

March 1, 1992

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# NORTHWESTERN LUTHERAN



**Christian  
families  
today**

p. 84

It might seem like foolishness, but preaching the cross gives life

# We preach Christ crucified

by Richard D. Balge

**O**ne way to express the difference between religion in general and the gospel in particular is to sum it up in Paul's words: "We preach Christ crucified."

## A stumbling block and foolishness

Paul calls the preaching of the cross a "stumbling block" and "foolishness" for those who refuse to believe it. The message of the cross is that a Jewish carpenter is the Son of God, that he died like a criminal because he was bearing the sins of the world, that God raised him from the dead, and in that way he saved the whole human race from sin and eternal death.

It says that what the Pharisees with all their religious rules could not do and the Gentile philosophers with all their deep thinking could not do, God did. Who would have suggested that that was the way to do it? Who is ready by nature to believe it?

The Jews who opposed and rejected Jesus had demanded signs. He had done many marvelous works among them. Healing, helping, forgiving, changing lives, raising the dead — these were signs of God's power and grace. But they were not the signs they wanted. When Jesus gave them the "sign of the prophet Jonah," when he rose from the dead, they were not convinced by that either.

The Greeks for their part wanted something that made more sense than "humility" and "self-sacrifice." Those were not virtues in their way of thinking, and why should they worship a God who demonstrated them in such an unheard of way?

That attitude was not limited to that group or that time. In our time the search for wisdom has been divorced from the fear of God. People have despised the revelation of God in the Bible and have despaired of finding God by their own devices. One

religious system replaces another and yesterday's wisdom is today's superstition. Tomorrow it will be called wisdom again. Witness the revival of old lies in the New Age religion.

The problem is not that Christ has failed to demonstrate his power or that the gospel of his grace is illogical. The real problem is that they will not hear and believe.

## God's power and God's wisdom

The cross made it seem that God was foolish to let that happen to his Son, but he was achieving what no mere human being could achieve. The cross made it seem that God was powerless against evil, but Christ was

overcoming evil with good.

God's power is not the power of signs and wonders, of success and positive thinking, but the power of his grace. He saved mankind by becoming a man. He conquered death for the whole race by dying and rising again. He gives us an abundant life which we have begun to enjoy here and now as we live by faith. God's wisdom is not the wisdom of close argumentation or careful deduction, but the wisdom of the gospel: in Christ God has rescued us from eternal misery for eternal joy.

Today it might seem like foolishness for God to depend on his disciples to preach Christ instead of proving Christ, but the preaching of the cross gives life to those who believe. It might seem like weakness on God's part simply to announce salvation instead of forcing it on people, but that is his way and it is his gracious power for salvation.



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

*We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God (1 Corinthians 1).*

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

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## FORWARD

History should be rewritten, say a group of scholars, because it has focused only on Europe, with little reference to the contributions of other cultures. One result of their study has been the African-American Baseline Essays, which Siloah Lutheran School is using as a basis for its Afrocentric curriculum (see p. 86.)

The Afrocentrist viewpoint is hotly debated, however. Robert Hughes (*Time*, “The Fraying of America,” Feb. 3) says, “The idea that European culture is oppressive

in and of itself is a fallacy.”

Whether he or the Baseline Essays authors are right — or whether the truth lies somewhere in between — we need to heed the words of Siloah’s principal, Tim McNeill: “If we truly want to make disciples, we will want to learn more about people of other cultures so we can relate to them.”

Don’t miss the first article in James Aderman’s series on Christian families. It begins on the next page.

DJS

# The aren't in paren'ting

Have you discovered the aren't in parenting that compels us to say **no** to what we want and **yes** to what's good for our children?

by James A. Aderman

**S**cott and Erica divorced. They just couldn't get along. Scott and Erica are one of the 1.8 million couples who untied their marriage bonds in 1986. They still squabble, though. Now Scott and Erica disagree over the fairness of their parenting responsibilities. Should Scott have to pick up and drop off the kids on the weekends? Is Erica being selfish about child support?

Scott and Erica struggle to spend time with their children. They are spending more time in pursuit of recreation, however. According to one poll, if adults had one extra hour a day, they would most likely spend it — not on spouse or children — but on leisure. The average household spends more on entertainment than it does on clothing, health care, furniture, or gasoline.

At 30, Scott and Erica are old enough to straddle the line between being baby boomers and baby busters. Baby boomers (born in the 20 years following 1945) and their children, baby busters (born following 1965), are notoriously self-centered.

Their generation is the product of the parental indulgence spurred by the depression and World War II, of the disillusionment and upheaval of the 60s and 70s, and of the 80s me-generation. Boomers and busters tend to be less generous with their offerings. They tend to participate in church and community affairs only when there is some tangible benefit for them.

The effect on Scott and Erica's children is staggering. The January 1992 *Science* magazine reports that the last 30 years have seen SAT scores eroding, teen suicide and homicide rates doubling, and births to unwed mothers skyrocketing. Other signs of emotional trauma include childhood obesity and behav-

ioral disorders. The article contends that the rise in the divorce rate and the decline in religious values explains much of the problem.

Today's Christians aren't immune to their culture's values. That's not new. Count David's wives. He and other heroes of the faith often fell victim to the moral views of their day. Like their fast-track-to-the-top associates, believers can selfishly sell their families short in favor of career advancement. Time with the kids can be cashed in on the lure of personal free-time. Yes, even believers can forget that at the heart of parenting is an encouragement to self-denial: "paren'ting."

Denial of self in favor of ministry to others is the hallmark of gratitude for God's grace. Jesus "died for all, that those who live should no longer live for themselves but for him who died for them and was raised again" (2 Corinthians 5:15). That living for Jesus in our parenting means we will submit to one another out of reverence for Christ. Loving submission is the foundation of every God-pleasing relationship, including the parent/children relationship.

Have you discovered the "aren't" in parenting? The "aren't" that compels us to say no to what we want — or even need — and to say yes to what's good for our children? The "aren't" that's powered by a Savior's humble self-denial that brought him from glory-filled heaven to a hell-filled cross? Perhaps these thoughts will help you not only evaluate but improve your "paren'ting."

## Evaluate your level of selfishness

Pray the Spirit to help you recognize areas of selfishness in your parenting. Then take a look at the

MRS. KEVIN SCHEIBEL



way you spend not just your money, but your time and energy. The average parent spends less than 30 minutes a week in conversation with his child. What's your average? How many hours do you work each week and how much quality contact does that leave for your family? How much grouching do you do at home because things aren't going your way?

### Repent and apologize

Let's face it. As sinner-saints the struggle to overcome selfishness is continuous. Thankfulness for adoption in Jesus will lead us to kneel before our Father and confess the selfishness we discover in our lives. It will also prompt us to apologize to our children and to commit ourselves to improvement.

Don't get stuck feeling guilty about parenting failures. Trust your forgiveness. Trustingly move on toward wholeness.

### Watch Jesus in the Gospels

To fuel any commitment for repentance, high octane fill-ups with Jesus are required. Read over the Gospels. Keep your eyes peeled for the selfless ways Jesus approached his mission. Find him on vacation pursued by a Syrophenician woman who is pleading for his help. Listen as he describes his purpose as not

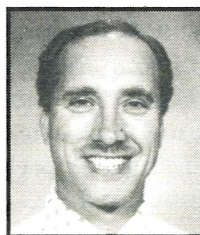
"to be served, but to serve and to give his life as a ransom for many." Let his loving selflessness take your breath away and move you to love him more and more.

### Publish your plan for change

"Choose this day whom you will serve" was Joshua's challenge to the families of Israel. Still today, change will not happen without commitment to it. We seldom commit ourselves to change until we have told others what we've decided to do. Once the plan is out and others are expecting certain behaviors from us, it's harder to slip back into the old habits.

When you work through the suggestions above, write down what you've learned, including how and what you'll change. Pray your plan into the Lord's hands and ask for his help. Then take advantage of the communion of saints. Share your insights with a trusted, mature Christian and ask for his or her help in sticking to your commitment.

