

The Northwestern Lutheran

JANUARY 15, 1983

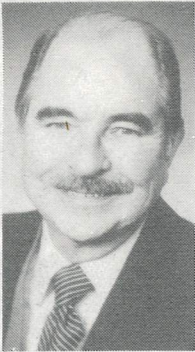


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from this corner



It has been one year since I became editor of The Northwestern Lutheran. The flight of time became real to me during the past year: a dense mixture of planning, editing, writing, re-writing — and prayer, lots of prayer.

All of us engaged in the production of this magazine hope that all the pain, perspiration, and pressure of the past year has resulted in something that is readable, nourishing, informative, and inspirational.

As many of you — who know my limitations — have suspected all along, editing The Northwestern Lutheran is not a solo venture. Other names are buried in the masthead. I take special note of my editorial assistant, Bev Brushaber, who has steadied my administrative course for the last 20 years. And there's Clif Koeller, our production coordinator, whose counsel, good taste, infinite capacity for details, and unrelenting pursuit of excellence are reflected in every issue of this magazine. And finally there is the art department of the Northwestern Publishing House, headed by Harold Schmitz, a 32-year veteran of the department, and his three capable assistants.

But during the reflective moments of this staff there is one recurring theme: what can we do to increase its circulation. None of us is skilled in the promotion of a magazine, and there is a skinny budget for that purpose. I do not recall either that this particular subject ever surfaced in my seminary days.

In the long run, I suppose, most of us feel that the best promotion is to turn out a good magazine and leave the promotion to "word of mouth publicity" — womp, as it is technically known.

But just a minute! There is an army of unemployed and underemployed in many congregations: the women of the church. Would it not be rewarding if they would order a bundle subscription (25 minimum) and offer The Northwestern Lutheran to worshipers after the Sunday service for a donation. It would be hard to lose on that one. Some congregations, I am told, are successfully doing this with Meditations, the quarterly booklet of daily devotions. Adopting this distribution method could raise the subscription list of the magazine by thousands within months.

A year ago I announced that one of my goals, under God, was to double the subscriptions to this magazine to give it the proportionate circulation of the other Lutheran magazines. In the past year not much progress has been made toward that goal. Of course, in these adverse economic winds, we may be upwind. On the other hand, it might be that we have not sufficiently stirred ourselves. If it is the latter, we yet have hope. But let us not delay the stirring.

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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Rachel weeping for her children

When Herod realized that he had been outwitted by the Magi, he was furious, and he gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he learned from the Magi. Then what was said through the prophet Jeremiah was fulfilled: "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."

(Matthew 2:16-18)

No matter how often we've heard the Christmas story, Herod's brutality always shocks us. We ask, "Why did it happen?" Matthew makes clear that it was not of God's doing. "When Herod realized that he had been outwitted . . . he gave orders to kill all the boys in Bethlehem." It was totally Herod's crime.

But what is Jeremiah's connection with this incident? Matthew quotes a prophecy that at first sight seems somewhat dark and cryptic. Keep in mind, however, that Matthew's Gospel was written for Jewish readers who were expected to know their Old Testament well. Perhaps it will be no insult to review the things Matthew takes for granted.

Rachel and Bethlehem

When Jeremiah speaks of Rachel, he is speaking of the patriarch Jacob's favorite wife, the mother of Joseph and Benjamin. But to Jacob's great sorrow, she died in giving birth to Benjamin. Hence Moses writes, "She was buried on the way to Ephrath (that is, Bethlehem)" Genesis 35:19. Thus Rachel is inseparably connected with Bethlehem.

Ramah and Benjamin

Matthew quotes Jeremiah not only in referring to Rachel's weeping, but in a parallel line he speaks also of "a voice heard in Ramah." Ramah was a town in the tribal area of Benjamin, perhaps only some ten miles from the area of Rachel's tomb. Jeremiah speaks of Ramah as the

gathering place of war prisoners who are being led off to captivity in Babylon (40:1).

The Lord had sent the prophet Jeremiah to preach a stern message. It was his uncomfortable task to call Judah to repentance and to point out to them that their trusting in foreign alliances and rejecting Jehovah would bring about their defeat. Babylon would defeat them, destroy Jerusalem, and carry off captives. Prophetically Jeremiah foresees this disaster and speaks of the heartbroken mothers of the captives as "Rachel weeping for her children" (Jeremiah 31:15).

Hope in the "righteous Branch"

But we totally miss Jeremiah's point if we don't read "Rachel's lament" in its context. Jeremiah continues: "'Restrain your voice from weeping and your eyes from tears . . . They will return from the land of the enemy. So there is hope in your future,' declares the Lord."

Read chapters 30-33 and note Jeremiah's positive tone in the whole section. A remnant will return and from them the Lord will raise up the "righteous Branch" of David's line (33:15) on whom will be based a new and everlasting covenant (31:31) marked by forgiveness (31:34).

Jeremiah's prophecy was fulfilled not only in the Babylonian captivity of Judah, but ultimately in the Christmas events in Bethlehem, including Herod's atrocity. Matthew records the shocking detail, and thus

shows us that that's the kind of world Jesus came to save. He came not only for adoring shepherds and worshipping wise men; he came to save *all* people. How we need to remember that!

The world remains a desperately wicked place, entirely capable of matching Herod's cruelty. We think of recent atrocities in Lebanon. We remember our own My Lai massacre in Vietnam. We think of the continuing slaughter of thousands of unborn infants in our abortion clinics. Yes, and with shame we think of the inclination to evil that lurks in the heart of every one of us.

Hence, the real question with Matthew's account is not: "How could the slaughter of the infants happen?" but "How could God send his Son into such a world?" But he did

*The world remains
a desperately
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Herod's cruelty.*

—just as Jeremiah foretold. And marvel of marvels! he has set up his new covenant in which there is that forgiveness of which the prophet spoke. To each and every sinner God extends the earnest invitation, "Believe on the Lord Jesus Christ, and you will be saved." Truly, in the righteous Branch of David there is hope for sinners all. □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

A limit to what people can give

“... and so, as the year ends, all our troubles are over.”

This tongue-in-cheek observation, offered at year's end as the “Daily Chuckle” in a metropolitan newspaper, makes its point. The calendar year ends, but our problems don't. Continuing through the year's end on into the new year are financial problems, among others. The economy is bad. As of November the nation's unemployment rate stood at 10.8 percent, a figure which statistically encompasses twelve million would-be workers in our country. Inflation continues, even though at a lesser rate. Many families have been forced to reduce their standard of living. An increasing number are beginning to lack the very necessities of life.

This has affected the offerings in many churches and has caused quite a few of them to carry a budgetary deficit over into the new year, and in many cases it has put a damper on plans for expanded work.

