandler, Arizona, secretary and statistician of the synod, released the *1989 Statistical Report* of the WELS.

The 122-page report, in addition to the statistical information on every congregation in the synod, also lists the ordination and installation of pastors during 1989 and the installation of male teachers during 1989. Included also are the institutional ministries of the 1208 congregations of the synod, and a listing of each congregation by city and state.

Baptized membership at the end of 1989—all statistics are as of 12/31/89—stood at 420,419, slightly ahead of last year. Communicant membership is 317,914, an increase of 174 over 1988. Average Sunday attendance was 45.6 percent of our baptized membership, down three-tenths of one percent from 1988.

In the 368 Lutheran elementary schools maintained by our congregations, enrollment stood at 31,376, 125 students less than last year. Sunday schools enrolled 43,486. In Bible classes 4007 teens were enrolled and 31,443 adults, an increase of almost one thousand.

WELS Lutherans contributed, for all purposes, \$133.9 million to their local churches, the synod, and other outside purposes. This was an increase of seven percent over 1988. Most of the increase was given for local purposes: \$8.6 million. For its operating budget the synod received slightly under \$250,000 more than the previous year. Average per communicant giving for synod's mission budget was \$48.98; special gifts raised that figure by \$2.62.



**Students at Sola Scriptura School**, Decatur, Georgia, are planting space-exposed seeds, watching for differences caused by long-term exposure to cosmic radiation. "These seeds were sent into space in 1984 on the space shuttle Challenger," says principal Dan Schultz, "and returned to earth January 20. Our school is one of a limited number in the Atlanta area to obtain these 'space seeds.'" "The project is a safe and valuable outreach program," the National Aeronautics and Space Administration said. The agency was assured by the agriculture department that there were no safety risks associated with the seeds. Results gathered by the students will be forwarded to NASA. Holding the seeds are Vanessa Dixon and Kinta Ramsey.

## Also in the news

**Pastor William E. Fischer**, administrative assistant for part-time education in the parish education department, has announced his retirement as of December 31. The board has asked Fischer to continue serving on a part-time basis for a period of time after that. . . . About **1000 women graduates** of Dr. Martin Luther College, who are not of retirement age, have been contacted by the parish education board to see if they had any interest in returning to teaching. About 230 said they have. . . . **Northwestern Publishing House** will be celebrating its centennial in 1991 under the theme "Proclaim his salvation day after day." An important part of the celebration will be a contest to discover and use new talent in writing, art, and photography. Further information and contest rules will be available this summer. . . . **Introductory circuit meetings** for the special offering "Lift high the cross" have been completed in the Northern, Western, and Southeastern Wisconsin Districts with other districts' circuit meetings through the year, closing with the South Central District circuits in December. Pastor Ronald Roth, director of the offering, reports "an excellent spirit of cooperation." . . . Pastor Tom Haar of **Hope, Markham, Ontario**, reports, "We are happy to have with us again two nurses who are taking the International Health Course at Seneca College in preparation for serving in the Lutheran Church of Central Africa." **Kim Kortje** of Good Shepherd, Omaha, will serve in Malawi, and **Linda Philips** of Martin Luther, Neenah, will serve in Zambia. Term of service will be three years. Their commissioning will take place in June in their home churches.





The girls' basketball team of Kettle Moraine LHS, Jackson, Wis., are the 1990 winners of the Wisconsin Independent Schools Athletic Association's class B state championship. The victory also gave the Chargers a perfect 27-0 record, reports coach Darwin Schramm.

## Former medical mission nurse dies

Althea Sauer, a registered nurse who served in Mwembezi Lutheran Dispensary in Zambia, Africa, from 1970 to 1977, died March 7. She was the wife of Pastor Theodore Sauer, who served in the African mission field for ten years. In addition to the years in Zambia, she served in the parsonage as her husband served congregations in Livonia and Portage, Mich., and Oshkosh and Manitowoc, Wis. She continued nursing in Milwaukee while her husband served as executive secretary of the Board for World Missions. They retired in 1984.

Survivors include her husband; a son, Paul (Sharon); a daughter, Marilyn Mills; a brother, Martin (Shirley) Duehring; two sisters, Doris (Alfred) Bartelt and Gertrude (Arthur) Duerr; seven grandchildren, and three great-grandchildren.