Scott and Erica are average Americans in the 1990s. But the Lord hasn't called his children to be average. We're his "chosen people, a royal priesthood, a holy nation, a people belonging to God" (1 Peter 2:9). The fact that he's called us out of darkness into his wonderful light is all the motivation we need to be selfless parents, to be "paren'ts."



James Aderman is pastor of Fairview, Milwaukee.

# N is for Nefertiti

Teaching from  
an Afrocentric view

by Dorothy J. Sonntag

**T**he entryway of Siloah Lutheran School, in Milwaukee's inner city, has a painting of Jesus blessing the children — dark-skinned children. African children.

On the wall outside the kindergarten room are pictures to help the children learn the sounds of the alphabet. The letter of the week is N, and the picture is of Nefertiti, an African queen.

Other hallways are festooned with African art. Display cases contain African artifacts and photographs of prominent African-Americans.

## An Afrocentric point of view

Siloah, whose 121 students are almost all African-American, bases its curriculum on an Afrocentric point of view. "We want our students to make strong association with Africa and with their heritage," says principal, Tim McNeill. "Just looking around the school, you can see we have a different approach to the educational process. And we're going overboard with it, because it's essential."

It is essential, McNeill believes, because of the problems the children face. "When kids are looking for identity, that's when they're involved in drugs, in teenage pregnancy. They go through their lives searching. We're trying to show these kids they have a rich heritage. We're trying to give them a sense of self-esteem."

"I've got kids who scored in the top seven percent of the country in the Iowa Test of Basic Skills [a standardized achievement test]. But if you don't have self-esteem, you can't rise to the level of your ability."

McNeill believes encountering racial bias contributes to low self-esteem. "I don't know how often we've gone someplace and my kids were hurt by prejudice. To see the hurt in their eyes motivated me. I had to do something."



Discussing a newspaper article about Malcolm X and Martin Luther King Jr. are Siloah principal Tim McNeill with seventh and eighth graders (left to right, seated) Eva Butler, LaShanna Mimis, (standing) Kim Harris, Lyle Crawford, and Kelly Story.

What he could do was suggested by a parent who told McNeill about the African-American Baseline Essays, written as a basis for the curriculum in the Portland, Oregon, schools. The essays trace African contributions in virtually every field, including history, literature, mathematics, science, art, and music.

When McNeill asked fellow teachers (Siloah has six teachers for preschool through eighth grade) "the faculty's response was positive. Everybody wanted to do it."

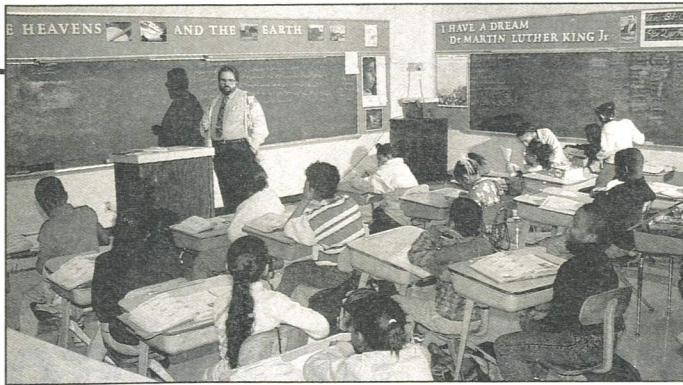
The Siloah faculty received 40 hours of intensive training with Taki Raton of the Kemetic Institute in Chicago, which specializes in studies of African civilization. The teachers introduced the new curriculum in September 1991.

## Building self-esteem

"It's easy to make kids feel good about themselves spiritually," said McNeill. "But when we get to history and heritage, it's tough. What they hear about African-Americans is about gangs, teenage pregnancy, and slavery. How is that going to give them a positive view of themselves? It's important to know your heritage and to have a good feeling about it."

The teachers encourage pride in African and African-American accomplishments. "In history, in science, in every subject, we try to make the link: they did it, you can do it. You can be successful."

In history class, McNeill tells his students, "History was rewritten in the 1500s, and Africa was written out of it. Western Africa was depicted as European. Eastern and southern Africa were depicted as black, to justify slavery. The sad thing is, it worked."



The bulletin boards in Steve Groening's third and fourth grade classroom remind students of their Christian and African heritage.



First graders Emma McCain (standing, left) and Melissa Brookens look on as Monique Jackson (seated, left) and Deonte Baldwin play a game about famous African-Americans.

Africans came to America, stripped of their heritage, their identity and dignity — and yet they survived. Their character and inner strength compare, I feel, with no other nation.”

The theme is repeated in other classes. Studying science, the students learn that the Pythagorean theory was carved on an Egyptian wall — and, McNeill emphasizes, Egypt was an African nation — long before Pythagoras lived. “How can we say the Greeks originated it?” he asks.

In Darin Menk's art class the students study African art to learn about color, shape, and style and, not incidentally, about Africa's contribution to the arts.

Language arts are also Afrocentric. Posters, made as book report projects, line the hallway. The books' titles and themes reflect African heritage and accomplishments.

### Reducing racism

Siloah's students have a special need for a strong sense of self-esteem, says McNeill. “I have to equip my kids with a sense of identity and the skills to cope with prejudice. I can't change other people's opinions, but I can try to change how these kids feel about themselves.”



Moving to the rhythm of an African spiritual are kindergarteners (left to right) Rebecca Wigley, Caura Fitten, Allan Vaughn, and Tinesha McClendon.

Racism would be reduced, he believes, if all schools would incorporate a multicultural perspective into their curriculum. McNeill feels strongly about racism and what contributes to it.

“We don't call our students black. We call them Africans.” He refers to whites as Europeans. “When you call someone black, you're referring to color, not heritage. Calling people by their color tends to lend itself to racism.”

“The problem is,” McNeill continues, “history has been taught from the European perspective. From that point of view, racism is acceptable. If European students would learn African history, it is my feeling they would be more sensitive to people of color. It's time we broke the walls down, so that Europeans understand Africans, native Americans, Asians, the Hispanic community. I would go so far as to say that educators who don't teach from a multicultural viewpoint are fostering racism, because ignorance leads to prejudice.”

### Making disciples

Teaching from a multicultural viewpoint is essential for an even more important reason, McNeill believes. Learning about other peoples is necessary for evangelism.

“If we truly want to obey that final command from the Lord — if we truly want to make disciples — we will want to learn more about people of other cultures so we can understand them and relate to them. If we're going to do evangelism, we'd better start equipping ourselves.”



Dorothy Sonntag is assistant editor of *Northwestern Lutheran*.

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# Preserve, improve, enlarge

## The new hymnal enters publishing phase

by Kurt J. Eggert

**H**earing someone say, "There is light at the end of the tunnel," may excite anticipation. Hearing someone say, "The sound of the falls is getting louder and louder," may bring apprehension. These pretty well sum up the feelings of the Joint Hymnal Committee (JHC) as they finish their seven-year hitch on the hymnal project. There is impatient anticipation to see the book in print, but some apprehension over the possible reception of it. Perhaps many WELS members share such mixed emotions. Will the new hymnal be published soon? Will our congregation buy it? Will I like it? Will some of my favorite hymns be missing?

As we move into the final stages of the project, we hope your anticipation will be whetted and your apprehensions put to rest. The final phase of the hymnal project is the hymnal introduction program. The program will be spelled out in detail later on, but it is being prepared for all WELS members to help them gain a deeper understanding and appreciation of worship and to help them feel comfortable with the coming hymnal. The program will begin this year and culminate in congregational forums or workshops in the fall of 1993.

The first phase of the hymnal project was listening and planning. The second and longest phase was production of hymnal contents and preparation of manuscripts. This work is 98 percent finished. At the last meeting of the JHC (Jan. 2-7) the materials submitted by the committees were approved with only a few referrals, and these will be handled in the final meeting on April 3-4. The third phase and the one directly ahead of us is the publishing process. This

includes gaining copyright permissions, editing, proofreading, preparation of camera-ready pages, printing, binding, and shipping. All except printing and binding will be done by Northwestern Publishing House.