All this seems to lend credibility to the anguished cry, frequently heard among church members even in more prosperous times: “There's a limit to what people can give.” All but those who persist in keeping their heads in the clouds would agree. There's a limit.

The poor widow at the temple in Jerusalem had reached her limit after she had placed her two mites in the temple treasury. It was all she had. Elijah had reached the limit of his personal resources when he went destitute into hiding at the brook Cherith after his confrontation with King Ahab. A whole nation of Israelites risked starvation when they followed their God-appointed leader into the hostile wilderness. It was a miracle that these people survived.

Yes, there is a limit to what people can give. We can all agree to that, especially those who have reached that limit and are feeling the pinch of the depressed economy which we have inherited from the year past along with its deficits and other financial problems. But at the same time we would also agree that our ability to give is limited only by the resources which God has placed at our disposal.

The question is, have we reached that limit? There is no doubt that some dedicated Christians had at least approached that limit even before the current recession developed and that limit has been lowered drastically for many people in recent months through loss of employment or reduced business income. But it is also true that not all of us are perched on the brink of poverty. Median income in America remains at a high level, and nonessential goods and services still occupy a rather prominent place in the lives of most of us. Although he is undoubtedly an exception, one recreation-vehicle dealer stated during a recent exhibit of such vehicles, “We don't know a recession. This has been an excellent year.” This may have a hollow ring in the ears of those who have lost their livelihood, but it does testify to the fact that not all are ready for the poorhouse.

While our giving is indeed limited by the resources which God has made available to us, the disposal of those resources does depend to a large extent on the priorities we place on the things for which we use them. In a depressed economy when more people are suffering deprivation, it isn't quite appropriate for the more prosperous to plead poverty on the basis of the reduction in income which others are experiencing. It is more appropriate that we who are not suffering re-examine our priorities and bring our performance in Christian giving into line with our Christian profession as to what is most important in this present life. This would go a long way toward raising in our own eyes the limit on what we can give.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

I would like to know

I've heard this expression, "The new heaven and the new earth." What is this really and who will be there?

Quite simply, the new heaven and the new earth are the eternal home of Christians. God hasn't given us his blueprint, but he tells us a great deal with this expression.

Both Isaiah and Peter use the expression in connection with God's judgment. The existing universe, contaminated and cursed by mankind's sin, will be destroyed. The new universe which God will create is called righteous. Revelation 21 elaborates on this righteous realm as the absence of every evil, ill, and sorrow characteristic of our present environment. God will not be separated from his people and world as in the fall at this earth's beginning, but he will dwell amid his new creation. And this perfect harmony will continue endlessly.

St. Paul in Romans 8 hints that God's re-creation may be very similar to the perfect world he created in the beginning. Speculation is interesting, but pointless.

God has told us enough, however, to terminate cartoon images of eternal life as harp-playing, cloud-riding irrelevance. We will be raised and glorified to a substantial existence of meaningful service for our glorious God. That's a promise you can sink your teeth into!

Is it right for male members of the congregation to conduct worship services and read the pastor's sermon? Shouldn't they be ordained?

Lutherans contend from Scripture that our Lord entrusted the ministry of word and sacrament to his church, not to a priestly caste separated from the garden variety of Christians by ordination. Ordination is a rite of the church which publicly acknowledges what a pastor's first call has already established — that he meets Scripture's qualifications for the ministry. Only the call of a congregation or church body gives a man the right to minister on behalf of that group of Christians.

"Lay ministry" identifies both the individual service for the Lord of all Christians and whatever ministry on behalf of a church to which that church has "called" a lay person. While lay ministry in the church has not traditionally included conducting worship, a congregation may in a carefully defined call ask one of its members to lead worship. Though the call may be less formal in procedure and more limited in scope and duration than the pastor's call, that call confers the right to publicly minister the "keys" which Christ entrusted to his church.

Another question entirely is the advisability of asking laymen to conduct worship. St. Paul reminds us that what is our right may not always be responsible. If some members of the church have not been shown from Scripture that a new practice is proper, hasty implementing of that practice may harm their faith and disturb the peace and unity of the church.

We do not want to confuse truth with tradition. But because truth has been conveyed to people in a setting of traditions, we cannot lightly disregard tradition.

Scripture also asks of us decency and order in our worship. Confusion may result if the congregation's call to publicly minister word and sacrament is unclear. I would assume that a congregation would call laymen to conduct worship only for very good reason — and clearly communicate that reason.

I'm a WELS member serving in the armed forces. I would like to know why our Synod has no military chaplains.

Perhaps this quotation from *The Military Chaplaincy, A Report to the President* will focus the issue. "In one respect the chaplain's pastoral duties differ somewhat from that of the civilian clergyman. Chaplains are required to provide religious services for men of all faiths. On the battlefield especially, chaplains have an opportunity to demonstrate the essential unity of all races, faiths, and groups."

There simply is no essential unity of all faiths when all do not confess Jesus Christ as Lord and mankind's only Savior. A "ministry" whose very nature is blurring or ignoring biblical truth for the sake of "consensus religion" collides head-on with Jesus' commission to teach everything he has commanded. He who said, "If you continue in my word, then are you my disciples indeed," will not endorse the existing system of military chaplaincy.

Because the United States' military recognizes only three kinds of chaplaincy: Jewish, Roman Catholic, and Protestant, a WELS pastor would have to either compromise his Lord's word and his own conscience or dishonestly give his service oath to the government in order to serve as a Protestant chaplain.

Our government has respected the position of our Synod and cooperated in the civilian chaplain program we've established. Our pastors minister to WELS men and women on military bases throughout the United States and in western Europe. A direct mailing program of spiritual resources enables Christians in service to minister to their own spirits with God's Word. But there is a void when the Christian fellowship of a congregation united in truth and serving each other in love is not available. You have our prayers. We have your reminder to appreciate the blessings of our ministry here at home. □



If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.

Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

Satan is trying to get me to forget your promises, Father! He'd just love to see me die in despair, trying to remember all the good things I had done to earn a place in your heaven. If that doesn't work, he'd like to cloud my vision of your mercy so I dread coming close to you, Father. My sinful nature still dreads you with a savage terror. I have a satanic ally inside me, behind the lines,

demption of the children of God. An unbeliever can't understand that even in the midst of this chaos and destruction, you *have* delivered us from evil, Father. We still have eternal life. Nothing can separate us from the love of God which we have in Christ Jesus — not even this cruel storm. Nothing can prevent us from coming to you in prayer with direct access to our Father's heart. In all

The Greek text of the Lord's Prayer can mean either "deliver us from evil," or "deliver us from the evil one," O Lord. It really ends up meaning pretty much the same thing. It's not fashionable on this university campus to admit that I believe in Jesus, because the same Bible that reveals him to me, reveals how he talked to demons and resisted the temptations of Satan. I don't believe

Deliver us from evil

that won't believe your gospel. In fact, it keeps whispering, "Are you sure you have enough faith to be saved? Is your faith pure enough? Good enough?"

