

JULY 1, 1982

Northwestern Lutneran

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for WELS?**

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Uncle Sam!*

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from this corner



With the next issue — the issue of August 1 — we will introduce a new column. The new column — a question box — will have the title, *I would like to know*. . . Like the letter column which made its first appearance in the June 15 issue, the continued existence of the question box will be up to our readers.

My search for someone to take charge of the new column ended several weeks ago. With a mere tad of pressure on his arm I was fortunate in securing the services of Rev. Paul E. Kelm, dean of students at Wisconsin Lutheran College.

Rev. Kelm is a 1970 graduate from seminary. After graduation he was assigned to an exploratory field in Pittsfield, Massachusetts. There he organized a mission congregation, Faith, and served it until 1976. In 1976 he accepted a call to Wisconsin Lutheran Chapel, a town and gown church in Madison, Wisconsin, where he served as campus pastor at the University of Wisconsin — Madison.

In 1979 he came to Wisconsin Lutheran College at Milwaukee to serve as dean of students. Wisconsin Lutheran College, opened in 1973, is a two-year liberal arts college operated by a national association of WELS congregations and individuals.

In asking Rev. Kelm to serve I supposed that anyone who has wrestled with the questions of college and university students for six years cannot be daunted by questions from plain mortals.

Both Rev. Kelm and I recognize the dangers and difficulties in presiding over a column such as this. It is not our design or mind to trespass upon the ministry of the parish pastor who is the appointed shepherd of a particular flock of Jesus Christ.

Consequently, we will give priority to questions of broad interest involving what appears to us to be clear principles of the Scriptures. We will also be mindful that one of the greatest pieces of theological wisdom is to know what you do not know.

The names of those submitting questions will not be used in the column. But when questions are submitted, please include your name, address and phone number. Submit them to: QUESTIONS, in care of *The Northwestern Lutheran*.

Both the *question box* and the *letter column* have been introduced because readers asked for them. I know that frequently there is a gap between what I *think* I want and what I *really* want. The only way to find out is to launch forth. The editor refuses to write letters to himself or ask himself questions.

James P. Schaefer

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

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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Carleton Toppe, Ernst H. Wendland

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Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor THE NORTHWESTERN LUTHERAN 3512 W. North Avenue Milwaukee, Wisconsin 53208

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A matter of life and death

The next day the rulers . . . had Peter and John brought before them and began to question them: "By what power or what name did you do this?" Then Peter, filled with the Holy Spirit, said to them: "Rulers and elders of the people! If we are being called to account today for an act of kindness shown to a cripple and are asked how he was healed, then know this, you and everyone else in Israel: It is by the name of Jesus Christ of Nazareth . . . that this man stands before you completely healed. He is 'the stone you builders rejected, which has become the capstone.' Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" (Acts 4:5-12).

What pictures come to mind when we think of Jesus? Perhaps we think of him as the Good Shepherd leading his sheep out to pasture. Or as the Friend of children, inviting the little ones to come to him. Or we may think of him as the Great Physician, healing body and soul.

A stern judge

All of these are engaging pictures which accurately represent our Savior's loving heart. But to dwell only on that facet may obscure for us another aspect of the Savior — that of a stern Judge using his almighty power to punish those who reject him as their Shepherd, Friend, and Physician. Using an Old Testament picture from the Psalms, Peter calls our attention also to this sobering aspect of the Savior.

In our last *Study* we heard of Peter and John healing a lame man on their way to the temple (Acts 3:1f.). When they pointed out to the assembled crowd that it was not they but the Great Physician, Jesus of Nazareth, who had done the heal-

ing, the authorities became so enraged that they clapped Peter and John into prison.

The next morning when the authorities brought them to trial, Peter wasn't at all minded to back down. He repeats his assertion: "It is by the name of Jesus Christ of Nazareth that this man stands before you completely healed." And then Peter quotes the Old Testament: "He is the 'stone you builders rejected, which has become the capstone.'" The reference is to Psalm 118:22. It sounds harmless enough, until we remember that Jesus himself used this quotation about the "stone" in a powerful parable directed against these very leaders.

A parable of warning

Recall Jesus' parable about the landowner who let his vineyard out on "shares" to some tenants (Matthew 21:33f.). When harvest time came and the owner sent out servants to collect his "share," the wicked tenants refused, beating one servant, killing another, and stoning the third. As a last resort, the landowner sent his son, but the tenants said, "This is the heir," and killed him also.

Jesus now turns to the audience and asks, "When the owner of the vineyard comes, what will he do to those tenants?" The answer, of course, is obvious. "He will bring those wretches to a wretched end, and he will rent the vineyard to other tenants."

As usual, the parable has a spiritual meaning. It pictures the Father sending his Son to a people who have rejected him. Hence Jesus' initial reply is against the unbelieving leaders before him, to whom he says, "Have you never read in the Scriptures: 'The stone the builders rejected has become the capstone'? . . . Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will pro-

duce its fruit. He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed" (Matthew 21:42-44).

Death for the unbeliever

Peter correctly directs the truth of the parable and Psalm 118 against the unbelieving leaders who opposed him. But he doesn't stop there. He gives it a general application. Here is a life-and-death matter for all. Rejecting Christ is absolutely fatal. It has to be because "salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved." To reject the "Stone" is to be crushed by it. But it need not happen.

Life for the believer

To be sure, Christ is a stern Judge of unbelievers, but in his First Epistle Peter points out also the other side. Christ is also the "living Stone — rejected by men but chosen by God and precious to him" (1 Peter 2:4). Of him God through Isaiah has said, "See, I lay in Zion a chosen and precious cornerstone, and the one *who trusts in him* will never be put to shame." That makes him the Good Shepherd, the Friend and Physician we prefer to think of. Christ is not only a matter of death, but also and especially of life! □



Armin J. Panning
is Professor of
New Testament at
Wisconsin Lutheran
Seminary

EDITORIALS

Fourth, going for third

A major theme for church periodicals when noting the national birthday is the most precious of our freedoms, religious liberty. What is the status?

A recent survey by *A.D.*, a United Church of Christ-Presbyterian church paper, of religious freedom in countries all over the world, produced a "ten worst" and "ten best" list. Space limitations prevent any discussion of the survey's criteria or data. The results, however, may give the reader something to ponder while celebrating July 4.

These are the ten worst countries so far as religious freedom is concerned:

- | | |
|-----------------|-------------------|
| 1. Albania | 6. Soviet Union |
| 2. North Korea | 7. Czechoslovakia |
| 3. Saudi Arabia | 8. Iran |
| 4. Afghanistan | 9. South Korea |
| 5. China | 10. South Africa |

The ten best are:

- | | |
|-----------------------------------|-----------------|
| 1. Scandinavia | 6. West Germany |
| 2. Switzerland | 7. Japan |
| 3. U.K. (excluding North Ireland) | 8. Austria |
| 4. U.S. — Canada | 9. Italy |
| 5. France, Benelux | 10. Mexico |

Fourth isn't good enough but we still have much to be thankful for. There are over 605 million Christians suffering under overt religious oppression in this world of ours.

Edward E. Fredrich

Separate but not sundered

In America the church may well be separate from the state, yet its welfare is interlinked with the welfare and the magistracy of the state.

This linkage is inherent in the reciprocal relationship between church and state. The church gives value to the state. It supports the authority of the state, even if the state is corrupt, even if evil men are at its head. The church promotes good citizenship by inculcating respect for law and order; by nurturing such Christian virtues as honesty, justice, tolerance and service to one's neighbor.

For value received, the state returns value to the church. The church enjoys the privilege of tax-exemption for its property. The state protects the church in her activity, affording police protection, so that services are not disrupted by individuals or mobs; protecting property against destruction, and lives and livelihood against persecution for the sake of religion. The state

grants the protection of the courts to the church and its workers. It allows the church to take over the education of its citizens. Through the state, God can grant that the church's members may "lead a quiet and peaceable life in all godliness and honesty."

Church and state exchange values that promote the welfare of each. At the same time, more significantly than we realize, the church's welfare is intertwined with the welfare of the state. Under poor government the church, too, suffers because her members suffer. The social policies of the state can either bless or distress the church. In war the church cannot carry on its mission without let or hindrance. War destroys property and resources; it destroys moral character; it destroys souls. In times of peace, under just and efficient government, the church can devote more of its means and resources to its task of spreading the gospel.

Church and state are separate in our land, but they are not sundered. The well-being of the state bears upon the well-being of the church. On the anniversary of our country's birth we have need to pray, "God save the state!"