## OBITUARIES

### Mildred Meyer Trapp 1918-1990

Mildred Meyer Trapp was born in Shawano, Wis., on Sept. 18, 1918. She died Feb. 4, 1990, in Rochester, Minn.

A graduate of the University of Wisconsin-Whitewater, she taught at Lutheran High School in Milwaukee and at Dr. Martin Luther Academy, New Ulm, Minn.

She was married to Prof. Cornelius J. Trapp, who taught for more than 30 years at Dr. Martin Luther College in New Ulm. He preceded her in death.

She is survived by a daughter, Joan (Terry) Vasold; two sons John (Gail) and Thomas (Carol); two sisters, Marion (Richard) Reniewicki and Margaret (Roly) Kelton; and eight grandchildren.

Services were held at St. John, New Ulm.



## Mass Media Digest

### Stimulating the search

"I just wanted to compliment you on your ads in the newspaper," said the woman's voice on the other end of the phone.

"Thank you," I answered. "May I have your name so I can relay your compliment to our congregation?"

"Well, I hadn't really thought about coming to church or anything. I've had a couple of bad experiences and I'm struggling to even believe in God right now. You might say I've been on a spiritual journey that reached a standstill. I only called to thank you for the ads that led me to continue the search. Maybe I'll get in touch again."

That was just one of several calls received by Messiah in Los Alamos, New Mexico, in reaction to a mass media outreach effort. We wanted to create a positive image of our church as a place where spiritual needs are met.

We ran a series of newspaper

ads for four consecutive weeks. We also used signs, banners, public service announcements, and news releases, and we mailed 2000 cards inviting people to services. Future plans are to expand the mailing list and add vacation Bible school as an outreach event.

We didn't expect the ads to suddenly bring all kinds of people to our church. So we were pleasantly surprised when our Christmas and Easter attendance doubled.

Even more rewarding was the reaction in the community. We had put only the church name on our ads. Yet we received phone calls, and our members found themselves being asked about their church.

Six months after her first call, the woman who had been unwilling to identify herself called again, and we arranged to meet. After two and a half hours of questions and answers, she accepted an invitation to our next adult information class. We pray that her search is coming to an end.

—Robert J. Schumann

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



## Judge uses Bible to forge compromise

Circuit Judge Victor Manian of Milwaukee is a long-time member of Redemption, Milwaukee, and well acquainted with his Bible, a knowledge which he put to good use in a recent case in his courtroom.

At issue was a dispute between a local pastor and his congregation. The congregation alleged that it had dismissed the pastor but that he continued to hold services and harass the members.

The pastor and his supporters held that the dismissal was illegal under the rules of the national denomination and that the majority of the membership supported the pastor.

For a day and a half, according to a story in the Milwaukee Sentinel, Manian listened to testimony from both sides and then worked

with the attorneys to forge a compromise.

Manian finally took his Bible and read from the 18th chapter of St. Matthew: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."

If the other fails to hear the complaint, "tell it unto the church," the judge read.

In legal terms, Manian told attorneys for both sides to choose a mediator to hold a meeting of the church membership. In the meantime the two sides should alternate in choosing the Sunday preacher.

After details were resolved and the courtroom cleared, Manian, a pianist, walked into his chambers where he has a piano; soon several bars of "Amazing Grace" were echoing in the courtroom.

## Northern Wisconsin District

**Mt. Olive, Appleton**, will celebrate its 75th anniversary May 20. President Carl Mischke will speak at the special service, which will be followed by a dinner. . . . **Immanuel, Kewaunee**, rededicated their rebuilt Wangerin pipe organ March 18. Prof. James Tiefel of Wisconsin Lutheran Seminary was guest speaker. An evening recital was given by Prof. Edward Meyer of Dr. Martin Luther College. . . . Peace of Houghton, Mich., honored **Mrs. May Grohman** for 55 years of service as organist on Feb. 11, also the date of her 55th wedding anniversary. . . . **Grace of Oshkosh** dedicated a new AOB Opus 328 organ in March. Guest organist was Robert Potratz.