Well, the only way to meet that "old evil foe" and his murderous threats and sneers is to fill my heart and mind with Jesus, his cross, his empty tomb, his upstretched hands at his ascension, his promises: "I give my life a ransom for many!" He did it for all! That means he did it for me! Gag Satan, Father, with these promises. Muzzle my fearful rebel nature with the victory songs of Easter.



My neighbor wants to know why a loving God didn't "deliver us from the evil" of this horrible storm. Ruined homes, injuries, dead children are tragic. They wouldn't have occurred in the perfect world before the fall into sin. But now even the creation groans, waiting for the re-



the seeming losses and tragedies of life in a fallen world, O Lord, your grace protects us from God-forsakenness, "My flesh and my heart may fail, but God is the strength of my heart and my portion forever." Help me to use my resources to offer responsible aid to any victims of disasters like this, Father.



Jesus was hallucinating nor a lunatic who talked to make-believe evil spirits.

I see plenty of evidence of Satan's work on this campus and I need your merciful power to escape his influence. The worst evil I could imagine would be to lose my faith in Jesus, to lose my desire to have your kingdom come, your will be done. Preserve me, Father, from the foolishness of men which masquerades as wisdom. Help me learn everything I can here, but don't let me get duped into believing that Satan is a cartoon character running around in a red rubber suit.

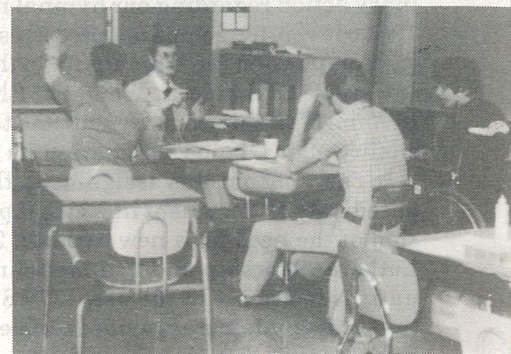
Help me remember that he's a roaring lion, seeking to devour believers by stripping away their trust in your Word, your promises, your salvation. And help me help others here resist Satans con-game. □



Pastor Stadler is at St. James, West St. Paul, Minnesota.



ABOVE. The three confirmands: Stephan Hughes, Todd Schoenike, and Kenneth Riess shown with Mrs. Carolyn Hughes who assisted Pastor Staude in signing. UPPER RIGHT. Pastor Richard Lauersdorf blesses Steve as Pastor Staude signs "thee." LOWER RIGHT. Pastor Staude teaching the class at VBS.



A special confirmation

by Steven O. Staude

The setting was church, up there by the altar. It was confirmation day, St. John's, Jefferson, Wisconsin. After many years it had finally come for the special class of three. Now it was Steve's turn. He knelt before the altar. While Pastor Lauersdorf spoke his confirmation verse for the congregation, Pastor Staude signed Psalm 55:22 — "Cast thy burden upon the Lord, and he will sustain thee: he shall never suffer the righteous to be moved."

Pastor Staude had to sign the verse to Steve so that he could "hear." Steve, you see, is deaf. It's a handicap, yes. Insurmountable, no. "He shall sustain thee."

There were other handicaps in this class. Kenny has Down's Syndrome. Todd is confined to a wheelchair with central nervous system disorder. He also is hearing impaired.

A witness to the ceremony called it a "heart-tugger." Emotions ran high. There was considerable clearing of

throats. Hankies dabbed at eyes. Not tears of sorrow or pity, but tears of joy. Three special boys could now join the rest of their families, the rest of the congregational communicants, to receive the body and blood of their Lord. They were ready. They could examine themselves. They believed with all their hearts, and they confessed it openly. "I am not ashamed of the gospel of Christ . . ." was Todd's confirmation verse.

While many of us will at times turn aside in embarrassment from such afflictions, people like these three boys must live with them and make the best of it. They have to. They have no other choice.

If anyone is to be ashamed, it is those of us who take the soundness of our health and the wholeness of our faculties for granted. Or the religious instruction which comes to us so easily. For these boys, religious instruction (or any instruction for that matter) comes slow. It took longer to communicate, to under-

stand and to be understood. It took years. But it came. It was rewarding. It was worthwhile. It was important — eternally important.

Confirmation day arrives. Another victory in a chain of continuous victories and defeats in the life of a special child. Some victories are measured by very small calipers. But confirmation day was a big one. Now, as they pose for pictures with parents and godparents every one of the years of instruction was worth it. On this day of triumph the extra time and effort slip from the memories of parents and pastors.

The final confirmation verse was Kenny's — "For God so loved the world . . ." That is what it was all about. That is why St. John's of Jefferson, Wisconsin, a gathering of God's saints, held this special confirmation class. □

Pastor Staude, a 1974 seminary graduate, is assistant pastor at St. John's of Jefferson.

by Alfred Bloedel

DO YOU THINK WE

In its August 1981 convention the Synod adopted a resolution recognizing "there is a growing need for a new hymnal within the next decade." But one might wonder whether or not the majority of individual members of Synod also recognize such a need. The Synod's Commission on Worship endeavored to obtain such information by including this and similar questions related to hymnal concerns in a brief survey and then asking all delegates attending the 1982 district conventions to respond. The purpose of this article is to share with WELS members the results of the survey.

Background and procedure

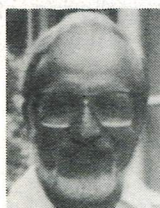
If you are a regular reader of these pages you are no doubt aware of the fact that Synod has initiated preliminary action regarding our hymnal needs. In its August 1981 convention Synod adopted a resolution instructing its Commission on Worship to "publish guidelines for the study of Lutheran Worship" (the newly-published hymnal of the Missouri Synod) and to examine the "possibility of our Synod's preparing its own hymnal."

In carrying out this assignment, the commission prepared a study document in which it provided 1) a discussion of the need for a new hymnal, 2) a study guide for Lutheran Worship and 3) a preliminary study of alternatives to the use of the new LCMS hymnal. Copies of the study guide were provided to delegates at each of the summer 1982 district conventions.