Carleton Toppe

It depends on where you sit

Posted prominently in a place of business were a number of axioms. One, purported to be one of Murphy's Laws, stated simply, "Where you stand depends on where you sit." This is a concise way of saying that decisions are not determined on merit but on the basis of personal considerations. This is an astute and realistic observation of human life, even though it may be somewhat cynical.

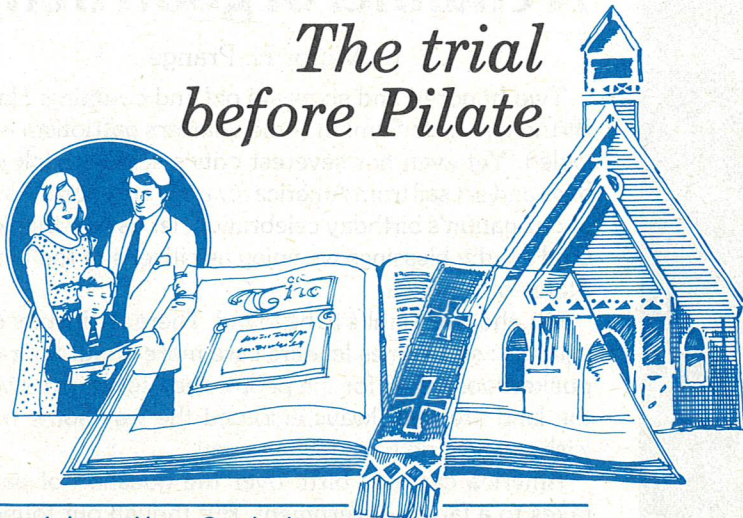
It is generally true that an individual's position on a given issue will depend more upon its effect on the individual himself than on the merits of the case.

For example, a promiscuous person is not likely to take a strong stand against adultery and fornication. The poor will oppose tax laws which they suspect do not exact enough tribute from the rich. The rich will not lobby for legislation which in their judgment provides undue benefits for the poor at their expense. A couple beset with marital problems gravitates toward a different view of divorce than a couple who is enjoying a happy marriage.

The axiom quoted above applies in a different sense to Christians. Christians live under the influence of God's Word. God's Word shapes their views and guides them in their decisions. In the case of Christians, as in the case of others, where they sit determines where they stand.

Immanuel G. Frey

The trial before Pilate



Searching the Scriptures by JULIAN G. ANDERSON

Our last lesson closed with the decision of the Sanhedrin that Jesus was guilty of blasphemy, which carried a death sentence. But then the question arose: How can we carry out this sentence? So the Sanhedrin held another meeting where they worked out their plan to kill Jesus (the way Matthew 27:1 should read, see the TEV). And the plan follows. First read Matthew 27:2, and then

John 18:28-38a

Note the time, and then how concerned the Jews were about keeping their rabbinic laws that they mustn't enter a gentile's house, while plotting the murder of an innocent man (v.28)! Mark also that they made no accusations at all, but were simply hoping Pilate would rubber-stamp whatever they asked (v.30). But when he rightfully refused, they had to reveal why they had come to him — because only he had the authority to have anyone executed (v.31b). John's note in verse 32 explains that crucifixion, foretold by Jesus in John 3:14, was a Roman method of execution.

Luke 23:2 picks up the story at this point, where they now brought the accusations they had carefully made up in their earlier meeting. Note that they didn't mention the charge of blasphemy because this was a Jewish crime, but made their charges all political. Observe that the first two were outright lies, and the third was a half-truth, since Jesus had already

renounced any political aims (John 6:26,27 and following). Matthew 27:12-14 describes this scene more fully, with Jesus giving no answer whatever to these lies, and Pilate's reaction. John 18:33 then tells us that Pilate questioned Jesus privately, and that he was only concerned with the accusation that Jesus was a king. And in verses 34-37 Jesus made it clear that his kingdom was a spiritual one. Now read

Luke 23:4-16

This begins with Pilate's verdict (v.4), showing that he quickly recognized all the charges as false. Then the leaders reverted to the first charge, trying to make Jesus out as a troublemaker (v.5). But as soon as Pilate heard that Jesus was a Galilean, he quickly washed his hands of the case and sent Jesus off to Herod, who was the ruler of Galilee (Luke 3:1). Note Herod's first reaction in verse 8. But the hearing was a complete failure (v.9), despite the efforts of the leaders (v.10). So Herod sent Jesus back to Pilate (v.11), who now announced his decision (vv.13-16), hoping that his action in whipping Jesus would satisfy the Jews. But then a better idea occurred to him. Read

Matthew 27:15-30

The custom mentioned was an attempt of Pilate's to keep the good will of the Jews, but he saw it as a possibility of overthrowing the plot

of the leaders by the choice of the people. Barabbas was a real revolutionary (Mark 15:7), and Pilate must have felt sure the people would pick their popular hero. But just then Pilate was interrupted by his wife's message (v.19), and during the interruption the leaders were busy (v.20), so the choice didn't turn out as Pilate had hoped (vv.21-23). In desperation Pilate noticed that the people were getting close to the riot stage (v.24a), which might cost him his job, so he made another attempt to escape the guilt of murdering a man he knew was innocent (v.24b). But by now the people had been stirred into a state of mob hatred (v.25), and the sad end of the trial, which had become a kangaroo court, is recorded in verse 26.

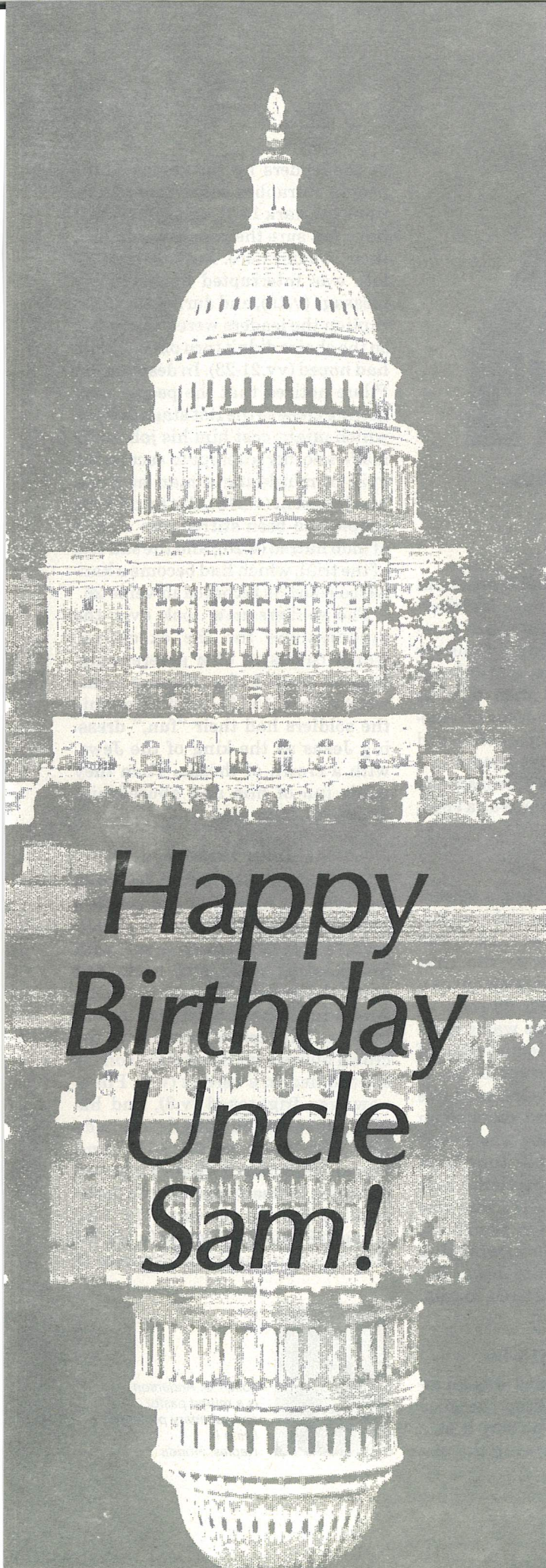
The soldiers now took over the preparations for the execution, which consisted of a severe whipping to weaken the prisoner somewhat (Mark 15:15). And after this the soldiers had their "fun," dressing Jesus as the king of the Jews, with a crown of thorns. Then they made fun of him and abused him (vv.28-30). Now read

John 19:4-16

Pilate's next attempt to set Jesus free was an appeal to the people's pity. His words in verse 5 should read, "Look! Here is *your* man!" with his bleeding head and back. But again the leaders thwarted him (v.6). And after Pilate's fourth statement of Jesus' innocence, someone in the crowd blurted out the real reason for the Sanhedrin's verdict (v.7). Pilate now was frightened (v.8), and his next conversation with Jesus made him even more so (vv.9-11). And verses 12-13 record Pilate's last two attempts to free Jesus, but the Jews' implied threat in verse 12 had brought Pilate to his knees (v.16). He didn't want to endanger his career. □



Julian G. Anderson is a retired pastor and seminary professor living in Naples, Florida



Happy Birthday Uncle Sam!