—Jan C. Eggert

### NOTICES

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

#### NOMINEES—MLPS

The following have been nominated to teach mathematics and English at Martin Luther Preparatory School:

David Bartelt	Anaheim, Calif.
James Bauer	New Ulm, Minn.
Timothy Bentz	Appleton, Wis.
Orville Breittkreutz	Jackson, Wis.
Joel Burmeister	Burlington, Wis.
Hartley Dus	Zion, Ill.
Bruce Heckmann	Sturtevant, Wis.
Robert Huebner	Milwaukee, Wis.
Thomas Hunter	Lake Mills, Wis.
James Kaniess	Campbellsport, Wis.
Kevin Keller	Manitowoc, Wis.
John Kolander	Waupaca, Wis.
Troy McCargar	Edmonds, Wash.
John Meiso	N. Richland Hills, Tex.
Mark Meyer	Winona, Minn.
Marcus Neumann	Brodhead, Wis.
William Plamann	St. Paul Park, Minn.
Mark Ricke	Lake Mills, Wis.
David Roehl	Somers, Wis.
Dwight Sandvold	Columbus, Wis.
Larry Sather	Naples, Fla.
Jay Schwall	West Allis, Wis.
Kurtis Seeger	Milwaukee, Wis.
Gilbert Tatge	Milwaukee, Wis.
Kenneth Taylor	Watertown, Wis.
Paul Thiesfeldt	Overland Park, Kansas
Timothy Thierfelder	Milwaukee, Wis.
Rollin Timm	Woodstock, Ill.
Eric Troge	Kaukauna, Wis.
Richard Zahn	Fond du Lac, Wis.

Please send pertinent information regarding these nominees to the board secretary, Mr. John Schultz, Rt. 3, Box 96, Goodhue, MN 55027.

### CONFERENCES

Minnesota District, Crow River pastor/teacher/delegate conference, June 12, 9:30 a.m., at Immanuel, Willmar.

#### INNER CITY VBS

Are your plans set for the summer? The Milwaukee inner city congregations are conducting vacation Bible school June 10-22. They want to share the good news about Jesus, but they need help. They need volunteers to invite children to VBS. They need teachers and witnesses about Jesus.

Meals, housing, and training are provided. New friends are guaranteed. Come and share the gift of eternal life. Contact Dan Witte, 6717 W. Wartburg Cr., Mequon, WI 53092; 414/242-5641.

#### FAMILY CAMPING IN MICHIGAN

Camp Lor-Ray has 30 fully developed campsites nestled among the pines on a private lake. It is owned and operated by an association of WELS and ELS churches in western Michigan and is available for overnight or weeklong stays from Memorial Day through Labor Day. Contact Milt Chariot at camp, 5281 Russell Rd., Twin Lakes, MI 49457; 616/766-3152; or at home, 2233 Hudson St., Muskegon, MI 49441; 616/755-2004.

### ANNIVERSARIES

**Dalton, Wisconsin** — Grace (75th), July 15, 10:15 a.m. Buffet dinner following. Contact Alfred Graff, Rt. 1, Dalton, WI 53926; 414/394-3188.

**Whitewater, Wisconsin** — St. John (125th), June 10, 9:00 a.m., 2:30 p.m., lunch and fellowship following. Contact James Rodgers, PO Box 344, Whitewater, WI 53190; 414/473-6730.

#### COMMISSIONING OF NURSES

On June 6, **Kim Kortje** will be commissioned as nurse for the Mwembezi Dispensary in Zambia at her home church, Good Shepherd, Omaha, Nebraska. The service begins at 4:00 p.m. On June 17, **Linda Philips** will be commissioned for the mobile clinic in Malawi at her home church, Martin Luther, Neenah, Wisconsin. The service will begin at 3:00 p.m. All are welcome to add their prayers and bid them Godspeed and safe return.

#### POSITION OPEN WOMEN'S DORM MANAGER

Applications are invited for the position of women's dorm manager (house mother) at Bethany Lutheran College, Mankato, Minn. This is a full-time or almost full-time position during the academic year, with possible part time work available for extra pay during both the academic and summer months. Compensation includes room and board during the academic year, room during the non-academic portion of the year, a salary commensurate with qualifications and work load, and medical insurance. Position begins Aug. 1. Send letter of application and resume to Prof. David Thompson, Bethany Lutheran College, 734 Marsh St., Mankato, MN 56001.

#### WELS SCHOOLS COMMENCEMENTS

	Concert		Graduation	
	Date	Time	Date	Time
Dr. Martin Luther College	May 18	7:30 p.m.	May 19	10:00 a.m.
Martin Luther Preparatory School	May 16	7:00 p.m.	May 17	10:00 a.m.
Michigan Lutheran Seminary	May 25	7:00 p.m.	May 26	10:30 a.m.
Northwestern College	May 15	7:30 p.m.	May 16	10:00 a.m.
Northwestern Preparatory School	May 15	7:30 p.m.	May 16	1:30 p.m.
Wisconsin Lutheran Seminary	May 31	7:00 p.m.	June 1	10:00 a.m.