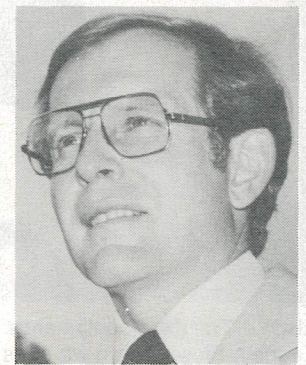
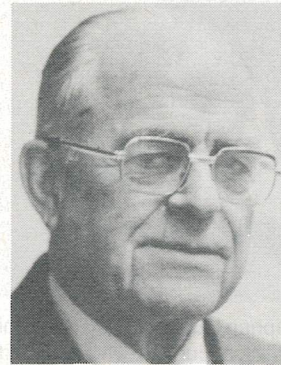
In order to assist in its task of carrying out the wishes of Synod, the commission also developed a survey. After the presentation of an overview of the study guide to the district conventions by a commission member, followed by a brief discussion period, forms containing the survey were distributed to the delegates to obtain their responses. It should be recognized that many delegates at that point were not able to react on the basis of mature reflection on a variety of concerns related to our hymnal needs. Their responses to questions requiring opinion must therefore be understood as providing preliminary reactions. The marked forms were returned at once to the commission representative at each convention and eventually collected from the ten convention sites for data summary.

Survey summary

All delegates were asked to provide their opinions regarding five general hymnal concerns. A total of 2002 delegates responded: 677 laymen, 437 teachers, and 888 pastors. These questions and the percentages responding for each group are shown in the summary following.



Alfred Bloedel, a member of the Commission on Worship, is director of testing for the Milwaukee public schools and director of music at Grace Church, Milwaukee.



LEFT. Prof. Martin Albrecht of Wisconsin Lutheran Seminary is chairman of the Commission on Worship. RIGHT. Pastor Wayne I. Schulz is president of the Dakota-Montana District and served as chairman of the convention committee which recommended the study of a new hymnal.

THE SURVEY

Do you think that our Synod needs a new hymnal?

	Laymen	Teachers	Pastors	All Delegates
	%	%	%	%
Yes —	54	78	72	67
No —	27	8	10	15
Not sure —	19	13	17	17
No response —	0	1	1	1

Do you agree that the language of the hymnal should be updated?

Yes —	62	86	84	77
No —	30	9	10	16
No opinion —	7	5	5	6
No response —	1	0	1	1

Do you think we need some additional hymns in our hymnal?

Yes —	59	84	85	76
No —	28	9	8	15
No opinion —	12	6	5	8
No response —	1	0	1	1

Do you think that, for greater variety, we should have more orders of worship (or liturgies) in our hymnal?

Yes —	36	67	66	57
No —	50	23	25	33
No opinion —	11	9	8	9
No response —	1	1	1	1

Do you think we should have new prayers in our hymnal?

Yes —	53	84	87	75
No —	31	7	7	15
No opinion —	14	8	5	8
No response —	2	1	1	2

NEED A NEW HYMNAL?



View of the 1981 convention held at Martin Luther Preparatory School, Prairie Chien, Wisconsin where 400 delegates debated the need for a new hymnal.

Summary statements and comments

A number of summary statements and comments might be made regarding the survey data. The following may be helpful regarding the responses of convention delegates to the six questions soliciting opinions on hymnal concerns.

- 1) About two-thirds of all delegates responding felt we need a new hymnal. This was also the reaction of a majority of the lay delegates considered as a sub-group.
- 2) Strongest feeling was registered regarding the need for updated language, additional hymns, and new prayers in our hymnal. About three-fourths of all delegates agreed on these needs.
- 3) A majority of all delegates felt our hymnal should include more orders of worship. About 3 out of 5 lay delegates, however, thought this was not a need.
- 4) Almost 4 out of 5 pastors concurred in the feeling that TLH hymns are too limited for some seasons of the church year and occasions.
- 5) The agreement on the identification of hymnal needs between teachers and pastors is noteworthy. These workers in the church use the hymnal regularly and know it well. Yet they reach agreement on these concerns from differing perspectives of training, viewpoints, and hymnal utilization.
- 6) Although the percent of lay delegates reported as agreeing on the validity of various hymnal needs lags below those of the called workers, the percentage is nevertheless remarkably strong. The "yes" responses outnumber "no" by a margin of about 2 to 1 on four of the five opinion questions. This is particularly remarkable when one considers that these issues and concerns were quite likely new to many laymen when they attended last summer's district conventions.

The opinion of pastors was also sought as to whether or not the choice of hymns in The Lutheran Hymnal is too limited for some seasons in the church year or for some occasions. Their responses on this matter are as follows:

	Pastors
	%
Yes —	77
No —	10
No opinion —	11
No response —	2

Teacher delegates indicated which Bible translations were used in their schools. Similarly, pastor delegates identified translations used in public worship in their congregations. The information they provided is summarized below. Totals exceed 100 percent because, as might be expected, more than one version is used in some schools and congregations.

Bible translation used	KJV %	NIV %	RSV %	Beck %	Other %
for readings in school —	21	82	*	.5	1
for memorization in school —	35	70	*	0	1
in public worship —	31	73	1	1	1

*RSV was not included in *school* survey questions.

Finally, pastor delegates also identified the lectionary series generally used in their public worship. They reported as follows:

	Pastors
	%
Use only the traditional one-year series —	32
Use mostly the ILCW three-year series —	58
Use neither of these —	9
No response —	1

In addition to the direct opinions solicited on hymnal concerns, significance also attaches to the substantial usage indicated for the NIV Bible translation in our churches and schools. Four-fifths of the schools represented by our teachers attending the district conventions utilize the New International Version for Bible readings, while 7 out of 10 use it for memorization of Bible verses. The NIV is also used in public worship in almost three-fourths of our congregations represented by their pastors at the conventions. The implications of this information as an aspect of the need for language improvements in our hymnal is quite clear. Such improvement ought to parallel those realized in our use of the

NIV as well as in the recent publication of our new catechism.

The survey question regarding the lectionary series used in public worship relates to one of a number of concerns with the liturgical portion of our hymnal. Almost 3 out of 5 congregations represented at the conventions use mostly the three-year series of Scripture readings. An important feature of this series is its appointment of the Old Testament readings for the worship service. This indicates a developing need for making provision in our service orders for such readings from the Old Testament and for appropriate congregational response.

Expected follow-up

As noted, progress has been made to carry out the Synod resolutions calling for the study of Lutheran Worship and the possibility of preparing our own hymnal. The continuation of such study by individuals, congregations, and conferences, utilizing the guidelines prepared by the worship commission, is to be encouraged. In keeping with the Synod action, the results of such study are to be communicated to the worship commission for presentation to the Synod at its August 1983 convention. Accordingly, each conference of the Synod has been asked to submit, by March 1, its formal opinion derived from its hymnal study. The commission also plans to expedite the communication process by sending a follow-up questionnaire to each teacher and pastor of the Synod. *Finally, expressions from all individuals and congregations are invited and encouraged.* These should be sent to Prof. Martin Albrecht, C/W Chairman, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092, also by the March 1 deadline.

The worship commission will carefully consider all viewpoints and appraisals regarding the hymnal matter in preparing its report to the 1983 Synod convention. Synod has committed itself to evaluating all options and taking action at that time.