A channel of good things

by Victor H. Prange

Two hundred and six years old and counting: Happy Birthday, Uncle Sam! In some quarters patriotism is ridiculed. Yet even her severest critics seldom pack their bags and set sail from America for a distant shore. As part of our nation's birthday celebration, let us give thanks to God for the blessings we enjoy as citizens of the United States of America.

Oh, there are faults to be found. There are instances of injustice; sometimes leaders care more about their own pocketbooks than for the people they serve; the laws of the land are not always enforced the way some might wish; and we do have taxes to pay.

America came to birth over the question of paying taxes to a far-off government. But though our founding fathers were opposed to taxation by English king and parliament, they hardly suggested that citizens of this new country could escape all form of taxation. It was Ben Franklin who wrote to a friend: "But in this world nothing can be said to be certain, except death and taxes." As the April 15th income tax date approached, a newspaper cartoonist pictured old Ben working on his 1040 form and muttering: "Nothing is certain but death by taxes."

***We hardly conceive of paying taxes
as a joyful exercise of citizenship . . .
as saying "thank you, God."***

That is the way many Americans look at paying taxes. They hardly conceive of paying taxes as a joyful exercise of citizenship, as a way of saying "thank you, God" for my country. And more and more the evidence mounts that many Americans simply don't pay what they owe. There is evidence of underreporting of income, falsifying deductions, or even refusing to file income tax returns. According to some estimates, the total loss to the United States treasury is more than \$100 billion a year — roughly enough to erase the budget deficits that are being projected for our nation. And what is worse, many of the tax counselors act as if their thieving is justified.

The late Justice Oliver Wendell Holmes put it bluntly: "Taxes are what we pay for civilized society." One of the prices for United States citizenship is the payment of taxes. The Lord Jesus did not hesitate when confronted with the question of paying taxes to the Roman Caesar:



Pastor Prange is at Peace Lutheran Church, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.

Politics is my calling

by Ralph Wegenke

Sunday, July 4, is Independence Day. In most of our churches prayers for the well-being of our country will be offered and rousing hymns will be sung. After the singing is over, do we let our enthusiasm cool, or let a slightly scornful attitude settle upon us? Perhaps that change comes when we separate patriotism from politics. Do we honor our country, but despise politics? As a Christian who is daily involved in the political process, I find I cannot separate my country from the politics which makes it work.

In a democracy where "the People Rule" . . . politics is everyone's calling.

Some Christian denominations take an activist role in politics. The Wisconsin Synod does not. It declines to take positions on political issues and solutions. But this kind of "separation of church and state" does not extend to me or to any other Christian. In fact, the Bible repeatedly urges me to honor and respect political authority.

Politics is everyone's calling. In a democracy where "the People Rule," we are all called to be "rulers," to be part of the political system. Within this context Christians are a "salt" and a "light" by being informed and concerned and by voting. This does not mean that I must search out the Christian candidate and vote for him. For one thing, I cannot judge who is Christian and who is not. Besides, God's standard for government is not that it have a Christian veneer, but that it make it possible for us to "live peaceful and quiet lives." Find the candidate who can best do that and vote for him.

"Give to Caesar what is Caesar's." St. Paul offered the same counsel: "If you owe taxes, pay taxes." Paying our share of taxes is a way of saying, "Happy Birthday, Uncle Sam!"

Martin Luther had a profound respect for government. He named good government as one of the blessings for which we pray in the petition: "Give us this day our daily bread." In his *Large Catechism* Luther said that government is "the hand, the tube, and the means through which God channels all good things to us." Fire and police protection, parks and roadways, freedom to assemble and worship, freedom to speak and print, a system of courts — all these blessings and more God channels to us through government.

Of course, government has an altogether different function from the church. The mission of church is to preach the Word of God, the message of eternal salva-

tion. The mission of government is to insure law and order in this world. Whereas the church reaches out to sinful mankind with the good news of forgiveness, government must rule sinful mankind with just laws and a large measure of force. The church prepares people for the ultimate, the end, eternal life. Government rules human life in this time "before the end," in this time when we as Christians are to witness to our risen and ascended Lord who is coming again.

There is no question that this time "before the end" is perilous. Yet the better that government functions, the more effectively government does her proper work in the world. Our nation needs citizens who are Christians, citizens who recognize the blessings which come through government, citizens who are models and lights in the midst of a corrupt generation, citizens who are not ashamed to be patriots. Happy Birthday, Uncle Sam! □

Politics is my calling in a more traditional sense — it is my life's work. In that arena God's word gives me my instructions. As we do everything in the Christian life, I try to do my best and glorify my God. Secondly, I do not imagine that God has given me all of the political answers. I have run across some engaged in politics who find in God's word the answer to the Panama Canal, nuclear disarmament, national wilderness areas, and national health insurance. I have found it beneficial to remember the answer Joshua was given when he asked whether the Lord was for him or for his enemies. He was told, "Neither," but rather for the Lord.

Furthermore, I feel I am to be a witness to Christ in my political calling. My witness in the political calling — as in all other callings — is to center in "Jesus Christ, and him crucified." But as works without faith are dead, I don't feel I have a call to look for "Christian" behavior in an unbelieving society. Faith operating through love is a gift of God's Spirit, and not the way of life for a secular state.

On the other hand, I think it is a shame when we Christians deny our "salt" and "light" in the political arena. I'm sorry if we miss an opportunity for service to God by disdainning this calling. As Daniel immersed himself in the affairs of Babylon, so we should not hesitate to become active in the affairs of our good country.

What a shame if we as Christians should be seen treating politics disrespectfully in direct contradiction to the Bible which urges on July 4 and every day, "Show proper respect for everyone. . . honor the king." □



Mr. Wegenke is a joint member of St. John's of Montello, Wisconsin, and of Wisconsin Lutheran Chapel, Madison. Currently he is serving as director of the Bureau of Policy Analysis and Intergovernmental Relations, Wisconsin Department of Development. He is legislative and congressional liaison for his agency. He holds a Ph.D. in political philosophy from the University of Chicago.

It's true — the rumor you may have heard about the possibility of a new hymnal for our Synod. All the district conventions of our Synod in June discussed the need for a new hymnal, and took an initial look at *Lutheran Worship*, a new hymnal just published by the Lutheran Church-Missouri Synod. Our last synodical convention in August requested the Commission on Worship to prepare guidelines for the study of *Lutheran Worship*, and asked district conventions, conferences and individuals to study the book during this coming year with a view toward its possible use in our Synod. It also asked the worship commission to examine the feasibility of preparing our own new hymnal, and to consider other options as well, and then to report to the Synod at its convention in 1983.

Why?

Questions are beginning to be heard: "Why are we suddenly talking about a new hymnal?" "Why do we need a new hymnal?" "What's wrong with the one we've got?"

First of all, our talking about a new hymnal is not really "sudden," though it may seem so to many. The present discussions are really the culmination of hymnal concerns that began almost 30 years ago. In 1953, only 12 years after the publication of *The Lutheran Hymnal* (TLH), committees of the Synodical Conference began work on a supplement to TLH. Our Synod was a partner with the Lutheran Church-Missouri Synod (LCMS) in this project. However, some unexpected developments both delayed and greatly expanded the work. The suspension of our fellowship with the LCMS in 1961 removed our Synod as an active partner in the hymnal project. Then, in a surprising move, the LCMS issued an invitation in 1965 to other Lutheran bodies to join in preparing a common hymnal for 95 percent of America's Lutherans. The response was fa-

vorable, and the Inter-Lutheran Commission on Worship (ILCW) was formed to carry out the project. For confessional reasons our Synod did not participate, but awaited the publication with the hope that the new hymnal might be suitable for our use.

The LCMS did publish its supplement to TLH in 1969, called *Worship Supplement*, but its importance was

the renewed hope that this new hymnal would meet our need.