**ADDRESS**

In response to requests following "From classroom to recording studio" (March 15), Paul Wilde's address is 1722 S. Pearl St., New London, WI 54961; 414/982-5094.

**CHANGES IN MINISTRY**

**PASTORS:**

- Barenz, Norman J.**, from Zion, Hartland, Wis., to Living Water, Hot Springs, Ark.
- Beckmann, Raymond R.**, from Our Savior, Longmont, Colo., to Nebraska LHS, Waco, Neb.
- Dolan, David B.**, from St. Paul, Algoma, Wis., to exploratory, Greenwood, Ind.
- Dux, Leroy P.**, from Lutheran Church of Central Africa to Grace, Muskegon, Mich.
- Gast, Kenneth A.**, from St. Paul, Tomah, Wis., to Eastside, Madison, Wis.
- Langebartels, James L.**, from Trinity, Morenci, Mich., to St. Paul, Hopkins, Mich.
- Priebe, David E.**, from St. John, Juneau, Wis., to Bay Pines, Seminole, Fla.
- Zwieg, Larry G.**, from John the Baptist, Atascocita, Tex., to Grace, Missouri City, Tex.

**TEACHERS:**

- Becker, Edward J.**, from St. Mark, Mankato, Minn., to St. Matthew, Niles, Ill.
- Earl, Johnathan O.**, from Salem, Owosso, Mich., to St. John, Baraboo, Wis.
- Fillner, Sarah**, from inactive to Martin Luther, Madison Heights, Mich.
- Greening, Terrance J.**, from Lord of Life, Friendswood, Tex., to St. John, Fremont, Wis.
- Kionka, Jeanne**, from inactive to Mt. Calvary, Waukesha, Wis.
- Lemke, Sandra L.**, from Shepherd of the Valley, Westminster, Col., to St. John, Lewiston, Minn.
- Lyon, Ann**, from inactive to Trinity, Crete, Ill.
- Markgraf, Daniel J.**, from Zion, Valentine, Neb., to St. Peter, Kekoskee, Wis.
- Marquardt, Dale**, from inactive to St. Paul, Slinger, Wis.
- Schaeve, Elaine**, from inactive to St. Jacobi, Greenfield, Wis.
- Schwartz, Melvin C.**, from Faith, Antioch, Ill., to retirement.
- Siegler, Richard R.**, from St. Paul, Sodus, Mich., to Shepherd of the Hills, Inver Grove Heights, Minn.
- Voth, Bonnie A.**, from Salem, Stillwater, Minn., to Grace, Oshkosh, Wis.
- Zahn, Barbara**, from inactive to St. Peter, Fond du Lac, Wis.
- Zank, Ellen M.**, from Salem, Loretto, Minn., to St. John, Baraboo, Wis.
- Zimmerman, Donald H.**, from WELS Board for Parish Education to retirement.

**ADDRESSES**

**PASTORS:**

- Bey, Gregory L.**, Bonah Indah Gardens, Jalan Bona Permar II, #14 (C-4, no. 14), Jakarta, Selatan 12440, Indonesia; 011-62-750-0192.
- Cherney, Kenneth A. Jr.**, 011-55-512-40-6085 (phone).
- Gosdeck, David M.**, 236 N. Maple St., Watertown, WI 53094.
- Guse, John R.**, 2240 Shallowford Rd., NE, Marietta, GA 30066.
- Huhnerkoch, Herbert**, (ELS), 6551 Dos Rios Rd., Downey, CA 90240.
- Jensen, Daniel A.**, 13505 SE Stark St., Portland, OR 97233.
- Koelpin, Winfred A., em.**, 5686 Willow Creek Dr., Canton, MI 48187.
- Schlenner, Mark L.**, 715/693-2910.
- Schmiege, Glen F.**, 2211 Stuart Ct., Madison, WI 53704; 608/244-2350.
- Seim, Kenneth G.**, 334 Seventh Ave., N., Rm. 15, Bayport, MN 55003.
- Starr, Richard D.**, 011-55-512-34-0306 (phone).