We look to the Lord of the Church for his blessing on this endeavor. The issues are particularly urgent. The decisions to be made are certain to have far-reaching effect on our worship life for decades to come. □

FROM THE PRESIDENT

Deo volente

Many of us still remember when the announcement of coming events in church was preceded by the phrase "God-willing," in German "so Gott will." Similarly, announcements in The Northwestern Lutheran regularly included the abbreviation D.v., Deo volente, if God is willing. It also found its way into our correspondence. We don't hear or see the phrase much anymore. Maybe its absence is more significant than we realize.

Maybe it's symptomatic of a condition that James describes in chapter four of his letter, one that leads people to say, "Today or tomorrow we will go to this or that city, spend a year there, carry on business and make money."



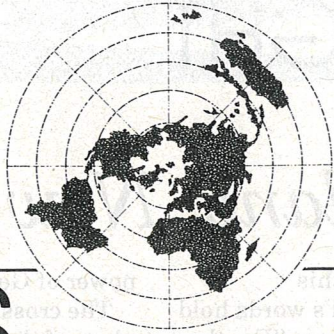
Statements like this are being made constantly. People make plans that vitally affect their lives. That God may have other plans, that there may not even be a tomorrow for them is not evident from their remarks. But James underscores that ever-present possibility when he adds, "What is your life? You are a mist that appears for a little while and then vanishes."

James then shows us the proper attitude, "Instead, you ought to say, 'If it is the Lord's will, we will live and do this or that.'" This hardly means that we must always religiously add "God-willing" as a pious afterthought to everything we say. That could become very mechanical and meaningless. But we will be always aware that all of our plans are subject to the approval or rejection or modification of an omnipotent and gracious God. And it will have a bearing on how and what we plan and the way we express ourselves.

Having recently entered a New Year of grace all of this takes on added meaning. We've made some plans for 1983, in our individual lives, in our congregations, in our Synod. They seem like good plans to us, but we don't really know. We've been wrong before. We've been overruled before. So it's a real comfort to know that our year will not be regulated by what we think is best for us, but by what God knows is best for us. And anytime we are tempted to doubt God's wisdom we need but remember what we have recently witnessed at Bethlehem, what we shall shortly witness at Calvary.

We dare not stop planning. But we dare not be afraid to qualify our plans and proposals with "God-willing," whether tacit or expressed, and place them squarely in his hands. For it's only because we know that God is still in charge that we can look forward to another year of blessing.

Carl H. Muschke



NEWS around the world

The U.S. Postmaster General William Bolger has approved a commemorative stamp to honor the 500th anniversary of the birth of Martin Luther. Endorsement of the stamp proposal came from senators and key figures in the executive branch. Edwin Meese III, a presidential counselor and member of Emmanuel Lutheran Church, Vienna, Virginia, also supported the measure. Commemorative stamps are not issued to honor religious denominations or events, according to the Postal Service. Luther is being honored as a historical figure who made a major impact on the development of Western civilization. "As a linguist, translator, educator, musician, theologian, and reformer, his 500th birthday will be commemorated in nations throughout the world," said Rev. Norman Folkers, coordinator of the Martin Luther Jubilee planned for 1983, and strong supporter of the stamp. The Postal Service will choose an artist to design the Luther Stamp. Announcement of the final design and the place and date of first issuance of the stamp will be made early this year.

By the middle of January most of the 300 employees of the Lutheran Church—Missouri Synod offices in St. Louis, Missouri will be at work in the church's new International Center headquarters building in suburban Kirkwood. Since 1973 the Synod's offices have been located in leased quarters at 500 North Broadway. The 127,000-square-foot, four-story building, under construction for the last 20 months, is the first erected for the specific purpose of housing the Synod offices in the 135-year history of the church body. Dedication ceremonies have been set for February 20. The building was authorized by the 1979 convention of the Synod after a substantial gift was made for that purpose. Additional gifts for the \$10-million building are being sought. In addition to a more advantageous work setting, the building also features a three-story chapel for workday worship and other functions, a commons-cafeteria, expanded conference areas, and parking for employees and guests.

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

The American population grew three times faster than church membership in the last decade. While the population increased by 11.5% between 1971 and 1980, religious adherence increased by only 4.1% according to a study by Doctors William M. Newman and Peter L. Halvorson of the University of Connecticut. The researchers pointed out that church membership outpaced population growth between 1952 and 1971. Churches then had a 46% growth rate, compared with 35% for the population. They also found that while major faith groups such as Roman Catholics, Baptists, Lutherans, Mormons, and Methodists continue dominant in their historic strongholds, the "dominance is weakening." In 1980, the Baptist family of churches continued to occupy the largest number of counties, 1164, sweeping across the southeastern states. Roman Catholics were second, concentrating in 963 counties in the industrial areas of the northeastern and north central states and those in the southwest. The Methodist family predominated in 374 counties and the Lutheran family in 227. The next body lagged far behind — the Mormons predominating in 74 counties.

Dr. Thomas Verny, head of the Toronto Center for Psychotherapy and Education, told Glenna Whitley in an interview for the Dallas Morning News that "a child by the end of the second trimester (six months) really is a sensing, feeling, aware, and remembering human being." Author of *The Secret Life of the Unborn Child*, Verny said in that interview that "fetuses at six months have two states of consciousness, awake and sleeping. While the baby is asleep it has REM (rapid eye movement) sleep, which in adults almost always corresponds with dreaming. We have every reason to believe that the fetus dreams, and if it is dreaming, that process comes close to thinking. At four months when the fetus is about 2½ inches long, with fiber optics observation, we can see it move its tiny hands toward its eyes to shield them from the bright light. At six months the child's hearing system is almost completely developed. All systems are go." Music seems to have a soothing effect on unborn children, Verny said. "But they don't like rock and roll." One pregnant woman in Toronto told Verny that she had to leave a rock concert; her baby kicked so hard in the womb, her obstetrician discovered, that it broke one of her ribs.

Dr. E. George Pearce, who headed the Evangelical Lutheran Church of England from its organization in 1954, died recently in London at the age of 65. The English church is in fellowship with the Lutheran Church-Missouri Synod. A native of Edmonton, Alberta, Canada, Pearce graduated from Concordia Seminary, St. Louis, in 1942. In 1946 he was installed as pastor of two mission parishes in England. Eventually 14 other congregations were established in England, Scotland and Wales. In 1954 Pearce became a missionary at large in addition to heading the church when the church body was organized. □

A witness to Long Island, New York

Four years ago Grace of God Lutheran Church purchased property at the intersection of Highways 495 and 231, the junction of the Long Island Expressway and Deer Park Avenue. The site in central Long Island, New York was chosen largely because of its excellent accessibility and exposure. The "L.I.E." is the Island's major artery and carries 100,000 cars and trucks per day past the site. As many as 40,000 a day drive by on Deer Park Avenue.