In 1979 the *Lutheran Book of Worship* was published and early in 1982 the Missouri Synod followed with its publication, *Lutheran Worship* (LW). Now it is in print, and at long last it is time to look and see, study and decide whether *Lutheran Worship* is what we want and need in our Synod, or whether we should em-



overshadowed by the larger project. When it became apparent that the new hymnal in preparation would likely not suit our Synod's needs, our worship commission began the preparation of our own supplement, titled *Worship Companion*. This work was in turn suspended because of another surprising action by the LCMS. In 1978, when the material

bark on the production of our own new hymnal, or whether perhaps some other option might be preferable.

"Why do we need a new hymnal?"

The above history does not really answer the basic questions, "Why do we need a new hymnal?" and "What's wrong with the one we've got?" First of all, it should be said that TLH is generally a fine resource for worship. It is faithful to God's Word and Lutheran theology. It has given us a more complete restoration of the historic Lutheran liturgies and a much larger selection of hymns than our Synod's previous hymnal, *Book of Hymns*, published in 1916, which contained only 320 hymns and 16 pages of liturgical materials. In short, TLH has served us well for over 40 years.

It might seem then, that with 660 hymns and 168 pages of liturgical materials, it could well serve us for another 40 years, or longer. However, hymnals tend to "grow old," and are usually replaced or at least updated within a generation. Why?

"Why are we suddenly talking about a new hymnal? . . . What's wrong with the one we've got?"

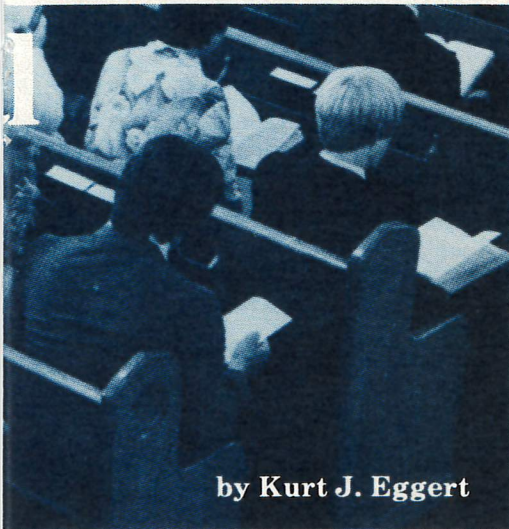
for the new hymnal, called *Lutheran Book of Worship* (LBW) was ready, the Missouri Synod declined to share in its publication. Instead, it resolved to publish its own revision of the book, to be called *Lutheran Worship*. This action was prompted by doctrinal concerns over some of the LBW material. Again, our worship commission was minded to await this second hymnal publication in

Pastor Eggert is at Atonement Lutheran Church, Milwaukee. He is a member of the Commission on Worship and director of the Lutheran Chorale of Milwaukee, celebrating its twenty-fifth year.



Things change

Hymnals need to stay in tune with the times and people who use them. Though God's word and people's basic spiritual needs do not change, other things do. Society changes, language changes, musical styles change, and particular worship needs of congregations change. Each passing age has its particular problems, tensions, temptations and



by Kurt J. Eggert

needs that affect the faith and life of worshippers.

Just as a good sermon presents God's timeless truth but also applies that word to contemporary life situations and current needs in the church, so the hymns and prayers and other worship forms need to respond to contemporary situations and to "meet people where they are." We might agree, just for example, that our own time and society reflect a need for hymns and prayers that focus on the home and family, on Christian concern for each other, on personal witnessing, and on the need to see ourselves as members of the Body of Christ, working together for the common good rather than as solo Christians whose faith and life is just a private matter "between us and God."

Never a perfect hymnal

Another factor producing hymnal change is the simple fact that no hymnal is ever perfect. As soon as a hymnal has been in use for a few years, it generally becomes apparent that some things need to be corrected or improved, some things added,

and some things which have not proved useful, dropped. Hymnal revision is really an ongoing process. Someone has said that the right time to start planning a new hymnal is the day after the old one is published! That's only a small exaggeration.

There is no space in this article for a detailed explanation of the rather long list of felt needs calling for change in TLH. However, some of them should be mentioned.

"What's wrong with our hymnal?"

1) The language throughout needs updating. 2) A number of liturgies and other forms from our heritage should be incorporated. 3) The pitches in the chants and many of the hymns should be lowered to allow fuller and more comfortable participation by worshippers. 4) The propers (introits, collects, graduals) should be replaced or at least revised. 5) The hymn balance within the church year and other topical sections should be improved. We have, for example, 16 hymns for New Year but only seven for the whole Epiphany season. We have many fine hymns for Easter Sunday, but we need hymns appropriate for the other Sundays of the Easter season. 6) Room should be made in the Sunday service for the use of the Psalms. The treasures of this Old Testament hymnbook and prayerbook are becoming lost treasures for today's Christians. (The same could be said about the Old Testament in general. The addition of an Old Testament reading would help remedy this.) 7) Many excellent hymns not in our present hymnal should be made available for our worship. Some of these are old. Others are the product of the new interest in hymn writing during the last 20 years or so. These are not missed only because they are not known. And they are not known because they are not in our hymnal. If our Synod had not

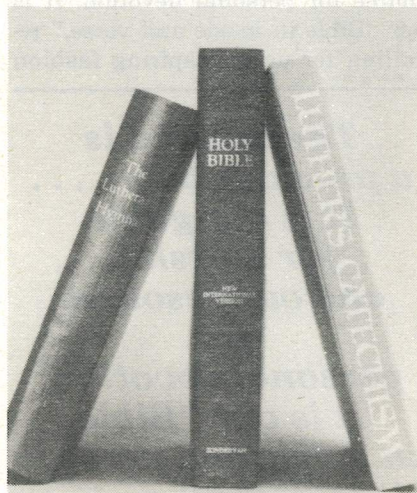
Hymnals need to stay in tune with the times and people who use them.

changed hymnals in 1941, we would not now be singing "old favorites" such as "All Glory, Laud, and Honor," "Oh, come, Oh, Come, Emmanuel," "Jesus Christ Is Risen Today," "God's Word Is Our Great Heritage," "For All the Saints," and others.

Especially important

One of the needs listed above—the updating of the hymnal language—is especially pressing and important because it affects almost all the material in the hymnal. The language of our worship should be changed to conform to modern English.

We should recognize that our Synod is already in the midst of a language change from the Elizabethan English of the King James Bible to the English spoken today. Two of



our three important religious books, the Bible and the Catechism, have already been revised. Only the hymnal remains untouched. In many congregations the Scripture readings and prayers are being read and heard in contemporary English. Many pastors are reading the propers in the New International Version (NIV) translation provided by the Commission on Worship. School children are beginning to memorize Bible passages in the NIV translation.

A language change for our hymnal seems inevitable. This may be difficult to accept for those of us who have grown up with the King James Version of the Bible and have committed a goodly section to memory. But language change is just another

example of "an idea whose time has come." It would be better for us if we did not wait much longer to bring our hymnal into line. As the years roll by, the language of our Sunday worship will sound increasingly strange and archaic. With the publication of LBW and LW, nearly all of America's Lutherans with the exception of the WELS will have adopted the use of today's English for worship. Let our Synod continue to be known for its four-square stand on the Scriptures rather than as "the synod with the old-fashioned language!"

The time is now

The hymnal is a precious book. It is the one book which is in the hands of all the worshipers every week. It is our guide for worship and our resource for personal devotion. It is our "Bible in music and verse," recalling for us in inspiring fashion

*The hymnal is
a precious book. . . .
It is our guide
for worship
and our resource
for
personal devotion.
It is our "Bible
in music and verse."*

God's love and grace, mighty works and ways, good counsel and precious promises. It also relates us to the faith and life, struggles and triumphs, prayers and praise of the saints of old, and invites us to share in the Church's ongoing song of thanksgiving.

This is the book that claims our thoughtful attention and tender, loving care. Now. Let us set about providing a hymnal that will invite us and tomorrow's children to a joyful, comfortable, and edifying concern with God. That would be a worthy challenge and response to the grace he has given to the WELS in our time. □

FROM THE PRESIDENT

Broadening our base

The ascended Lord charged us not only to make disciples of all nations, but also to teach them all things which he has commanded us. Evangelism is to be accompanied by thorough indoctrination, for the Lord doesn't take people out of this life the moment they come to faith. Normally he leaves them here far beyond that time because he's chosen them to be his witnesses.