**T**his book which we hope will please the majority of WELS members is titled *Christian Worship: A Lutheran Hymnal*. Its page size is 6 x 9 inches with an eighth of an inch overlap on the cover. This is just slightly larger than *The Lutheran Hymnal* (TLH) and its thickness virtually the same as our present book. The cover color will likely be red. Its contents include 617 hymns and 174 pages of liturgical resources, including five major liturgies. The scheduled publication date is July 1993. The price of the book has not yet been determined.

### Preserving, improving, enlarging our worship heritage

**Preserving . . .** We have received a rich worship heritage from Christians of former centuries and our constant guideline for the new hymnal has been to preserve, improve, and enlarge this heritage. In line with this guideline we have preserved 413 hymns from our present hymnal. Those include not only a strong representation of Lutheran chorales and English hymnody, but a representation of other ethnic and cultural sources. We have preserved the traditional liturgy of pages 5/15 in our hymnal in a revised service now called The Common Service. We have also retained in updated form the services of Matins and Vespers, now called Morning Praise and Evening Prayer. We have preserved 60 psalms — the



Kurt Eggert (left), hymnal project director, with hymnal project music editor Kermit Moldenhauer at the computer on which the hymnal is being produced. "An electronic keyboard is connected to the computer," explained Moldenhauer, "so that when I play the keyboard, the computer transcribes the sound into notes. Then the music can be edited and text added, and it is ready for the printer."



best and most familiar of the psalms suitable for worship. The general arrangement of items in the new hymnal will be the same as in our present hymnal. In the hymn section the hymns are arranged according to the Christian church year and the titles of other sections are mostly the same as in our hymnal. The new hymnal will have a familiar look.

**Improving . . .** We have attempted to improve a number of items: the prayers of the day are being rewritten. The psalms have been shortened by choosing seven or eight important verses and making these psalm sections suitable and attractive for worship by providing easy refrains for the congregation. Also, new tones have been provided for the psalm verses, generally to be sung by the choir, cantor, or pastor. The verses may also be read responsively by the pastor and congregation, with the refrain being sung by the congregation. Latin titles for the various parts of the liturgy (Sanctus, Kyrie, Gloria, etc.) have been replaced by English titles with the Latin or Greek titles below them in small type. This responds to popular preference. And, of course, the language has been updated in most of the hymnal contents. Some may not view this as an improvement, but the hymnal committee deemed it a necessity.

**Enlarging . . .** Many new features and additions have been incorporated into *Christian Worship*. There will be 204 new hymns. Some are "new" because they were written recently and are not in our present hymnal. Others may have been written in past centuries but are "new" simply because they are new to us. The last forty years have seen a strong resurgence of interest in writing hymns. Many of these are very

fine in text or melody. The new hymnal will include a significantly wider spectrum of hymn texts and tunes than we have in *The Lutheran Hymnal*.

Two major new liturgies have been added: the Service of Word and Sacrament (a service with communion), and the Service of the Word (for services without communion). These were added to provide variety in worship. Many congregations had left the use of TLH and were using other or "home-made" liturgies. Others were using TLH but pointed to the need for some variety.

In addition to the above, a Service of Private Confession has been included. A group of about 35 personal prayers are provided for use by individuals before the worship or at home. A dozen responsive prayers for church year seasons are also included. Three devotions have been supplied for group meetings, organizations, youth gatherings, school devotions, etc. The rites for baptism, Christian marriage, and Christian funeral will appear in the new book with participation by the congregation indicated. Two new propers have been added: the Psalm of the Day and the Verse of the Day. In a sense, these two replace the introit and the gradual of TLH. The lectionary brings a new three-year series of readings, thus enriching the amount of Scripture heard by the congregation. The traditional one-year series will also be listed. Finally, Luther's Small Catechism will be included in the hymnal for use in the congregational worship or in the home.

*Pastor Kurt Eggert is project director for Christian Worship.*

# A look at our Lutheran confessions

by Wayne A. Laitinen

**F**our hundred seventy-four years ago a priest of the Augustinian order strode up to the north door of the Castle Church in Wittenberg, Germany. There he produced a document which, he hoped, would arouse an honest debate among his peers in the Roman Catholic Church. He was concerned about the sale of papal indulgences. Some members of his own congregation had gone to the neighboring city of Jueterbog to purchase these envelope-size strips of parchment.

They had been led to believe that the purchase price of an indulgence would take away the guilt and punishment of their sins. If the price was right, a person could even free the souls of loved ones from suffering in purgatory.

It bothered the 33-year-old priest that his people might believe that God's favor and forgiveness could be purchased.

Indulgences, however, were only the lightning rod which drew his conscience into deeper questions. He questioned his church because it taught that repentance was more a matter of right living than a matter of faith. When he read the Bible, he did not see repentance as an occasional act before the priest, but a way of life in the freeing gospel of Jesus Christ.

On that October 31, 1517, Martin Luther hammered his 95 statements to the church door, unaware that his hammer-blows would be heard around the world. Not only would the academics in the church read his statements, but they would be translated from Latin into German for the common folk. Luther would be embroiled in an international controversy which would drive him into Holy Scriptures for more answers.

In time, Luther would find there that any gospel which makes sinful people a part of the salvation process is no gospel at all. Only after poring over the words of God did the scales fall from young Luther's eyes. He discovered that "the righteous will live by faith."

The gospel of Christ's forgiveness was no longer a question of how well we have done. It was a statement of what Christ fully accomplished for us. It was a rediscovery of Bible fact. The One who was crucified for us promised, "Because I live, you also will live."

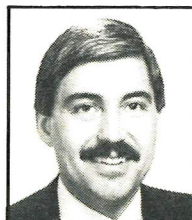
Only the proclamation of a world forgiven can excite the faith necessary to realize the eternal benefits it freely gives. This is what sets biblical, Lutheran theology apart from all other theology. Christ's forgiveness is a proclamation (You are saved!), not a question (Brother, are you saved?), nor an arbitration process between God and the sinner (Jesus offers you salvation, if only you would . . .).

Out of this grand rediscovery of pure gospel came a wealth of hymns, two catechisms, and statements of faith which are accurate expressions of our biblical, Lutheran heritage.

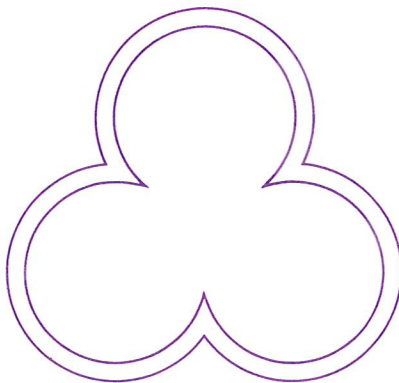
Unlike much religious literature and music, one does not have to trudge through deserts of decision theology before he can rejoice in an occasional oasis of gospel comfort. The golden threads of grace alone, faith alone, and Scripture alone, are woven throughout the entire fabric.

**B**ut how can Lutheran people rejoice in their Reformation heritage unless they know something about it? Pity more the child who is heir to a vast inheritance of which he is ignorant, than the orphan-child who has no inheritance, but hungers and thirsts for one.

In this series we will take a look at our Lutheran Confessions: the creeds, the catechisms, the Augsburg Confession and its Defense, the Smalcald Articles, and the Formula of Concord. With God's help, we will consider some of the history and content of each confession.



Wayne Laitinen is pastor of Palos, Palos Heights, Illinois.



## Survey of congregations under way

To help evaluate the need for staff positions in the synod administration, a survey of congregations has been undertaken by the Committee on Program Review (CPR).

The committee was authorized by the 1991 synod convention in response to a proposal spurred by the perception that the synod is "top-heavy" in administration.

In addition to the survey, committee members are interviewing synod administrators, and the synod's program planning analyst, Douglas Wellumson, is auditing the departments of the synod administration.

"Included in the audit will be every division, unit, and program

of the synod," said CPR chairman Pastor Paul Eckert. "The goal is that the Lord's work may be carried out effectively and efficiently."

An independent research firm will analyze the responses to the questionnaires, which are being sent to every WELS congregation. The committee will report its findings to the synod.