But there was a problem. The exposed corner acre has stood vacant. Until this year the mission's growth had been slow, so services have been held in the parsonage on the back acre of the property.

This summer, the congregation decided to put some of that exposed corner acre to work, even without a building. A cross was assembled of ten-inch by ten-inch cedar light poles, and erected on the high point of the corner. It took all the manpower available, plus a neighbor's jeep, to raise the structure to its full 24-foot height.

Already the cross has been a blessing. Coverage in the Island's largest newspaper, *Newsday*, generated contacts from architects, a church supply company, other churches, and even a generous Christian lady who sent \$100. But most importantly, it attracted five people to the church, three of whom have joined. Since then others have visited, drawn by the cross. More strangers have offered money for spotlights and landscaping.

Not everyone is happy with the cross. The church has received complaints from several people in the area who find it offensive. The church is sensitive to the feelings of its neighbors, but also committed to its confession of

Christ crucified. For this congregation St. Paul's words hold special significance now: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the

power of God" (I Corinthians 1:18).

The cross was dedicated to the glory of the Lord. It now stands a silent testimony to the church's faith as well as visible evidence of the church's presence.



A saintly gift received

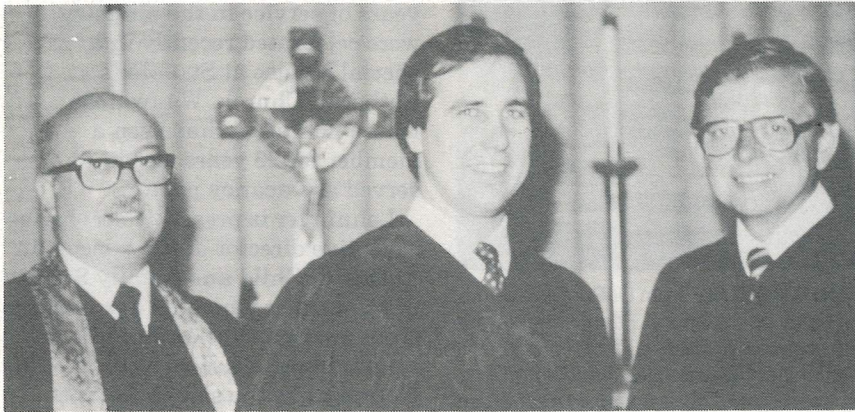
The Synod was the recipient of a \$10,000 bequest from the estate of Elroy Streblov, 46, who died recently of an apparent heart attack.

According to one of his pastors, Myron R. Kell, he rarely missed a service at his church, St. Mark's of Watertown, Wisconsin. He also regularly attended the voters' assembly and Bible classes. Although not feeling well the

evening before his death, he decided to attend Bible class anyway.

"One of the typical saints," said Kell, "totally unsung and totally dedicated. He now enjoys the eternal fruits of his faith, and the Lord's work, which he loved, also enjoys some of the fruits of that faith. What a fitting *finis* for this saint of God." □

from the WELS



JAMES R. CONNELL (center) was commissioned as missionary to Colombia by Pastor Harold A. Essmann, (left) of Waterloo, Wisconsin, chairman of the executive committee for Latin America. Assisting was Pastor Richard E. Lauersdorf of Jefferson, another member of the executive committee. Connell and his wife arrived in Medellin, Colombia in the middle of October. Connell prior to this assignment had served as vicar in Puerto Rico and instructor at Northwestern College.

Africa convention firsts

When the 13th biennial convention of the Lutheran Church of Central Africa (LCCA) met last year in Lilongwe, Malawi, there were three notable firsts.

It was the first church convention to be held in Malawi. The other 12 conventions were held in Lusaka, Zambia where WELS mission work had begun in 1953, ten years before WELS missionaries entered Malawi.

But now the daughter mission field had grown up with its own Bible Institute and numerous churches. In fact, the baptized membership of the churches in Malawi surpasses the baptized membership of the Zambian churches.

It was the first convention to witness both the ordination of a new national pastor and the installation of a new missionary. Pastor Daison Mabedi and Missionary William Hartmann will both be active in and around the city of Blantyre in southern Malawi.

It was also the first convention to elect the chairman of the LCCA. Prior to 1982 the constitution automatically conferred this office on the superintendent of the

mission. This provision was removed by the delegates. Henceforth the biennial conventions will elect the chairman. Superintendent Ray G. Cox was elected chairman of the church for two years.

One of the most serious issues before the convention was the lack of manpower. As the churches in Malawi experience unprecedented growth, there is insufficient manpower to cover the field. There is no one to serve new groups of people who are asking for a missionary to help them. Equally serious is the curtailment of service among groups of people which are already being served.

Before the delegates was the theme of the convention: The Gospel: God's Power for Salvation. And that power was evident at the convention. Evident in the way that power united people of different cultures, customs, and languages. Evident in the warm fellowship. Evident in the words of encouragement and strength heard at the devotions of the convention. Evident in the determination of the delegates to witness to that power in the fields to which God had called them.

WLS auxiliary annual meeting

The annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held in October. There were 382 who registered coming from four districts and 14 conferences, from the states of Wisconsin, Illinois, and Florida.

The auxiliary is a fellowship of women to provide an opportunity to become better acquainted with the seminary and to promote projects for the benefit of the seminary.

At the opening service President Schuetze of the seminary urged the women to emulate Lydia, the seller of purple, who demonstrated her love for the Lord by generously supporting his work and workers.

The president, Mrs. Cleone Weigand, welcomed the women to the meeting and encouraged them to participate in the day's proceedings.

Mrs. Cheri Schoeneck, chairman of the project committee, reviewed the many special gifts given to the seminary by the auxiliary, calling attention to three continuing funds for a chapel organ and dormitory furnishings. The auxiliary designated its large project funds for kitchen and dining room equipment.

Elected were Mrs. Donald Zimmerman, second vice president; Mrs. Janice Hafemeister, recording secretary; and Mrs. Willard Laabs and Mrs. Wilma Howe, representatives at large. Pastor Ronald D. Roth of Milwaukee was elected pastoral advisor. At the conclusion of the business meeting Mrs. Leonard Collyard, first vice president, assumed her office as the new president.

Rounding out the program were talks by Prof. Ernst A. Wendland and student David Kolander. □



THE EVERGREEN LUTHERAN HIGH SCHOOL CHORUS from DuPont, Washington participated in the 15th National Lutheran High School Choral Festival held on a weekend in November at Winnebago Lutheran Academy, Fond du Lac, Wisconsin. Approximately 275 teenagers from California, Michigan, Minnesota, Washington and Wisconsin performed in a pop concert on Friday evening and gave a sacred concert on Sunday afternoon. The next Choral Festival is scheduled for November at Manitowoc Lutheran High School, Manitowoc, Wisconsin.