Although our Lutheran elementary schools often serve also as a mission arm, it's in the very nature of things that they are more often used for indoctrination. In other words, they are less an agency for making disciples than for teaching them to observe all things.



There are, of course, a variety of reasons why there are presently unassigned teachers. Almost all of them are related to the economy over which no one had any control. But we dare not overlook the principle outlined above. Normally you don't indoctrinate first and then make disciples. It's the other way around. The past several years have witnessed a sharp decline in the number of new home mission openings, something that is obviously also tied to the economy. This in turn has had and will have a direct bearing on the number of new school openings.

For that reason it is especially gratifying to note that 18 of our pastoral candidates this spring were assigned to locations that are receiving their first resident Wisconsin Synod pastor. (We are not hereby suggesting that the calls their classmates received were less gratifying. The Lord extends no calls of secondary importance. The 18 would not be in these new areas without the supportive ministry of the others).

This is a vital part of "strengthening the stakes," of broadening our base from which we'll be able to **Reach Out** into all the world. It's another big step in our assignment to make disciples, disciples who, in keeping with our Lord's instructions, will also need to be taught all things our Lord has commanded us. This is the inevitable cycle. Eighteen new areas for evangelism! After that, teachers, many teachers will be needed down the road to indoctrinate these new witnesses so that they may stand at our side to help us get out the good news.

Carl H. Muschke



"I marvel that you are able to live as a family in Japan. I'm sure that I would not be able to make all the adjustments that would be necessary for our happiness."

We often hear expressions such as this from relatives and friends when we are together with them in the United States. I'm quite sure that most mission families do not even think about this part of our life anymore. We more or less take it for granted that God will continue to give us the imagination, spirit and joy that we need each day, as we need it.

I am sure that all of us living as foreigners here in Japan have experienced the frustration and loneliness of not being able to communicate with those around us. We all try to meet this challenge by learning as much Japanese as we can as quickly as possible. Think of the joy when we find we are not only able to tell the shopkeeper that we want to buy birthday cake candles, but we can also direct her to our church.

Sadness fills our hearts when we say good-bye to our parents and loved ones in the United States. The same sadness strikes again as we see our children leave our home in Japan to fly across the ocean to attend college or seek a field of work in the United States. This is impossible to describe to anyone who has not experienced it. We all cry as we see the plane taxi out onto the runway and then we turn back to each other. There is something unspoken that binds us all a bit closer together.

Our Japanese pastors' wives have challenges and rewards that frequently are of a different nature. Most of their parents and relatives are not Christian. This is a heart-ache. Can you imagine their joy and gratitude to God when they see the

Home is where the missionary is

by Barbara Johne

Holy Spirit work in the hearts of their loved ones, or when one of their parents even asks to be baptized?

Being a Japanese Christian pastor's wife puts a woman apart from her neighbors. This can be very lonely. I believe these pastors' wives have a very special kinship in each other above and beyond the kinship that is shared by all of us Christians living in Japan.

out and attract others.

We are Americans. We and our children will most likely return to America one day. We need to daily keep up our own family traditions and customs. It is fun to see our Japanese friends enjoying some of our American customs and even joining us in them. Our six-year-old daughter and her Japanese friend, Nobo, came in one day asking if Nobo



Barbara Johne at teatime

Japanese traditions and customs are centuries old. These traditions are usually based on some ancient religious belief. They are taught to the children and observed in the home from birth. They are continued at school. It is quite difficult for our Japanese families to teach their children Christian truths when they are surrounded by the heathen traditions and customs which often are so much "fun"! It is a special joy for these families when they see their children bringing their friends to Sunday school and hear them explain to their friends the simple truths of God's love.

We, as a Christian, American family living in Japan must work hard at keeping our priorities in order. We pray daily that God will bless us and our loved ones here with a faith that is not only strong enough to keep us close to him, but we also pray for a buoyant, lively faith that will reach

could bring his teeth here for our tooth fairy to exchange. For some reason that neither of them could understand, the tooth fairy hadn't stopped at Nobo's house.

We are living in Japan as a foreign family. This experience continues to enrich our lives beyond description. We have learned to love Japan, its people, and many of their customs and traditions. We enjoy such foods as sea weed, rice and raw fish. We feel guilty if we're caught running through the house with our shoes on. We all love washing up *before* we get into our small, deep, very hot Japanese bath. There are many times that we feel we have the best of two worlds. We pray that God will continue to help us to meet the daily challenges of this dual life! □

Since 1969 Mrs. Johne has been in Tsuchiura City, Japan, where her husband heads the Japan Seminary.

156 graduate from DMLC

On May 1, one hundred fifty-six graduates received their bachelor of science in education degrees at Dr. Martin Luther College of New Ulm, Minnesota, the school which educates the Wisconsin Synod parochial school teachers. The guest speaker was President George W. Frey of the Pacific Northwest District. The following are the members of the 1982 graduating class:

Abraham, Brian	LaCrosse, WI
Albrecht, Cynthia	Neenah, WI
Albrecht, Elizabeth	Wauwatosa, WI
Arndt, Barbara	Combined Locks, WI
Aswege, Daniel	Longmont, CO
Backer, Warren	New Ulm, MN
Barthels, Margaret	Two Rivers, WI
Baumgartener, Cynthia	Wrightstown, WI
Beck, Nancy	Balsam Lake, WI
Beckmann, Laurel	Annandale, VA
Bennett, Rebecca	Garden City, MI
Boldt, Jane	Mukwonago, WI
Brown, Elaine	Stillwater, MN
Bunde, Steven	Willow Lake, SD
Butzow, Michael	Plymouth, MI
Cochran, Randy	Allegan, MI
Decker, Deborah	Audubon, PA
Desens, Pamela	Maple Plain, MN
Ebert, Janet	Watertown, WI
Erlenbusch, Glenn	New Ulm, MN
Essmann, Michele	Waterloo, WI
Eternick, Mark	Lomira, WI
Ewald, Monte	Seattle, WA
Fink, Gloria	Mayville, WI
Fischer, Doran	Oshkosh, WI
Fleischmann, Ronald	New Ulm, MN
Flemming, Barbara	Lake Geneva, WI
Frankenstein, Deborah	Beaver Dam, WI
Fuerstenau, Dawn	Racine, WI
Gaub, Tamara	Billings, MT
Gilmore, Mark	Menomonee Falls, WI
Goodenough, Albert	Juneau, WI
Greenemeier, Joy	Milwaukee, WI
Griepentrog, Paul	Morrison, WI
Groeschel, Denise	Kewaskum, WI
Haag, Mary	Waterloo, WI
Habeck, Charis	Oshkosh, WI
Hartwig, John	New Ulm, MN
Haug, Nancy	Anchorage, AK
Herbek, Joy	Zion, IL
Herrewig, Scott	Wonevot, WI
Heyer, Paula	Monroe, MI
Hildebrandt, Julie	Oshkosh, WI
Hintz, Laurel	Muskego, WI
Hinz, Kathleen	Madison, WI
Holzhueter, Patricia	Waterloo, WI
Huebner, Scott	Hortonville, WI
Hurst, Russell	LaCrosse, WI
Huseman, Jane	Clarinda, IA
Jacob, Sally	Beaver Dam, WI
Jaster, Rebecca	Montello, WI
Johnson, Dean	Milwaukee, WI
Kacsor, David	Owosso, MI
Kalbus, Julie	Readfield, WI
Kaye, Donna	Warren, MI
Kehren, Alice	Lake City, MN
Kernitz, Bethel	Eldorado, WI
Kern, Sarah	Fox Lake, WI
Kipfmiller, Linda	Bay City, MI
Klinski, Laura	Caledonia, MN
Klossner, Carol	New Ulm, MN