Besides Eckert, who is from Greenfield, Wis., CPR members are Mr. Peter Dorn, Portland, Ore.; Mr. Bruce Drake, Houston, Tex.; Mr. Ronald Rathke, Indianapolis, Ind.; Teacher Daniel Schmal, Watertown, S. Dak.; Teacher Scott Uecker, Waukesha, Wis.; and Pastor Philip Schupmann, Aurora, Ill.

## National Lutheran Choral Festival celebrates 25 years

Luther High School, Onalaska, Wis., which hosted the first National Lutheran Choral Festival in 1967, is hosting the twenty-fifth annual presentation April 24-26.

David Adickes, director of music at Luther and founder of the festival, says this year's festival should prove to be the largest ever.

The festival, to be held on the University of Wisconsin-LaCrosse campus, will include 400 singers from 21 Lutheran high schools, from across the country. Area church choirs and the Luther High concert choir will swell the mass chorus to 750 singers.

The chorus will present the premiere of K. Lee Scott's "Joy to the Heart," an Easter anthem commissioned for the festival's anniversary and written for three choirs, brass, percussion, and organ.

A pops concert is scheduled for April 24 at 7:30 and a sacred concert at 2:30 on April 26. A free will offering will be taken.

### Obituaries

#### Richard H. Sievert 1912-1992

Richard H. Sievert died Jan. 13, 1992, in West Bend, Wis. He was born Aug. 8, 1912, in Pigeon, Mich.

A graduate of Dr. Martin Luther College, he taught in Flint, Mich., and Fort Atkinson, Wis.

He served on the Michigan Lutheran Seminary Board of Control, Michigan District Board of Support, Northwestern Publishing House Board of Directors, and was president of the Wisconsin State Teachers Conference and Lakeside Lutheran High School Board of Regents.

Survivors include his wife Lorna; five children, Judith (Cleone) Weigand, Janet (James) Fenske, Karen (Thomas) Miller, Richard (Pamela), and James (Marilyn); 21 grandchildren; two great grandchildren; three sisters, Ada Sievert, Hertha Sievert, and Alma Schwenzen; and a brother Erich (Adelia).

Funeral services were held at Good Shepherd, West Bend, and at St. Paul, Fort Atkinson.

#### Roland C. Hillemann 1904-1992

Roland C. Hillemann died January 9, 1992, in Madison, Wis. He was born June 28, 1904, in Green Bay, Wis.

A graduate of Wisconsin Lutheran Seminary, he taught for one year at Northwestern College. He served parishes in Plum City, Ixonia, and Norwalk, Wis.; Savannah, Ill., Brodhead and Beloit, Wis., Belvedere, Ill., and Platteville, Wis.

He is survived by his wife, Grace; two daughters, Grace (Paul) Kolander and Helen (James) Olson; a son-in-law, David Otterstatter; eight grandchildren; and eight great-grandchildren.

Services were held at Eastside, Madison.



The newly constructed chapel of Immanuel, Long Valley, New Jersey. "Long Valley," says Pastor Donald Tollefson, "was pastored by Henry Melchior Muhlenberg in the 1700s. The remains of his church are standing, though it has long gone out of use."

## St. Croix LHS to relocate

St. Croix Lutheran High School of West St. Paul will open at a new location next fall, according to an agreement with the Roman Catholic Archdiocese of St. Paul and Minneapolis.

The four-year high school, owned by an association of 28 congregations of the Wisconsin Evangelical Lutheran Synod, was given approval to buy Archbishop Brady High School from the archdiocese for \$2,235,000 at a meeting Jan. 21.

Plans call for the high school to start classes next fall at the new site, also in West St. Paul, about two miles northeast of the present campus.

The Brady facility is four times



New site of St. Croix Lutheran High School in West St. Paul, Minnesota.

larger than the existing St. Croix school. "The new space will let us make decisions about programs for sound educational reasons," said Merlyn Kruse, St. Croix principal.

Kruse said the St. Croix facility, with 220 students this year, would have been too small before the end of the decade. "We expect an enrollment of 300 by 1998," he said, "and expansion at our present location was being considered."

The enrollment expectation was based on current student populations at St. Croix's primary feeders, 11 WELS elementary schools in the metro area.

The decision to close Brady last June was difficult for Archbishop John R. Roach, said Joan Bernet, communications director for the

archdiocese. She said the sale price was lowered because of the appraisal of the cost of bringing the facility up to code. Brady was opened in 1964 and at its peak in the late 1970s served 1100 students.

Kruse said he hopes the Lutheran school's purchase of the Brady building will bring some solace to former Brady students, staff, and parents.

"It was a difficult thing for them," Kruse said. "We hope it will help them feel better, knowing it will continue as a Christian school."

WELS congregations also operate West Lutheran High School in Hopkins, Minn.

— Charles P. Lutz  
(Reprinted with permission from Metro Lutheran)

### WELS Connection videotapes

#### March topics

- International students at Michigan Lutheran Seminary
- Miss Michigan

#### April topics:

- Museum of WELS history
- Home missions: Maple Grove, Minnesota

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



### Mission of the WELS

As men, women, and children united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.

## Western Wisconsin District news

**Grace, Mosinee**, celebrated its 75th anniversary on October 20. The congregation was started with 11 area farmers under the spiritual leadership of Pastor E. Walther. In 1984 an extensive refurbishing of the building began, including an addition, which was dedicated in 1987. Grace is served by Pastor James Schmeling. . . . **Trinity, Watertown**, celebrated its 75th anniversary Nov. 10. In its 75-year history, Trinity has been served by only four pastors: Fred Stern, Kurt Timmel, Walter Schumann, and William Gabb. In observance of its 75th anniversary, the members of Trinity have undertaken special

projects: a new organ is being installed to replace the original Wicks organ, new doors were installed, and the wood interior was refinished. . . . "Blessed with God's word for 90 years" was the theme of worship at **Peace in Sun Prairie** as the congregation celebrated its anniversary on December 1. The congregation was founded in 1901 by eleven families under the leadership of Pastor Emil Dornfeld. The congregation currently numbers approximately 550 communicants and 700 baptized souls. Peace is served by Pastors Ardin Laper and Elton Stroh.

— Elton C. Stroh

**Giving to charity in 1990 . . .**

*Giving USA* reports for 1990 that philanthropy in the United States increased by 5.75 percent to \$122.57 billion; but, adjusted for inflation, that is less than one percent, not near the 1989 growth of 5.97 percent. Religion, perennially the largest charitable recipient, rose a mere 0.43 percent. That's the smallest increase since 1980, when it actually decreased.

**Scholar blames evangelicals . . .**

Evangelicals should stop blaming secular trends for their problems and acknowledge they are largely of their own making, says an evangelical scholar who warns that evangelical Christianity in America is in danger of disintegrating into a "self-help" movement. In his book, *Made in America*, Michael Scott Horton contends that the attraction of conservative Christianity during the 1980s may have been more a sign of weakness than of strength. "The myths of power, popularity, and growth have led to an unhealthy preoccupation with superficial success, methods over message, technique over truth, quantity over quality," says Horton. That tendency has only been exacerbated — not caused — by televangelism, he said.

**Congregations join together to fight hunger and homelessness . . .**

Churches of a mixed variety are collaborating on programs to fight hunger and homelessness. The idea of a cross congregational effort to address the issues of today came from Rev. Don Morgan, pastor of a United Church of Christ congregation in Connecticut. Congregations involved range from Southern Baptist, Episcopalians, Lutherans, Presbyterians, and evangelical and charismatic churches. The movement does not have any Catholic or Orthodox congregations involved at this time. So far the churches have joined forces in shipping ready to eat meals to Russia which will be distributed to the poverty stricken through the Russian Orthodox Church.

**Bible "most influential" book . . .**

The Bible was the overwhelming choice of American readers as the book that has made the biggest influence in their lives, according to a nationwide survey published last month. Ranking a distant second was the Ayn Rand novel *Atlas Shrugged*, followed by M. Scott Peck's *The Road Less Traveled*, Harper Lier's *To Kill a Mockingbird*, and *The Lord of the Rings* by J. R. R. Tolkien. The Bible garnered 166 votes in the survey for the Book of the Month Club and the Center for the Book at the Library of Congress. The Rand novel received 17 votes.