Minnesota

Eckert's 40th celebrated

Redeemer of Hastings recently celebrated the 40th anniversary in the ministry of its pastor, Gerhard P. Eckert. The guest speaker at the special service was Pastor Milton Weishahn of Brewster.

A 1941 seminary graduate, Eckert taught for a year in the Apache Mission School in East Fork, Arizona. Subsequently he served parishes in Safford-Morenci and Casa Grande-Coolidge, Arizona; Gresham, Nebraska; and Gary, South Dakota. In 1964 he was installed as pastor of Redeemer, Hastings.

60 years celebrated

St. Paul's of North Mankato, one of the largest congregations in the Minnesota District, recently celebrated its 60th anniversary. Pastor Duane Tomhave and Pastor Fred Fallen, both sons of the congregation, spoke at the special anniversary services. The Minnesota Valley Lutheran High School Choir sang in the afternoon service.

The congregation is presently served by Pastors Reuben Reimers and Thomas Kutz.

Coon Rapids dedicates organ

Cross of Christ Lutheran Church of Coon Rapids recently dedicated

a new pipe organ. The eight-rank organ was custom built by Murray Burfeind, an accomplished organist and a member of St. John's of Goodhue.

Guest organist for the dedication was Professor Wayne Wagner of Dr. Martin Luther College. The rite of dedication was performed by Pastor Russell Schmidt of Cross of Christ.

Dedication at West Mankato

St. Mark's of West Mankato recently dedicated its new school. The guest speaker at the dedication service was Prof. Erich Sievert of Dr. Martin Luther College.

The new school has two classrooms and a kindergarten room together with auxiliary areas.

St. Mark's has 20 students in the eight grades who are taught by Edward Becker. The pastor is Martin C. Birkholz.

Dedication at Willmar

Immanuel of Willmar recently dedicated its new educational facilities. The new facilities provide room for the 20 children presently in attendance, plus additional space for the Sunday school, a library, and a kindergarten room with additional auxiliary space.

Vicar Dennis Rawerts preached at the dedication service. Richard Janke is the principal of the school and Clare L. Reiter is the pastor. □

Wisconsin

40 years of service

Pastor Ernst F. Lehninger's 40 years of service in the ministry were celebrated recently in a special service at St. John's Lutheran Church, Wauwatosa, where Lehninger has been a member for 26 years and has served as vacancy pastor.

Lehninger is presently serving as executive director of the Wisconsin Lutheran Child and Family Service of Milwaukee which he has headed since its organization in 1967.

Lehninger, a native of Plymouth, Nebraska, is the son of the late Professor and Mrs. Max F. Lehninger. A 1942 graduate of seminary, his first assignment was as coach-instructor at Winnebago Lutheran Academy, Fond du Lac. In 1945 he accepted a call to Riverview Lutheran Church, Appleton, and five years later accepted a call to Grace Lutheran Church, Oshkosh. After serving as its director of public relations for two years, in 1957 he became the executive director of the Lutheran Children's Friend Society which served Synodical Conference Lutherans in Wisconsin.

In 1944 he married Margaret Rottman of Oshkosh. There are two sons, Robert, an instructor at Wisconsin Lutheran High School, and Paul, a pastor in Yuma, Arizona. □

SEMINAR ON THE HEARING IMPAIRED

A Seminar on Hearing Impairment will be held at St. Peter's Lutheran Church, Schofield, Wisconsin on February 12, 1983 from 9:00 a.m. to 3:00 p.m.

The seminar will attempt to create an awareness of the difficulties encountered by those whose hearing is impaired, especially when attempts are made to learn and study the Word of God and to join fellow Christians in worship. It will offer suggestions for pastors and teachers who are attempting to develop programs for the spiritual training of fellow Christians, both young and old, whose hearing is impaired. A certified signer will be present to interpret for the hearing impaired.

All pastors, teachers, Sunday-school staff, parents and other interested persons are invited and encouraged to attend.

For further details contact the seminar coordinator, Pastor Ronald Uhlhorn, 408 E. La Follette St., Pardeeville, Wisconsin 53945; phone 608/429-2817.

CALENDAR OF CONFERENCES

MICHIGAN

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 24-25, 1983; 9:00 a.m. Communion service Monday.
Place: Zion, Monroe; G. Cares and D. Hennig, host pastors.
Preacher: K. Vertz; W. Koelpin, alternate.
Agenda: Workshop on Lutheran Worship: Presentation by K. Eggert; further floor and committee study — bring hymnal study guidelines; Documentation of Synod and fraternal insurance companies grant policies: circuit pastors; Establishment of regular Sunday-school teachers' seminars on circuit level.
Note: Please excuse to the host pastor or secretary.
 C. Holub, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: February 14, 1983; 9:00 a.m. Communion service.
Place: St. Paul's, Litchfield; P. Hoyer, host pastor.
Agenda: Essay-Medical Ethics: Dr. R. Donley; Seminar on LCMS's Lutheran Worship: B. Backer; Casuis-try.
Note: Please excuse to secretary.
 S. Smith, Secretary

NEW ULM PASTORAL CONFERENCE

Date: Tuesday, February 8, 1983; 9:00 a.m. Communion service.
Place: St. John's, New Ulm; N. Kock, host pastor.
Preacher: T. Henning; L. Hahnke, alternate.
Agenda: Exegesis of 1 Corinthians 16: 1-16; The Righteousness of God According to Paul's Letter to the Romans: N. Kock; Modern Marriage Ceremony Customs: R. Wilke.
 J. Ruppel, Secretary pro-tem

RED WING PASTORAL CONFERENCE

Date: February 8, 1983; 9:00 a.m. Communion service.
Place: Zion, Eitzen; W. Vatthauer, host pastor.
Preacher: H. Muenkel; M. Majovski, alternate.
Agenda: Exegesis of Romans 4: 1-25; C. Zuleger; Formula of Concord, Article IX: E. Roecker; Luther and His Contemporaries: W. Ziebell.
Note: Please excuse to host pastor.
 R. Kuznicki, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 8, 1983; 9:00 a.m. Communion service.
Place: St. John's, Vesta.
Preacher: D. Arndt; R. Beckmann, alternate.
Agenda: Exegesis of 1 Cor. 6: 1-20; M. Schwark; Analysis of new LCMS Hymnal: J. Cloute; The Life of Luther: R. Hellmann.
 R. Hellmann, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 8, 1983; 9:00 a.m. Communion service.
Place: St. James, West St Paul; C. Bolle, I. Johnson and R. Stadler, host pastors.
Preacher: H. Bittorf; R. Pudell, alternate.
Agenda: An Isagogical Study of Roman 9-11 in View of Current Events in the Land of Israel: R. Pudell; Satan — The Scope of His Power: J. Schumann.
 P. Damrow, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: February 7-8, 1983.
Place: St. John's, Stanton.
Preacher: W. Bruss; M. Zander, alternate.
Agenda: The Large Catechism — Commandments 6-7: E. Heidtke; Isagogical Study of Philippians 2 with Exegetical Study of Difficult Passages: P. Bader; What Makes Christian Prayer Effective and What does Effective Mean and Imply: D. Lemke; The Scriptural Doctrine of the Lord's Second Coming versus the Falsehood of Millennialism and the Rapture: Pastor, teachers and lay delegates of St. Paul's, Norfolk.
 D. Lemke, Secretary