Koepf, Lisa	Citrus Heights, CA
Koester, David	Ghent, NY
Knittel, Lynn	South Haven, MI
Kraus, Miriam	Racine, WI
Krause, David	Wauwatosa, WI
Kudek, Kathryn	West Bend, WI
Kuehl, Todd	Ipswich, SD
Kunath, Sandra	West Allis, WI
Kuske, Deborah	Mequon, WI
Kuske, Doris	Goodhue, MN
Ladwig, Christine	Hales Corners, WI
Landvatter, Johanna	Oconomowoc, WI
Lange, Donna	Rhineland, WI
Lecker, David	Appleton, WI
Leibl, Mary	LaCrosse, WI
Lentz, Pamela	Watertown, SD
Lightfuss, Deborah	Neenah, WI
List, Arnold	Norborne, MO
Loersch, Cheryl	Howards Grove, WI
Maertz, Shirleen	Marshall, MN
Margelofsky, Roger	Slinger, WI
Matsche, Linda	Oshkosh, WI
McCain, Mary	Escondido, CA
McCullough, Elaine	Albert Lea, MN
Meier, Carol	Phoenix, AZ
Meyer, Mark	Oak Creek, WI
Meyerchick, Linda	Crete, IL
Morgan, Craig	Watertown, WI
Mueller, Barbara	LaCrosse, WI
Mueller, Kurt	Owosso, MI
Ogg, Peggy	Gladwin, MI
Olski, Debra	Appleton, WI
Orvis, Robin	Fond du Lac, WI
Paulsen, Rhonda	Danube, MN
Peter, Suzanna	Manitowoc, WI
Petermann, Elizabeth	St. Paul, MN
Pfeiffer, Wendy	Saginaw, MI
Plath, Cynthia	Milwaukee, WI
Pochop, Tracy	Aberdeen, SD
Powers, Joanne	Milwaukee, WI
Quick, Thomas	Morton, WA
Raabe, Beth	Wauwatosa, WI
Rademan, James	Waukesha, WI
Rakos, Paul	Tacoma, WA
Rank, Anne	Lincoln, NE
Ray, Jennie	Carlsbad, CA
Renner, Judie	Madison, NE
Ristow, Wendy	Goodrich, MI

Ritter, Randy	Chokio, MN
Rusch, Keith	Jackson, WI
Schardin, Corrine	Lake Benton, MN
Scharpen, Gayle	Stillwater, MN
Schiessl, Daniel	Eagle, CO
Schinske, Karen	Eau Claire, WI
Schlenker, Bonita	Balaton, MN
Schlenvogt, Jane	Stephenson, MI
Schmidt, Kim	Wausau, WI
Schneck, James	Benton Harbor, MI
Schramm, Diane	Jackson, WI
Schuelein, Lynne	Edmond, OK
Schultz, Deborah	Merrill, WI
Schultz, Rachel	Juneau, WI
Schumacher, Peter	N. Fond du Lac, WI
Schwartz, Kenneth	Kenosha, WI
Seidel, Susan	Wauwatosa, WI
Sloan, Carol	Onalaska, WI
Smith, Janet	LaCrescent, MN
Sonnenberg, Gary	Appleton, WI
Sonnenburg, Charles	Milwaukee, WI
Spaude, Karen	Saginaw, MI
Spaude, Sharon	Saginaw, MI
Spiegelberg, Janet	West Allis, WI
Stam, Gregory	Saginaw, MI
Stanke, Anne	Racine, WI
Steeby, Laurie	Bay City, MI
Stephenson, Rebecca	Milwaukee, WI
Stiefel, William	Watertown, WI
Thiesfeldt, Paul	Richfield, WI
Trapp, Karen	Woodruff, WI
Uhlenbrauck, Dale	Appleton, WI
Unke, Cynthia	Manitowoc, WI
Wade, Jeanne	Watertown, WI
Waldschmidt, Carrie	Fond du Lac, WI
Weber, Daryl	Milwaukee, WI
Wentzel, Peter	Inver Grove Heights, MN
Whittier, Kathleen	Kenosha, WI
Wietzke, Lynda	Owosso, MI
Willenberg, Teri	LaCrosse, WI
Winkler, Emily	Greenleaf, WI
Wrobel, Steven	LaCrosse, WI
Yahn, Kevin	Watertown, WI
Yonker, Rebecca	Ft. Atkinson, WI
Zastrow, Jane	Lake Mills, WI
Ziegler, Vicki	Appleton, WI
Ziesemer, Jon	Milwaukee, WI

51 graduate from Northwestern

At a special service on May 19, fifty-one graduates of Northwestern College at Watertown, Wisconsin, received their bachelor of arts degrees. Speaker at the graduation service was college president, Carleton Toppe. Northwestern College is the Wisconsin Synod's pre-ministerial school. The following are the members of the college graduating class:

Anderson, John	Milwaukee, WI
Birsching, Paul	Watertown, WI
Buelow, Timothy	Mt. Pleasant, WI
Carmichael, Scott	Dakota, MN
Carter, William	East Jordan, MI
Cordes, Chris	Bend, OR
Crass, Matthew	Rock Island, IL
Ehlers, David	Sterling Heights, MI
Ewald, Gregory	Seattle, WA
Hadler, Keith	Bylas, AZ
Hartmann, John	Crete, IL
Henning, Peter	New Ulm, MN
Himm, Ricky	Milwaukee, WI
Hirsch, Philip	Prairie du Chien, WI
Hohenstein, Jonathan	Lake City, MN
Janisch, Bruce	Richfield, MN
Kelly, John	Monroe, MI
Kube, Michael	Watertown, WI

Ladner, Jonathan	Bloomington, MN
Leistekow, David	Beaver Dam, WI
Marshall, Daniel	Flint, MI
Miller, John	Milwaukee, WI
Mills, Timothy	Flint, MI
Mutterer, Timothy	Fountain City, WI
Nitz, Joel	Mequon, WI
Nitz, Michael	Garden Grove, CA
Nowicki, Steven	Beaver Dam, WI
Peters, David	Johnson Creek, WI
Petersen, Keith	Kenosha, WI
Piepenbrink, Leon	Tucson, AZ
Pochop, Kelly	Aberdeen, SD
Raasch, Robert	Omaha, NE
Reichel, David	Madison, WI
Schoessow, David	Cedarburg, WI
Schroeder, John	Minot, ND
Seelman, John	Ixonia, WI
Sellnow, David	Watertown, WI
Soukup, Steve	Madison, WI
Spaude, Martin	Watertown, WI
Tesch, Jon	Fond du Lac, WI
Vaaler, Kurt	Elgin, ND
VanderGalien, Paul	Randolph, WI
Warnecke, Rodney	Hokah, MN
Wenzel, David	Menasha, WI
Wessel, Mark	New Ulm, MN
Wiebusch, Craig	Vancouver, WA
Worckentine, Paul	Grafton, NE
Zank, Joel	Schofield, WI
Zarling, Tim	Appleton, WI
Zeitler, William	Pound, WI
Zimmerman, Eric	Lansing, MI



Profile of a theologian

by Richard L. Kenyon

The Rev. Carl J. Lawrenz is one of the handful of people in any given institution who endures, emerging as a figure of influence, strength and direction.

For 50 years Lawrenz has been a pastor in the Wisconsin Evangelical Lutheran Synod, a man dedicated to the church and committed to the synod's theological conservatism.

During the past 38 years he has been a professor at the Synod's Wisconsin Lutheran Seminary in Mequon and has helped to shape the training of the Synod's clergy.

For 20 of those years he was the seminary's president, and he played a leadership role as the institution expanded. He is retiring at the end of this school year.

Lawrenz is a product of the very roots and lifeblood of the Wisconsin Synod. He was born 74 years ago in Lomira, Wisconsin, to German immigrant farm parents, the kind of people who formed the foundation of the Synod when it organized in 1850.

Lawrenz attended a country school in Lomira and graduated from high school in 1925 after four years at the Synod's Northwestern Preparatory School in Watertown.

In 1929 he graduated from Northwestern College in Watertown and from the seminary in 1932. He was ordained September 18, 1932.

For 12 years he served as pastor at St. Paul's Lutheran Church in North Fond du Lac. He was called to the seminary in 1944.

"Those were years during the war and after the Depression and there wasn't much expansion in the church," Lawrenz said. "It was a difficult time. We had an enrollment in the seminary of about 60 then, and it was hard to find places for our pastors. The Synod was working in only 16 states and had no foreign missions.

"Today the enrollment is about 240," he said. "We can place every man who is graduating. The Synod is now in all 50 states and has missions on five continents."

Lawrenz was seminary president from 1957 to 1978, a major period of expansion.

As seminary president and chairman of the synod's important Commission on Inter-Church Relations, Lawrenz made 10 trips to Europe, 5 trips to Africa and 2 trips each to Hong Kong, Japan and Israel. He also has visited Australia and Taiwan.

As chairman of the Commission on Inter-Church Relations, Lawrenz was involved in the dramatic break in fellowship in 1961 with the Lutheran Church-Missouri Synod. The two Lutheran groups had cooperated in fellowship since 1867, trading pulpits and sharing in joint educational and mission efforts.