**Conservative Lutherans join to oppose abortion . . .**

Presidents of three small denominational churches have issued a joint letter, seeking to distance themselves from Lutherans who support abortion. The churches are the American Association of Lutheran Congregations, Association of Free Lutheran Congregations, and the Church of the Lutheran Brethren. Together, the three bodies have about 50,000 members. Leaders said they plan to join with larger Lutheran bodies, including the Lutheran Church — Missouri Synod, to oppose abortion rights. In the letter, the presidents challenged a recent statement on abortion by the nation's largest Lutheran body, the 5.2 million member Evangelical Lutheran Church in America. As evidence that Lutherans are divided in their views of abortion, the leaders issuing the pastoral letter attached to it "strong, clear unequivocal pro-life statements" adopted by four other confessional bodies. The four are the 2.6 million member LCMS, 420,000 member Wisconsin Evangelical Lutheran Synod, 21,000 member Evangelical Lutheran Synod, and the 3,500 member Fellowship of Lutheran Congregations.

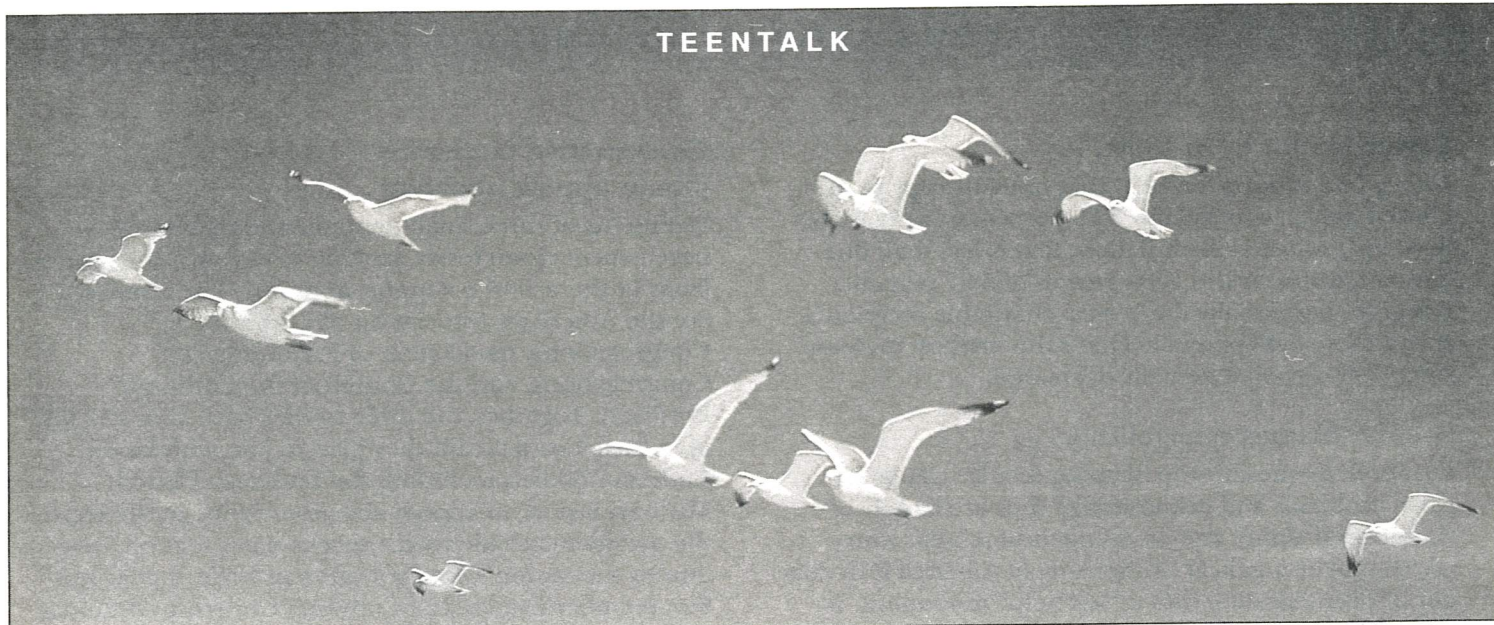
**New Age . . .**

According to the Princeton Research center of Princeton, N. J., a substantial number of Americans, including those who call themselves Christian, participate in New Age practices. In general the report notes that Catholics tend to be more tolerant (59 percent) than Protestants (23 percent) of the idea that New Age beliefs and traditional religion are compatible. "New Age" is not a church or sect; it is an eclectic term used to describe many practices and beliefs a person might have. New Age beliefs and practices include ESP, telekinesis, or the use of rock crystals. According to the report, "such practices seemingly are counter to the teachings of most churches."

**The US has become a mecca for Muslims . . .**

Stan Guthrie reports on Muslim growth in the United States. He cites Yvonne Haddad at the University of Massachusetts, who surmises that there are now 4.5 million Muslims in this nation, a third of them are black. The number of mosques and Islamic centers has quadrupled in 10 years to approximately 1250. By 2015, Muslims will outnumber Jews. Muslims tend to be middle class and are becoming the shapers of American thought.

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



## Wonders

The birds, the sea, the sky, the air;  
All these wonders God put there.  
He made them all for us to see  
And reminds us each he set us free.  
He's the one who loves us all  
When each day, in sin we fall.

*Sar Vitorine  
Crystal Lake, Illinois*

## The sunset

One evening, I went outside to watch the sunset.  
As I looked out into the pastel sun and colorful sky,  
I tried to imagine it going on forever. Then I realized  
it's the same with eternity. Living for eternity with  
Christ is as endless and beautiful as the sunset.

*Joanna Lakas  
Charlotte, North Carolina*

## A student's prayer

As we slowly paddle through life's endless waves,  
Darkness may enshroud us.  
But the light on the shore shall point out the way.  
The light is not spectacular, nor need it be,  
Just a light to guide us so our path can well be seen.  
In our lives we've seen it through others' actions.  
They lived their lives unselfishly, not just for satisfac-  
tion.  
We too should live our lives like this,  
Showing our inward glow,  
So those of us who are lost can see the path to go.

*Matt Hunt  
Winnebago Lutheran Academy  
Fond du Lac, Wis.*

## An athlete's prayer

Dear heavenly Father,

I want to be the very best on the team. I want our team to be the best in the state. Lord, the previous two statements show me that I am a very sinful and selfish person. Please forgive my countless sins and guide me to do what is right in your eyes, oh Lord.

I want to be perfect and do everything right, but more often than not, I fail to reach my goals. Sometimes I even want to curse the court that I play in. Cause me to pray to you instead of using your name in vain. Give me the strength to play to the best of my abilities, which you have given me. Let me show my talents with a humble, meek heart.

Be with my fellow players as well. Help them to do their very best. Motivate us all to be willingly obedient to our coach. Inspire our coach to make good decisions while leading the team. Let us all work together in Christian fellowship. Move us to encourage one another with words of kindness and love.

When we come face to face with competition, don't let anyone get injured. Help the team to follow Christ's example of behavior; let our lights shine to those who don't believe in your saving word.

Most important, remind me that I am only playing a game. Point me to the cross of Christ, because it is the saving gift of eternal life by grace through faith from the Holy Spirit.

Let your gracious will be done.

*Becky Averbeck  
St. Peter, Fond du Lac, Wis.*

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

# Christ Jesus: The all-sufficient mentor

(Colossians 3:18 — 4:18)

by Fredric E. Piepenbrink

**N**ext to our close relationship with God, the Christian strives for a Christ-like, loving relationship with others. The two are inseparable. It is in our relationship with others that we demonstrate our faith in God and our love for him. It is in our relationship with others that we fulfill the law, witness, and glorify God.

It does not surprise us, then, that a beautifully orchestrated letter by Paul, whose purpose was to portray the sufficiency of Christ for life and for eternity, would conclude with a descant on Christ Jesus as the all-sufficient mentor for interpersonal relationships.

## Christianity's unique mentor

Most relationships that people carry on with others are based on personal attitudes. If they like someone, they treat him with respect and kindness as an equal. If they dislike someone, they treat him with disdain as inferior. This is the universal law of "how to get along with others" that transcends nationality, race, age, or religion — except in the Christian faith.