**TEACHERS:**

- Anderson, Dale W.**, 1706 Eder Ln., West Bend, WI 53095.
- Balkoski, Janet K.**, 1778 Aberdeen St., Canton, MI 48187
- Becker, Edward J.**, 507/388-8579.
- Curtis, James G.**, 113 John St., Hortonville, WI 54944.
- Erdmann, Amy C.**, 4393 Carpet St., Stevensville, MI 49127.
- Fairbairn, Jeffery**, 615 E. Marquette Woods, St. Joseph, MI 49085.
- Hart, Pamela C.**, (Biedenbender), 4614 Arbor Dr., Midland, MI 48460.
- Hennig, Patricia L.**, 721 E. Court, Belle Plaine, MN 56011.
- Koepsell, Jean**, 1329 W. South Park Ave., Oshkosh, WI 54901; 414/233-3785.
- Krueger, Terri J.**, 309 Clark St., Medford, WI 54451.
- Nolte, Edwin A.**, 3420 Heritage Dr. #112, Minneapolis, MN 55435.
- Schabo, Pat L.**, 1424 N. Charlotte, Appleton, WI 54911.
- Stone, Janice L.**, 8730 E. Ave. T8, Littlerock, CA 93543.
- Traub, Carmen R.**, 6555 Grace St. PO Box 247, Eau Claire, MI 49111.

**LWMS ANNUAL CONVENTION**

The Lutheran Women's Missionary Society's 27th annual convention will be held June 22-24 at Olympia Village, Oconomowoc, Wis. To register, please contact Mrs. Dorothy Laabs, 2 Bowen St., Oshkosh, WI 54901.

**NAMES WANTED**

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

**LEXINGTON, KENTUCKY** — Pastor Steven Mischke, 10415 Scarlet Oak Ct., Louisville, KY 42041; 502/425-1101.

**CLOVIS/PORTALES, NEW MEXICO** — Mr. John Schroeder, East Star Rt. Box 56, Portales, NM 88130; 505/276-8427.

**WOODBIDGE, DALE CITY, VIRGINIA** — Pastor Paul Ziemer, 9748 Copeland Dr., Manassas, VA 22110; 703/335-5114; 703/361-4866.

**MILWAUKEE ZOO VISITORS**

When you visit the Milwaukee County Zoo, Apostles of Christ congregation invites you to worship with them. We are located 1/2 mile west of the zoo on Bluemound Rd. (Hwy. 18), at 112th St. and Wisconsin Ave. Worship is at 9:00 a.m. For information, call 414/774-6469.

**CHANGE OF TIME OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**SAN MANUEL, ARIZONA** — Trinity, 303 S. Webb Dr., 6 p.m. Saturday.

**MOSINEE, WISCONSIN** — Immanuel, 2001 Jackson St. 8 and 10:30 a.m.; S.S./Bible study 9 a.m., Pastor Mark L. Schlenker, 731 Western Ave.; 715/693-7210.

**FINANCIAL REPORT Wisconsin Ev. Lutheran Synod**

**SYNOD MISSION SUBSCRIPTION PERFORMANCE**

Three Months ended 31 March 1990

	Communicants	Subscription Amount for 1990	3/12 of Annual Subscription	Offerings Received		
				Three Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California . . . . .	16,121	\$ 936,531	\$ 234,133	\$ 173,379	74.1	\$10.75
Dakota-Montana . . . . .	9,117	415,714	103,928	52,569	50.6	5.77
Michigan . . . . .	37,859	2,151,841	537,960	332,367	61.8	8.78
Minnesota . . . . .	46,829	2,519,120	629,780	379,606	60.3	8.11
Nebraska . . . . .	9,645	527,186	131,796	88,333	67.0	9.16
North Atlantic . . . . .	3,394	322,179	80,545	71,405	88.7	21.04
Northern Wisconsin . . . . .	62,710	2,427,592	606,898	372,561	61.4	5.94
Pacific Northwest . . . . .	4,357	275,987	68,997	47,958	69.5	11.01
South Atlantic . . . . .	5,507	371,744	92,936	89,265	96.1	16.21
South Central . . . . .	3,386	226,706	56,677	32,658	57.6	9.65
Southeastern Wisconsin . . . . .	58,179	3,158,416	789,604	485,993	61.6	8.35
Western Wisconsin . . . . .	60,810	2,818,022	704,506	381,053	54.1	6.27
Total — This Year . . . . .	317,914	\$16,151,038	\$ 4,037,760	\$ 2,507,147	62.1	\$ 7.89
Total — Last Year . . . . .	317,740	\$15,910,211	\$ 3,971,484	\$ 2,818,949	71.0	\$ 8.87