The main issue was the Wisconsin Synod's belief that the Missouri Synod was wavering in its fellowship principles. Along with the belief in the authority of Scriptures as the inspired and inerrant word of God, the Wisconsin Synod people protect dearly their concept of church fellowship.

As a Synod, it does not judge the faith of other Christian groups but will not work with other groups considered to be not fully aligned on doctrine.

"We are not passing judgment on other Christians," Lawrenz said, "but we are bound by conscience and cannot compromise on anything that is clearly taught in Scripture."

He and his wife, Irene, are moving to a home they purchased in Lomira. Lawrenz said he would be writing a book on the Genesis story of the Bible, a subject he has taught since arriving at the seminary.

"While I've got my strength and health, I want to spend my time on the fruits of my concentration all these years," he said.

His book's central theme will be the Genesis story as the beginning of the history of God's "saving activity — saving mankind from sin." □



Mr. Kenyon is the religion reporter for The Milwaukee Journal. This article appeared in The Milwaukee Journal and is used with permission.

News from the WELS

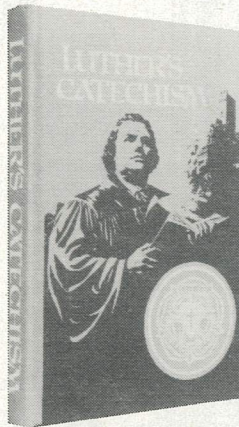
New WELS catechism

For the fourth time in the 132-year history of the Wisconsin Synod a new edition of Luther's small catechism is being offered to its churches. On July 1 the Board for Parish Education published the new book, *Luther's Catechism: The Small Catechism of Dr. Martin Luther and an Exposition for Children and Adults Written in Contemporary English*.

The first catechism used by the Synod was the Dresden Catechism — in German, of course. This was followed by the Gausewitz catechism of 1917, written by Pastor Carl Gausewitz, who was the pastor of Grace Lutheran Church of Milwaukee from 1906 to 1927. The Gausewitz catechism was available in both English and German, but the German, according to one chronicler, "was never in much demand."

In 1956 a thorough revision of the Gausewitz catechism was published, a cooperative work of eight years. The revision with its 247 pages added 100 pages to the Gausewitz original.

The 1982 edition of the catechism was written by Professor David P. Kuske who teaches in the Christian



education department at Wisconsin Lutheran Seminary. The 247 pages of the Gausewitz revision are replaced by an entirely new exposition of 392 pages in a page size somewhat larger.

The prepublication offer lists a number of features in the new catechism:

- * Bible passages from the New International Version
- * Pertinent words and phrases of Bible passages in italics
- * Original diagrams illustrating doctrines and Scriptural truths
- * A glossary of terms and pronouncing vocabulary
- * Two-color printing

The new catechism makes use of the new translation of Luther's six chief parts (the enchiridion). The

new translation, in the process of revision for almost a decade, uses contemporary English and the NIV.

Accompanying the new catechism is a loose-leaf 228-page *Handbook* for the instructor with 66 full-page diagrams. It also contains illustrations, applications, topics for additional discussion and cognitive and affective goals for each section.

Rev. William E. Fischer, secretary of part-time education for the Board for Parish Education, served as editor of the catechism. "The response to our prepublication offer," he said, "has been gratifying. We have received some orders for every family in the parish."

The Gausewitz catechism, he said, "will not go out of print. We have been assured by the publishing house that it would be available as long as the demand justified the publication cost."

Commissioning

On December 20 Pastor Robert W. Plath was commissioned as missionary to Hong Kong by Pastor Kurt F. Koeplin, chairman of the executive committee for Southeast Asia Missions. The commissioning took



Rev. K. F. Koeplin commissions Rev. Plath, Rev. E. O. Schulz assisting.

place in his home congregation at Litchfield, Minnesota.

Since his 1978 graduation from seminary, Pastor Plath has been serving Abiding Word of Houston, Texas. He arrived in late winter in Hong Kong and began the work of learning Cantonese, a task which requires two years of study.

Pastor Plath is married to the former Becky Sawall, the daughter of Missionary and Mrs. Robert Sawall of Indonesia. There are two children.

Fiftieth anniversary of Professor Lawrenz

On Sunday, May 16, about 400 people gathered at Calvary of Thiensville, Wisconsin, to celebrate the 50th anniversary of ordination of Professor Carl J. Lawrenz. Professor Armin W. Schuetze, president of Wisconsin Lutheran Seminary, was the guest speaker, and Rev. Edward Zell, chairman of the seminary board, was the liturgist. The seminary male chorus, under the direction of Professor Martin Albrecht, also participated in the service.

Professor Lawrenz was born in Lomira, Wisconsin, and attended Northwestern Prep school and college. In 1932 he graduated from seminary and was assigned to St. Paul's,

North Fond du Lac, Wisconsin.

In 1944 he was called to the seminary to teach Old Testament and education. He was president of the school from 1957 to 1978. During this time he also served as chairman of the Commission on Inter-Church Relations. He served on the Board for Parish Education and as a contributing editor of *The Northwestern Lutheran*.

Professor Lawrenz's major retirement project will be to write a commentary on the book of Genesis. The work, already begun, will offer a grateful synod the opportunity of sharing in the benefits of his 38 years of Old Testament teaching.

Professors retiring

Two members of the faculty of Northwestern College at Watertown retired at the end of the 1981-82 school year. Professor Erwin Scharf retired after completing 26 years as a teacher of history. Previously he served 25 years in the ministry as an academy instructor, parish pastor and service pastor. Professor Sylvester Quam retired after serving Northwestern as a teacher of English since 1964. □

Wisconsin

Youth honored

Cindy Odegaard of Peace Lutheran Church of Janesville recently received the Governor's Youth Award in ceremonies at the capitol. Cindy was honored in 1981 as Wisconsin's



Cindy Odegaard

eight "Volunteer of the Year." Logging 178 hours as a friend to patients at Mercy Hospital, the Janesville teen-ager was chosen from a field of contestants statewide. Cindy also serves in Janesville's Special Olympics program as a volunteer coach. At her home church Cindy attends Bible class and is active in its Lutheran Youth.

60 years at Jefferson

St. John's of Jefferson recently held a service of appreciation for 60 years of service by Otto W. Jungkuntz.

Graduating from Concordia, Addison, in 1912, he taught for five years in Fort Wayne, Indiana, and the next five years in Cleveland, Ohio. In 1922 he accepted a call to St. John's in Jefferson and served there as principal, teacher, organist and choir director. He retired in 1965.

Since 1965 he has served as the congregational secretary, producing the Sunday bulletin, posting the contribution records, answering the phone, and doing the extra typing.

He has five surviving children, 26 grandchildren, and 18 great-grandchildren.

10,000 volunteer hours

Mrs. Elaine Knief was honored recently for contributing 10,000 hours of volunteer service to Bethesda Lutheran Home, Watertown, Wisconsin. Mrs. Knief is a member of St. Mark's, Watertown.

"It's not really such a big thing," said Mrs. Knief, discussing her 20-year volunteer career. "It's really a matter of being a good steward of the time God gives us," she said.

"Our family has always had good health and much happiness. My husband and I were blessed with five wonderful children. By volunteering, we're giving back some of these blessings," added Mrs. Knief.

Mrs. Knief began her volunteer career at Bethesda in 1962, beginning as an assistant in physical therapy and later in a tutoring program. In 1967 she began working as a clerk in the thrift store.

Her husband, Enno Knief, also contributes many hours to Bethesda. A member of the Board of Directors, he serves on its executive committee and is chairman of the Development and Public Relations Committee.



Mrs. Elaine Knief

Also honored was Mrs. Leonard Umnus of Trinity, Watertown, for 5,000 hours of volunteer work.

Among those accumulating 4,000 hours of volunteer service were Mrs. Howard Zimmerman of St. John's, Mrs. A. J. Tucker of Trinity, and Mrs. Ray Westphal of St. Mark's, all of Watertown. □

With the Lord

Pastor Henry E. Rosin 1892-1982

On January 26, 1982, Henry E. Rosin passed away after a lingering illness at Globe, Arizona. Pastor Rosin had been missionary among the Apache Indians for over 50 years.

Pastor Rosin was born September 19, 1892, in Wrightstown, Wisconsin, near Green Bay. He later attended Northwestern College and Wisconsin Lutheran Seminary. His first call was to teach at the Indian Mission School in Globe, Arizona. In April of 1918 he was called to fill the vacancy at the Peridot Mission, where he taught at the Indian Mission School which was begun in 1903 and preached at the Lutheran Mission Church, the oldest on the reservation. While at Peridot Pastor Rosin met and married Johanna Uplegger, sister of Missionary Uplegger and daughter of Dr. Francis Uplegger, our missionary who produced a written vocabulary and grammar of the Apache language. Pastor Rosin served at Peridot for 50 years until his retirement in 1968.