The Christian's treatment of others is completely different from the world's since it is based on Christ as both model and mentor. Christ loved the world. Christ humbled himself when he became a man. So the relational principle for the Christian is this: my neighbor is my Christ to me whom I love and sacrificially serve.

## The natural result

This especially applies in our closest relationships. So of course the wife submits to her husband; that is, she willingly acknowledges his leadership, since Jesus, her mentor, submitted to God. Of course the husband loves his wife, so much so that it shows, just as Christ showed his love for the church. Of course children obey their parents in everything for this is pleasing to the Lord; Jesus obeyed his parents. Of course slaves obey their masters with sincerity of heart and reverence for the Lord; Jesus obeyed a

tyrannical government. And of course masters provide for their slaves what is right and fair; after all, they have a Master in heaven.

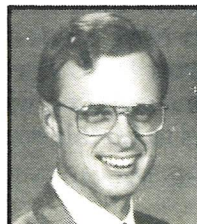
And when it comes to the Christian's relationship with those outside the faith the same principle applies, with an added consideration — we use every opportunity to proclaim Christ, speaking to them kindly but firmly about sin and grace, and answering all their questions concerning God.

But the greatest display of treating others with Christ-like demeanor is the Christian-to-Christian relationship. How close it is! How dear it is! Christians greet one another. Christians encourage one another in faith and life. Christians serve as examples for one another. They comfort in times of trouble, pray, and work hard for the good of each other. They do so because they have a common faith, hope, love, and mentor.

## A book to live by

After reading and studying the book of Colossians can one still doubt that Christ is the answer to every question and need of life? From faith-giver to reconciler, from head of the church to liberator, from guide for personal living to mentor for interpersonal relationships, Christ Jesus is all we need.

Some today cannot accept Christ Jesus as the all-sufficient Lord, just as in Jesus' day some could not accept his claim as the all-sufficient bread of life. As a result, many disciples left Jesus. It was then that Jesus turned to Peter and said, "You do not want to leave too, do you?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God." Obviously, to Peter, when you have Jesus by faith, you lack nothing.



*Fredric Piepenbrink is pastor of Atonement, Milwaukee.*

## Move the college?

If our synod is to carry out most of its Vision 2000 program, it will need more graduates, not fewer, from its pastor-training program at Northwestern College and at Wisconsin Lutheran Seminary. Northwestern College (NWC) will need to graduate classes of at least 70, instead of 40 to 50. The seminary will need to graduate classes of more than 60, not classes of less than 40.

NWC enrollment has flattened out in the vicinity of 200. The seminary's enrollment has declined from 207 to 193 to 165 to 151 in the last four years and may decline even further, because the number of potential students who are in the preparatory schools and high schools is still well below the enrollments of ten or twelve years ago.

These are discouraging statistics for home and world mission boards, for congregations with multiple pastorates, for hundreds of smaller congregations who will see their pastors leave to accept calls to serve in mission fields, in larger congregations, or in administration posts; but year after year there will be too few seminary graduates to replace pastors in these vacated parishes. Many congregations will have to expect long vacancies.

This imminent shortage of pastors may well become even more painful if Northwestern College, a key school in our synod's worker-training program, is uprooted from Watertown and is transferred to the campus of Dr. Martin Luther College (DMLC), our teacher-training college in New Ulm, Minn., where it is to "operate in conjunction with" the larger school. The synod in convention proposed such an amalgamation last summer in the interest of economy.

We dare not forget the important role that NWC plays in the production of our pastors. It is NWC that must assemble graduates of our preparatory schools, Lutheran high school and public high school graduates, and also older men for the synod's pastor-training program. Humanly speaking, the seminary and the synod depend largely on NWC for our synod's future pastoral ministry.

How will the proposed removal of NWC to the DMLC campus affect the production of sorely needed pastor-training students by NWC? We need to ask some questions.

NWC is located in Wisconsin, where most of its students live. Will its enrollment percentages hold up if it is moved out of state, away from this central recruiting area?

At DMLC, NWC students would be completing only the "middle school" portion of their 12-year prep-college-seminary pastor-training program (just halfway through their program of education), while their DMLC schoolmates were completing their educational program and had much more immediate motivation to hold to their course. Would NWC students have more difficulty maintaining their sense of purpose on the New Ulm campus than they now have on the Watertown campus?

DMLC can prepare its students for their calling as teachers in four or five years. Will this situation tend to attract NWC students, who are in an eight-year college-seminary program, to the shorter DMLC program, particularly Northwestern students who have been struggling with the study of languages, or who have developed early attachments to female students at DMLC?

More questions will follow in the March 15 issue.

Carleton Toppe



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



**TeenTalk benefits teens**

I am writing in response to the letter (Dec. '91) that said TeenTalk wasn't religious enough to be included in the NL. I disagree.

I am a college freshman. TeenTalk benefits other teens like me, and talks about the issues we face as Christians. I hope it will be continued in the future.

Amy Reinbolt  
Maumee, Ohio

**Clarence Thomas**

Pastor Westendorf is well-meaning in his rebuke of Supreme Court Justice Thomas (Jan. 1). However, he does admit that "your honesty could have cost you one of the highest positions in the land."

The martyrs who were inspired to write the New Testament are not remembered for their martyrdom but for their writings. Judge Thomas' "compromise" placed him in a position to influence materially the decisions of the Supreme Court. Our prayers should be with him.

Truth is indeed power, but honesty is not respected in this corrupt generation, and self-serving politicians are the last to be impressed by principled behavior.

Harry O. Neilson  
Grants Pass, Oregon

I would like to add something to Pastor Westendorf's beautiful article.

As Christian human beings, we must call a spade a spade. Abortion is an abomination; it is cold, calculating, legalized, premeditated homicide.

The real problem is the idea that we are not responsible for our actions. We see that idea in all areas of our society.

We know what the human nature will do in our country — abort children at the tune of 30 million in 20 years. Is it really the lack of love and communication between the mother and the father?

Wesley Plath  
Kalamazoo, Michigan

Pastor Rolfe Westendorf responds:

*I owe an apology to the readers who were not happy with the article on Clarence Thomas.*

*Personally I am pleased to have him on the Supreme Court, not only because he is reported to be conservative, but also because he is a positive role model for the African-American community. The "shame on you" business was mostly an attention-getting device which unfortunately was so successful that it detracted from the main message. The article was not really about Clarence Thomas. It rather urged opposing abortion by announcing its evils and attacking the social forces that create the demand for it, instead of looking to the Supreme Court to resolve the issue.*

*We do not believe that the end justifies the means. We do not believe that the government should enforce the church's rules. We are Lutheran Christians who believe that the word of God is a powerful sword, and the best thing we can do is to wield that sword, whether Roe vs. Wade is overturned or not.*

**Cold church syndrome**

I have to reply to the letter about cold churches (Jan.1). I agree, evangelism in the church is a good idea with a smile and a "good morning."

However, I have to disagree with all the people I've heard complain about the "cold church" syndrome. In some 20 years of summer vacation travels, we have been in WELS churches from Pennsylvania to California and have yet to encounter one we would call unfriendly.

I think I know the secret of our success in finding friendly people: Generally, we sign the guest book on our way into the church. A greeter, usher, or member sees this and welcomes us. Find the guest book, or ask where it is, and see if you don't get the red carpet treatment.

Margaret Kohlstedt  
Somers, Wisconsin

**NOTICES**

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

**REQUEST FOR NOMINATIONS  
Board of Trustees**

In view of the impending retirement of Pastor Robert C. Van Norstrand from the position of Administrator for the Board of Trustees, the Board of Trustees requests the nomination of candidates for this position. By resolution of the synod, the candidate shall be a theologically trained man or a consecrated layman. It is essential that the candidate have administrative, analytical, and communication skills, with a strong vision of the church. It is also important that the candidate have good business acumen, and above all, a heart full of faith and love. Nominations, together with appropriate background information, are to be submitted by April 17 to Rev. Ralph E. Scharf, 1215 South 100th Street, West Allis WI 53214.