**BUDGETARY FUND**

**Statement of Receipts and Disbursements**

Fiscal Year To Date

Nine months ended 31 March

	Nine months ended 31 March		
	1990 Actual	1989 Actual	1990 Budget
<b>Receipts:</b>			
Synod Mission Offerings . . . . .	\$11,561,316	\$11,724,489	\$11,758,000
Gifts and Memorials . . . . .	327,193	365,001	432,000
Bequest Income . . . . .	321,797	143,293	263,000
Other Income . . . . .	78,411	95,844	82,000
Transfers—Endowment/Trust Earnings . . . . .	163,820	105,402	149,000
Transfers—Gift Trust . . . . .	1,249,000	675,000	1,216,000
Transfers—Continuing Programs . . . . .	432,036	357,007	431,000
Transfers—Other . . . . .	290,427	489,030	290,000
Total Receipts . . . . .	\$14,424,000	\$13,955,066	\$14,621,000
<b>Disbursements:</b>			
Administration Division . . . . .	\$ 1,136,473	\$ 1,093,452	\$ 1,233,000
Home Missions Division . . . . .	3,643,968	3,487,316	3,837,000
World Missions Division . . . . .	3,348,319	3,096,772	3,280,000
Worker Training Division . . . . .	5,113,949	4,977,273	4,986,000
Parish Services Division . . . . .	610,329	541,118	630,000
Fiscal Services Division . . . . .	976,053	927,572	962,000
Total Disbursements . . . . .	\$14,829,091	\$14,123,503	\$14,928,000
Net Increase/(Decrease) . . . . .	\$ (405,091)	\$ (168,437)	
Fund Balance — Beginning of Year . . . . .	\$ 197,199	\$ 662,884	
Fund Balance — End of Period . . . . .	\$ (207,892)	\$ 494,447	

Norbret M. Manthe  
Controller





Of new hymnals there is no end. Among hymnals published in the 1980s are *Lutheran Worship* (Missouri Synod), *Hymnal 1982* (Episcopal), *Psalter Hymnal* (Christian Reformed), *Worship* (Roman Catholic), *Rejoice in the Lord* (Reformed Church in America), and the *United Methodist Hymnal*. Scheduled for publication in the 1990s are hymnals by the Moravian Church, the Presbyterian Church (U.S.A.), the Wesleyan Church, the Disciples of Christ, the Friends General Conference (Quakers), and in Canada by the three principle denominations—Roman Catholic, Anglican, and Protestant. And, of course, there is the WELS.

This flood of hymnals is not so much the result of copycatting as it is of the replacement of the King James Version and its Elizabethan English with a dozen or so contemporary English ones. Although there is no “official” WELS version, the New International Version is most frequently used in our churches. Northwestern Publishing House tells me that for every copy of the KJV sold, 17 copies of the NIV are sold. If contemporary English is the model, then all other worship, devotional, and instructional materials must fall into line.

This trend has focused the attention of church-goers on the church’s hymns, with a substantial tilt toward contemporary hymns. For us the focus was sharpened by the publication of a master list of about 600 hymns scheduled for use in the new WELS hymnal. The selection of the hymns was influenced by an extensive “usage” survey conducted in our congregations by the Commission on Worship in 1984.

Not long ago George Plagenz, a nationally syndicated religion writer, polled his readers for their favorite hymns. His readers, allowed to pick three hymns, sent back a clear message: “We like the old standbys.” It was not a very scientific poll. Reliable polls are not conducted by asking people to send in their responses.

In Plagenz’ poll the winner was “Amazing Grace,” written in the 18th century by John Newton, a sea captain who referred to himself as “the old African blasphemer” because of his years in the slave trade. (Arlo Guthrie popularized the song in a movie in the late 1960s.)

Coming in second was “How Great Thou Art,” popularized in the 1950s by George Beverly Shea, soloist for the Billy Graham crusades. A Swedish hymn, it was translated into English in 1925. In third place was “In the Garden,” a favorite since C. Austin Miles wrote it back in 1912.