Pastor Rosin is survived by his wife, Johanna and a son, Rupert.

The funeral service was held at Grace Lutheran, San Carlos.

Pastor Herbert C. Schumacher 1896-1982

Pastor Herbert C. Schumacher of Milton, Wisconsin, was called to his eternal home on Wednesday, April 21, after a short illness.

Pastor Schumacher was born April 26, 1896, in Fulton Township, Wisconsin. He attended Northwestern College and graduated from seminary in 1922. Later that year he became the pastor of St. John's, Milton, which he served until his retirement in 1971.

In 1927 he married Johanna Zimmer. He is survived by his wife; a son, David; and three grandchildren. Funeral services were held on April 24 at St. John's. The Rev. Myron Schwanke, pastor of St. John's, officiated. □

**NOMINATIONS
WISCONSIN LUTHERAN SEMINARY
Professorship of Dogmatics**

The following men have been nominated for the professorship of Dogmatics and another teaching assignment to be determined. This position will fill the vacancy caused by the death of Prof. Heinrich J. Vogel.

- Prof. Bruce R. Backer, New Ulm, MN
- Pastor Leonard G. Bernthal, Missoula, MT
- Pastor Gerhard W. Birkholz, Litchfield, MN
- Prof. Wayne M. Borgwardt, Waukesha, WI
- Prof. John F. Brug, New Ulm, MN
- Pastor Steven C. Degner, Santa Barbara, CA
- Prof. Daniel M. Deutschlander, Milwaukee, WI
- Pastor Paul G. Eckert, Greenfield, WI
- Pastor Larry G. Ellenberger, Manitowoc, WI
- Pastor Kenneth A. Gast, Tomah, WI
- Pastor David M. Gosdeck, Stillwater, MN
- Pastor Keith R. Haag, Manitowoc, WI
- Pastor Karl R. Gurgel, Lake Mills, WI
- Pastor Thomas C. Henning, New Ulm, MN
- Pastor Martin P. Janke, Jackson, WI
- Pastor Norval W. Kock, New Ulm, MN
- Prof. Paul W. Kuske, Saginaw, MI
- Pastor Harlyn J. Kuschel, Reedsville, WI
- Pastor Richard E. Lauersdorf, Jefferson, WI
- Prof. Mark J. Lenz, New Ulm, MN
- Pastor William A. Meier, Phoenix, AZ
- Pastor John R. Mittelstaedt, Largo, MD
- Pastor Glenn L. Moldenhauer, La Crosse, WI
- Pastor Thomas C. Protenhauer, Ottawa, Ontario, Canada

- Pastor Reginald E. Pope, Mitchell, SD
- Pastor Joel Ph. Sauer, Kewaunee, WI
- Pastor Keith N. Schroeder, Bay City, MI
- Pastor Kent E. Schroeder, Oconomowoc, WI
- Pastor Dale R. Schulz, Oschkosh, WI
- Pastor Wayne I. Schulz, Rapid City, SD
- Pastor Alan H. Siggelkow, Milwaukee, WI
- Pastor James J. Westendorf, Brookfield, WI
- Pastor Arno J. Wolfgramm, Manitowoc, WI

The Wisconsin Lutheran Seminary Board of Control will meet on July 7, 1982, to call a man from the above list of candidates. Correspondence regarding the nominees should be in the hands of the undersigned by July 6, 1982.

Pastor Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

100TH ANNIVERSARY CELEBRATION

Zion of Van Dyne, Wisconsin, is celebrating its centennial anniversary during 1982. There will be four special dates in celebrating this event. September 12 will begin the celebration with "Christian Education Sunday" and a 10 a.m. service. September 19 is the "Anniversary Sunday" with 10 a.m. and 2 p.m. services and a noon fellowship dinner. September 26 is "Mission and Synod Sunday" with a 10 a.m. service and a noon dinner. October 3 will close the celebration with a special communion service. All past members and friends of the congregation are invited to join us in our celebration. For more information please write to: Zion Lutheran Church, P.O. Box 98, Van Dyne, Wisconsin 54979, c/o Service Committee.

FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray has 30 fully-developed campsites nestled among pines on a private lake. It is owned and operated by an association of WELS & ELS churches. It is easily found and available for overnight or weeklong stays from Memorial Day through Labor Day (\$6.00/night). Follow Hwy 31 to the Russell Road exit (3 1/2 miles north of Muskegon); continue north on Russell (1 1/2 miles) to Camp Lor-Ray's sign. For further information contact: Milt Karnitz, either at camp: 5281 Russell Road, Twin Lakes, Michigan 49457 (616/766-3152); or at his home: 2233 Hudson St., Muskegon, Michigan 49441 (616/755-2004).

**MUSIC WORKSHOP
For Organists and Choir Directors**

On August 28, Northwestern Publishing House will sponsor a Music Workshop at St. John's Lutheran Church in Wauwatosa, Wisconsin.

THE AGENDA

- 9:00-10:30 Choral reading session with Rev. Kurt Egert, pastor of Atonement Lutheran Church in Milwaukee and the director of the Lutheran Chorale; and Mary Prange, organist and Jr. choir director at Atonement.
- 10:30-11:00 Coffee break.
- 11:00-12:00 Choral reading session continued.
- 12:00-1:00 Buffet luncheon.
- 1:00-2:00 Instruments in church music with Tom Schlueter, trumpeter; Mary Snyder, flutist; Rachel Snyder, pianist; Lois Snyder, violinist.
- 2:00-3:15 Organ session with Mrs. Lynn Kozlowski, organist at St. John's in Wauwatosa.

NPH will have music displayed throughout the day. Orders placed at the workshop will be sent postpaid. NPH will provide a buffet luncheon at noon for participants of the workshop. To take part in this workshop request a registration form from: Northwestern Publishing House, MUSIC WORKSHOP, 3624 W., North Ave., Milwaukee, Wisconsin 53208-0902. Phone 414/442-1810.

NEW LONDON MISSION RALLY

On August 1, 1982, at Hatten Park, New London, Wisconsin, the fifth annual mission rally of the New London congregations will be held. At the 10:30 morning service President Carl H. Mischke will be the speaker. At the 2:00 p.m. service Rev. Daniel M. Gieschen, chairman of the General Board for Home Missions, will speak. Since this is an outdoor service, bring your blankets or lawn chairs. A catering service will provide food. Also featured will be a mass choir and mass children's choir from the area congregations.

FALL PASTORS' INSTITUTE

The 1982 Pastors' Institute will be held at Wisconsin Lutheran Seminary on five Monday afternoons, beginning September 27. Sessions will be conducted in the multipurpose room in the library basement. They will run from 1:30 p.m. to 4:30 p.m. The following topics will be presented:

- Missiological Emphasis in the Old Testament: Professor Ernst H. Wendland.
 - An Analysis of the Cults which Are most Apt to Disturb Our People: Professor Richard D. Balge.
- Registrations are to be sent to President Armin W. Schuetze, 11831N Seminary Dr. 65W, Mequon, Wisconsin 53092. The registration fee is \$7.50.

COMMUNION AND ALTAR WARE NEEDED

Zion Lutheran Church of Springfield, Missouri, is in need of communion and altar ware. If you are able to help this new mission please contact Mrs. Sue Hanson, 3312 S. Benton, Springfield, Missouri 65804, 417/882-6910.

FOLDING DOOR

St. John Lutheran Church of Gladwin, Michigan, would be interested in purchasing a used folding door partition (8' x 16') suitable for Sunday-school use from any congregation in the process of remodeling or building. Interested parties, please call Pastor Frederick Casmer 517/ 426-6686.

**BUILDING AND GROUNDS
SUPERINTENDENT WANTED**

Michigan Lutheran Seminary is interested in engaging the services of a person with the ability to supervise maintenance personnel, to maintain the school's buildings and grounds, and to assist in the purchasing of maintenance supplies. Some knowledge of electrical, plumbing, roofing, carpentry and boiler work is needed. Salary will be in the high teens.

An application blank will be sent to those who express their interest and to those who are recommended by others.

Please contact:

Mr. Steven Dallman
Business Manager
Michigan Lutheran Seminary
2128 Court St.
Saginaw, Michigan 48602

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