**CALL FOR NOMINATIONS  
Michigan Lutheran Seminary**

Nominations are requested for the position of professor at Michigan Lutheran Seminary, Saginaw, Michigan. The board seeks nominees who may be qualified in one or more of the following subject areas: social studies, Latin, English, or Spanish. Budgetary realities at the time of calling will determine which of the subject areas receive the highest priority. The person accepting the call will require certification by the WELS and the state of Michigan. Certification programs are arranged and supported financially by the school.

Please send nominations and pertinent information by March 10 to Jerold Meier, 397 Auburn, Plymouth MI 48170.

**RESOURCES FOR MENTALLY RETARDED**

The WELS Special Education Services Committee is developing a directory of materials, programs, people, and other resources for the religious training and other concerns of our mentally retarded members. Please send information to Carol Zimmerman, W148 N8204 University Dr, Menomonee Falls WI 53051.

**HANDBELL FESTIVAL**

The WELS National Handbell Festival will be held March 28 and 29, on the Martin Luther Preparatory School campus in Prairie du Chien, Wis. The festival concert will take place March 29, at 2:30 p.m. in the school gymnasium. Everyone is invited to attend.

**NAMES WANTED**

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

**Arcadia, Independence, Whitehall, Blair, Wisconsin** — Pastor Andrew Bauer, 1500 Sand Lake Rd, Holmen WI 54636; 608/526-4829.

**Elizabeth City, North Carolina** — Pastor Joel Luetke, 5724 Providence Rd, Virginia Beach VA 23464; 804/420-9652.

**Juneau, Sitka, Ketchikan, or Petersburg, Alaska.** Correspondence study and tape ministry are available. Grace Lutheran, 308 Tilson, Sitka, Alaska 99835; 907/747-6938.

**EXPLORATORY SERVICES**

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

**Denton, Texas** — 12:30 p.m. at the Schmit, Floyd and Hamlett Funeral Home, 120 S. Carroll Blvd., Denton, Tex. Contact Robert L. Sawall, 3809 N. Magnolia Ct, Flower Mound TX 75028; 214/539-1234.

**CHANGE OF TIME  
AND PLACE OF WORSHIP**

in the following exploratory areas or mission congregations

**New Life (ELS), Sebring, Florida** — 2345 US 27 S., Banyan Plaza. Bible class and Sunday school, 9 a.m.; service, 10 a.m. Pastor Joel Willitz; 813/385-2293.

**FORMER CHORAL FESTIVAL SINGERS**

An invitation to participate in the silver anniversary of the Lutheran Choral Festival is extended to all singers who have ever participated in any of the previous choral festivals. We especially invite members of the original choir to join a mass choir which will perform the commissioned work "Joy to the Heart," plus other selected numbers.

Returning singers are asked to be present for the rehearsal on April 25 at 5:15 p.m. in Mitchell Hall on the University of Wisconsin campus in La Crosse. The festival concert will be presented at 2:30 p.m. on April 26.

Music and further information may be obtained from David Adickes at Luther High; Brett Rusert at Bethany Lutheran College; Frank Italiano at Northwestern College; Paul Adickes at Dr. Martin Luther College; or Corey Schroeder at Wisconsin Lutheran College.

**DR. MARTIN LUTHER COLLEGE  
New Ulm, Minnesota  
1992 Choir Tour Itinerary**

Feb. 26	7:30 p.m.	Mt. Olive, Overland Park, Kan.
Feb. 27	7:00 p.m.	Mt. Olive, Tulsa, Okla.
Feb. 28	7:30 p.m.	Calvary, Dallas, Tex.
Feb. 29	7:30 p.m.	Christ the Lord, Houston, Tex.
Mar. 1	10:15 a.m.	Lord of Life, Friendswood, Tex.
Mar. 1	7:00 p.m.	Gethsemane, Corpus Christi, Tex.
Mar. 2	7:00 p.m.	Abiding Savior, Weslaco, Tex.
Mar. 3	7:30 p.m.	Our Savior, San Antonio, Tex.
Mar. 4	7:30 p.m.	Holy Word, Austin, Tex.
Mar. 5	7:00 p.m.	Gethsemane, Oklahoma City, Okla.
Mar. 7	7:00 p.m.	St. Paul, N. Mankato, Minn.
Mar. 22	7:30 p.m.	St. Paul, New Ulm, Minn.

**CHANGES IN MINISTRY**

**PASTORS:**

**Found, Charles D.**, from St. Andrew, Milwaukee, Wis., to Prince of Peace, Thousand Oaks, Cal.  
**Nieman, John A.**, from Bethany, Bruce Crossing, Mich., to Trinity, Campbellsport, Wis.  
**Oldfield, James H.**, from Redeemer, Yakima, Wash., to Faith, Anchorage, Alaska  
**Schone, Jeffrey L.**, from St. Paul, Winneconne, Wis., to St. Paul, Arlington, Minn.  
**Zell, Paul E.**, from St. Croix LHS, St. Paul, Minn., to Messiah, Alpharetta, Ga.

**TEACHERS:**

**Benz, Marilyn**, to Good Shepherd, Burnsville, Minn.  
**Bruckner, Thomas**, to Apostles, San Jose, Calif.  
**Cords, Dorothy**, to St. Jacobi, Greenfield, Wis.  
**Jacobs, Karen**, from Peace, Holiday, Florida, to St. Peter, Milwaukee, Wis.  
**Martinson, Dawn**, from St. Peter, Mayville, Wis., to St. Lucas, Kewaskum, Wis.  
**Ruygrok, Marilyn**, from St. Paul First, N. Hollywood, Calif., to retirement  
**Spangenberg, Raymond**, from Winnebago Lutheran Academy, Fond du Lac, Wis., to retirement  
**Wiepking, Kimberly**, to St. Peter, Mayville, Wis.

**ADDRESSES**

**PASTORS:**

**Bourmann, James**, 1427 Oster Dr, Eagan MN 55121  
**Busse, Carl J.**, N3188 Lemke Dr, Medford WI 54451  
**Flunker, Charles H.**, 79.800 Dourados MS, Brazil, South America  
**Hartman, Robert C.**, 3334 N 99 St, Milwaukee WI 53222  
**Kimbrough, Raymond R.**, 5226 N Lovers Lane, Milwaukee WI 53225  
**Lillo, Joel**, 1204 N Sales, Merrill WI 54452  
**Marggraf, Bruce**, Avenida dos Gauchos 645, 91.000 Porto Alegre R.S. Brazil  
**Rodewald, Duane A.**, 322 Woodward St, Tomah WI 54660  
**Schmidt, Thomas**, 1106 Georgia Ave, Norfolk NE 68701  
**Schmugge, Karl**, 207 Martha Ave, Pembroke, Ontario K8B 1B4  
**Schultz, Jonathan**, 27 Castlebrook Mews NE, Calgary Alberta P3J2M1  
**Spevacek, Kirby A.**, K Parku 27, 31704 Slovany, Plzen Czechoslovakia  
**Sullivan, John F.**, 2608 E Newport Ave, Milwaukee WI 53211

**OWLS 1992 TOURS**

Two OWLS tours are planned covering South Dakota, Yellowstone, Coos Bay, San Francisco, Reno, Salt Lake City, and Nebraska. One tour (June 1-14) will leave from Minneapolis and one (June 2-17) from Milwaukee. Both tours are open to OWLS members and non-members alike. For further information contact Lucille Ingebritson, Dr. Martin Luther College Box 4, New Ulm MN 56075; 507/354-6915; or Reuben Feld, W4262 Emerald Dr., Watertown WI 53094; 414/699-3780 as soon as possible.

**SINGLES SEMINAR**

All singles (Including those once married and now single): (W)holy Single V, an enriching day for all singles, will be held May 30. Sponsored by Wisconsin Lutheran Child and Family Service, the day-long seminar will feature a keynote address and a choice of many breakout topics. An evening social will cap off the event.