The others in the top ten were: 4. “The Old Rugged Cross”; 5. “What a Friend We Have in Jesus”; 6. “A Mighty Fortress”; 7. “Blessed Assurance”; 8. “He Lives”; 9. “Victory in Jesus”; and 10. “Holy, Holy, Holy.” In an area where there is such a diversity of tradition and theological emphasis, I was surprised that seven of the top ten are reasonably well-known to our WELS Lutherans.

But what about our usage survey of 1984? First off, the survey of our worship commission and the Plagenz survey are not comparable. The worship commission polled the pastors, who generally select the hymns for the service. Plagenz polled the congregants. There is a difference. Nevertheless, I was surprised to find as many as three of the ten in our top ten: “What a Friend We Have in Jesus,” “A Mighty Fortress,” and “Holy, Holy, Holy.” And among the top 15 on Plagenz’ list, the WELS usage poll lists two more: “Just As I Am” and “Abide With Me.”

Plagenz mentions two surprises. He was surprised at the great variety of hymn favorites people have: 300 hymns received at least one vote. The second surprise was the few Roman Catholics who responded to the poll despite the role of hymns in their services.

Readers from 32 denominations submitted ballots (including President and Mrs. Bush). They came from all 50 states except Hawaii. The largest number of entries was from Texas, with Oklahoma second, Indiana third, and Michigan fourth. Average age of respondents was 57.

James P. Schaefer



# Wait-a-bit

by Sylvester Quam

**W**hile on a camel safari in Kenya, my wife, Judy, and I experienced the pain and hardship in dealing with a bramble-like thorn bush that demanded that you wait-a-bit while one became untangled. A firm resolve followed: let the wait-a-bit bush serve as fit fodder for the giraffes.

Upon our return we found ourselves readying our household for Mother's Day. This day was also our daughter Mary's twenty-first birthday. But this was not to be. The tragic news reached us by mid-afternoon on Saturday: Mary had fallen from a boat. She had drowned in the depths of Whitewater Lake.

Her lifeguard friend had searched in vain, and so did we. With a search party using the latest electronic devices, how could we fail? But we did. All had failed.

As we stood watching helplessly from shore, Robert Frost's words rang hauntingly clear and true: ". . . and they, since they were not the one dead, turned to their affairs." Around us, everyone was enjoying a picture-perfect spring day, even as our Mary had been doing earlier.

The next day, Mother's Day, found our lives inching slowly forward. Friends stopping in, phone calls from far-away continents, precious notes and elegant cards—all told us to keep the faith, things will get better, just hang in there.

Our pastor went the extra mile in his sermon at the memorial service, graphically portraying Mary's crown of life which she inherited on that fateful day. The gems of Scripture rang true to the truths I had taught in classrooms for 35 years, but I didn't allow them to provide the needed comfort.

But wait-a-bit. . . .

We were still hurting, badly. Cards were still arriving from many unexpected sources. One of

Mary's friends, who had lost her fiance in a sudden death, understood our feelings. Bluntly she wrote: "Don't tell me, 'I know how it feels; I'll do anything for you; it'll be better tomorrow.' I don't need any of these platitudes. Just let me alone. . . ." These were our feelings at this stage of our grief!

But wait-a-bit, again. . . .

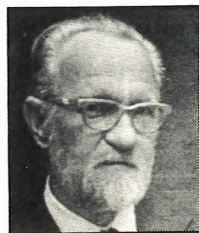
As we near the third year since our loss, we have shaken our spirit of doubt, conflict, and even bitterness. Our faith has endured even as Jesus promised.

Indeed, God moves in a mysterious way. He used Mary's death as a wait-a-bit bush in our lives. He encourages us to wait-a-bit more patiently for his appointed time; to wait-a-bit until he makes the crooked places straight; to wait-a-bit until our help comes from the Lord.

As times passes, the wound in our hearts has begun to heal—not because we have lost our love for Mary, who was so dear to us—but because we have gained a new strength, a greater faith and a keener assurance of God's presence.

Mary's absence has made us feel her presence more keenly. We feel that we are together all the time, whereas in the flesh we were limited in our being together. A poet once said, "If there were no death, heaven would be a dream." Now it is a sure reality.

Wait-a-bit, Mary! Together we anxiously await the resurrection and our reunion, secured and sealed by our Lord's Easter victory.



*Sylvester Quam, a retired professor, lives in Watertown, Wisconsin.*