Registration forms will be sent to everyone already on our mailing list. If you are interested but not on the list, please write to WINGS, WLCFS, PO Box 23980, Milwaukee WI 53223 or call Joanne Halter at 414/353-5000

**Financial report WISCONSIN EVANGELICAL LUTHERAN SYNOD**

**SYNOD MISSION SUBSCRIPTION PERFORMANCE**

Twelve Months ended 31 December 1991

Twelve Districts	Communicants 12/31/90	Subscription Amount for 1991	Offerings Received		
			Twelve Months Offerings	Percent of Subscription	Ave. per Communicant
Arizona-California .....	16,470	\$ 929,116	\$ 885,072	95.3	\$ 53.74
Dakota-Montana .....	9,186	419,376	429,125	102.3	46.72
Michigan .....	37,783	2,174,351	2,079,312	95.6	55.03
Minnesota .....	46,217	2,480,978	2,367,193	95.4	51.22
Nebraska .....	9,780	513,549	500,588	97.5	51.18
North Atlantic .....	3,416	337,936	334,649	99.0	97.97
Northern Wisconsin .....	62,476	2,475,389	2,364,584	95.5	37.85
Pacific Northwest .....	4,368	263,235	258,886	98.3	59.27
South Atlantic .....	5,746	385,448	360,464	93.5	62.73
South Central .....	3,547	228,096	277,815	121.8	78.32
Southeastern Wisconsin .....	57,695	3,188,772	3,000,747	94.1	52.01
Western Wisconsin .....	61,036	2,834,322	2,673,376	94.3	43.80
Total — This Year	317,720	\$16,230,568	\$15,531,811	95.7	\$ 48.89
Total — Last Year	317,914	\$16,154,883	\$15,607,607	96.6	\$ 49.09

**BUDGETARY FUND**

Statement of Changes in Fund Balance

	Six Months ended 31 December		
	1991 Actual	1990 Actual	1991 Budget
Revenues:			
Synod Mission Offerings.....	\$ 7,050,685	\$ 7,058,357	\$ 7,304,000
Gifts and Memorials .....	140,271	170,330	216,000
Bequest/Planned Giving Income .....	959,669	56,979	569,000
Other Income .....	273,727	36,506	57,000
Transfers — Endowment/Trust Earnings.....	106,612	97,809	123,000
Transfers — Gift Trust .....	2,099,754	1,632,398	2,464,000
Transfers — Continuing Programs .....	441,805	448,828	414,000
Transfers — Other .....	671,913	113,905	672,000
Total Revenues.....	\$11,744,436	\$ 9,615,112	\$11,819,000
Expenditures:			
Administration Division.....	\$ 1,038,586	\$ 914,982	\$ 1,047,000
Home Missions Division .....	2,597,892	2,668,109	3,152,000
World Missions Division .....	2,479,822	2,429,474	2,624,000
Worker Training Division .....	3,495,561	3,299,778	3,612,000
Parish Services Division .....	492,514	463,912	615,000
Fiscal Services Division .....	761,753	726,581	783,000
Total Expenditures .....	\$10,866,128	\$10,502,836	\$11,833,000
Net Change for the Period .....	\$ 878,308	\$ (887,724)	
Fund Balance — Beginning of Year .....	\$ (150,376)	\$ 6,980	
Fund Balance — End of Period .....	\$ 727,932	\$ (880,744)	

Norbert M. Manthe, Controller

By the time you have reached this column in your journey through *Northwestern Lutheran*, most of you have already read the editorial by Prof. Carleton Toppe. The editorial is the first of two by Prof. Toppe commenting on an issue which has been before the synod for a number of years. This is the issue: in the light of declining enrollments and resources and growth in the number of Lutheran high schools (presently 20), is it possible and prudent to maintain our ministerial education system as it is presently constituted — three prep schools, two colleges, and a seminary?

This issue was given a thorough airing at the 1991 synod convention. After hours of committee work and floor debate, the convention resolved that “the long-range plan for our worker training system be to move Martin Luther Preparatory School to the Watertown, Wis., campus, where it would be combined with Northwestern Preparatory School and that Northwestern College be moved to the New Ulm campus to operate in conjunction with Dr. Martin Luther College.”

The convention further resolved that “an independent committee . . . be appointed by the Conference of Presidents to study this proposal to determine its feasibility, including when and how this new structure may begin to function.” This special committee was instructed to report to the 1992 district conventions and finally to the 1993 synod convention.

That is the background of Prof. Toppe’s editorial comments in this issue and the next. Prof. Toppe requested space for two editorials running consecutively to express his views on this important issue involving Northwestern College, the 127-year-old college of the Wisconsin Synod. Prof. Toppe has long been associated with the college — 39 years as a professor there and 28 years of that time serving as president of the college, retiring in 1987. His request was granted.

But this procedure does raise a question. Is *Northwestern Lutheran* now committing itself editorially to the concept of retaining our two-college system? A word of explanation is in order. The *Northwestern Lutheran* does not have an “editorial position” on controversial issues left to our human judgment that are before the synod. It attempts to present both sides of a controversial issue, much as a convention seeks both the pros and cons before going to the vote. Where God’s word has spoken, of course, there is no such latitude. We are speaking here only of matters left to our judgment.

The magazine has three editorial writers who take turns writing editorials. Their subject matter does not evolve from an “editorial conference.” Each is free to choose his subject and commentary. In debatable cases — including feature articles — writers are expressing their own positions, not a position of this magazine or of the synod.

It is well to be aware of this distinction as you make your way through an issue of *Northwestern Lutheran*. It is upon the basis of this distinction that we can find a place for the views of our readers.

James P. Schaefer

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*Northwestern Lutheran does not have an editorial position on controversial issues left to our human judgment. In debatable cases writers are expressing their own positions, not a position of this magazine or of the synod.*

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# What are you going to be when you grow up?

by Manfred J. Lenz

**D**o you remember when you were a child and folks would say, "What are you going to be when you grow up?"

I was raised in a country parsonage, and nearly all the members of my father's small congregation were farmers. As a young boy I became fascinated with the threshing machine when one of the farmers hired me to sit on top and turn the blower that would direct the straw where he wanted it to fall.

Watching the straw pile up in neat stacks was easy. It paid well too — ten cents an hour — and looked like the kind of work I'd like to do when I grew up. Most boys usually want to be a fireman and drive the red fire truck. I wanted to ride the threshing machine.

As I grew older my mind turned to other channels, and I thought I would like to be a doctor. A relative visited us often while his son underwent corrective surgery for a harelip in a Rochester hospital. I thought how wonderful it would be to help other people look beautiful again.

Another experience that directed my interest was how Mother could tell we were sick by looking at our tongues. If a tongue was too red, we would have one type of illness. When it was yellow, we could have another sickness. If it was spotted, something else was wrong. She was Dr. Mom to us, yet she insisted that only a real doctor knew how to read our tongues for certain.

In my first ambition, I did not realize it would take some mechanical ability to operate farm machinery. Now, my lack of mechanical ability hasn't changed much. All I know about my own car is that it won't run without gas in the tank. Occasionally I remember to check the oil level.



MRS. KEVIN SCHEIBEL

My desire to be a doctor was sidetracked when I realized my parents could never afford to send me to medical college — not on a country preacher's salary. Even the ten cents an hour I was earning from my job with the threshing crew would not help much.

For a while I even thought of becoming an artist. However, my knowledge of drawing was so scanty that when I drew a tree I would have to tell people it was a tree and not a scarecrow.

My early interest in art turned my ambition to a desire to do something that would help shape the lives of others. Like artists who with brush and paints bring out beauty, so I saw possibilities of bringing out the best in human life by pointing people to Christ.

Even as a pre-schooler I used Dad's footstool as a pulpit and preached to my brothers and sisters. It was only a childhood game then. It became real after many years of training. Through the study of God's word, the Holy Spirit gave me the techniques to help people know Jesus as their Savior and to change their lives.

**L**et's not forget that mechanics, doctors, and artists can do this too. It's not only a preacher's job. The place to start is with people we already know. Each of us has a personal mission field, made up of unchurched friends, relatives, and neighbors.

No, I never became a mechanic, doctor, or artist, and when I am gone no monument will mark the spot saying, "Here lies a great man." But I hope someone, some day, will say, "You have helped me to see Christ."

Will they say that about you?



Manfred Lenz, a retired pastor, lives with his wife in New Ulm, Minnesota. This article is reprinted from LinkAge.