MID-AMERICA PASTOR-TEACHER-DELEGATE CONFERENCE

Date: Tuesday, February 8, 1983; 8:30 a.m.; Communion service February 7, 7:30 p.m.
Place: King of Kings, Alexandria, Louisiana; T. Spiedel, host pastor.
Preacher: D. Laude; M. Frey, alternate.
Agenda: What is the Mission of the Church: G. Free; The Impact of TV Upon Christian Education: G. Bain; The Christian's Approach to Secular Holiday Celebrations: K. Smith; Alternate: Creative Variety in the Liturgy and Use of Hymns to Help Make Worship More Stimulating, Less Repetitious, More Edifying: F. Theimer.
Note: Please excuse to host pastor.
 C. Seefeldt, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: Tuesday, January 25, 1983; 9:00 a.m. Communion service.
Place: Divine Savior, Shawano; P. Kassulke, host pastor.
Preacher: R. Gorske; J. Murphy, alternate.
Agenda: In observance of the anniversary of Martin Luther's 500th birthday — "Our Kind of People": F. Toppe; A closer look at the possibility for new hymnal: K. Eggert. If you have the LCMS new hymnal, please bring it.
Note: Please excuse to the host pastor or secretary.
 J. Suhr, Secretary

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: January 21, 1983; 9:00 a.m. Communion service.
Place: Trinity, Minocqua; E. Kock, host pastor.
Preacher: S. Pope; C. J. Siegler, alternate.
Agenda: "Names of God in the Old Testament." D. Fleming; Discussion of Lutheran Worship: F. Horn, leader (all are to prepare).
 C. J. Siegler, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: February 7, 1983; 9:00 a.m. Communion service.
Place: Good Shepherd, Fond du Lac; J. Bare, host pastor.
Preacher: P. Kolander; B. Kuschel, alternate.
Agenda: Exegesis of 1 Timothy 2: D. Schulz; Augsburg Confession Art. XX-XXII, Triglott pp. 53-61: A. Capek.
Note: Please excuse to host pastor.
 D. Jensen, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: Monday, January 17, 1983.
Place: St. Matthew, Port Washington; D. Simons, host pastor.
Preacher: F. Zimmermann; alternate, R. Zimmermann.
Agenda: Exegesis and Sermon Study of Habakkuk 2:1-4: W. Gawrisch; Report from the Ad Hoc Committee on the Role of Man and Woman: W. Mueller; The Lutheran Reformation in England: A. Schuetze.
Note: Please excuse to the secretary.
 C. Jahn, Secretary

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 17-18, 1983; 9:00 a.m.
Place: St. Paul's, Hales Corners. R. Zink and R. Lehmann host pastors; O. Dorn, host principal.
Agenda: Teaching the Child of a Non-Christian Home: M. Jeske; Assigned sectionals and workshops; business meeting.
 Steven Enter, Program Committee

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 8, 1983; 9:30 a.m.
Place: St. Paul, Hillsboro.
Preacher: G. Johnson; H. Klug, alternate.
Agenda: Titus 1: M. Herrmann; A Study of the Word Baptizo as used in Holy Scripture: D. Raether; Suggested Helps for Marriage and Funeral Counseling: D. Tollefson.
 G. Johnson, Secretary

15TH ANNUAL NATIONAL LUTHERAN HIGH SCHOOL CHORAL FESTIVAL

A cassette recording (monaural) of the National Lutheran High School Choral Festival held at Winnebago Lutheran Academy is available at a cost of \$4.00 including postage and handling. Order from Rev. Roger Drews, 111 E. Oak Street, Oak Creek, Wisconsin 53154.

25TH ANNIVERSARY: THE LUTHERAN CHORALE OF MILWAUKEE

A cassette recording (monaural) of the 1982 Advent-Christmas concert of the Lutheran Chorale of Milwaukee, under the direction of Rev. Kurt J. Eggert, the first of a series of concerts celebrating their 25 years, is now available. The cost is \$5.00 including postage and handling. Order from Rev. Roger Drews, 111 E. Oak Street, Oak Creek, Wisconsin 53154.

INDEX AVAILABLE

The index for Volume 69 (1982) of *The Northwestern Lutheran* is available free of charge. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
 3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
Arizona	Apache Junction*
	Green Valley*
Arkansas	Russellville*
California	Poway*
	Rancho Cucamonga
	San Diego*
Colorado	N. E. Denver*
	S. Denver*
Florida	Coral Springs
	Daytona Beach*
	S. Orlando*
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
	Springfield*
Nebraska	Kearney*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte
North Dakota	Minot*
Ohio	Dublin/Worthington*
	S. E. Cincinnati*
Oregon	Medford
South Dakota	Milbank*
Texas	Allen/Plano*
	Arlington*
	Killeen
	Lewisville
	S. W. Ft. Worth*
	Sugarland/Stafford/
	Missouri City*
	Tyler*
Vermont	Barre
Virginia	Manassas
Washington	Moses Lake*
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	Gillette*
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*Denotes exploratory services.

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

1983 YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 164 pages with a spiral binding. The 1983 Yearbook contains a complete listing of the name, address and telephone number of WELS pastors, professors, missionaries and teachers; the name, location, and time of service of WELS churches; and a listing of all WELS organizations, officers, boards, commissions and committees. Stock number **29N1421**, net price **\$4.50**.

Please add 10 percent of the total dollar amount of the order — \$1.50 minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 5 percent sales tax. Order from: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902; phone 414/442-1810.

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NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL

The following have been nominated for the three professorships at Martin Luther Preparatory School:

Chemistry-Registrar

Rev. Dean Anderson Riga, MI
Mr. Glenn Bode Phoenix, AZ
Mr. Delbert Draeger Merrill, WI
Mr. Robert Fink Detroit, MI
Mr. Donald Hahnke St. Joseph, MI
Mr. Michael Hertig Green Lake, WI
Mr. Fred Horn Rhinelander, WI
Prof. Gerald Mallmann Kenosha, WI
Mr. Otto Mammel Onalaska, WI
Mr. Thomas Mellon LaCrosse, WI
Mr. Henry Meyer Milwaukee, WI
Mr. Conrad Miller Kenosha, WI
Mr. Ted Nommensen West Bend, WI
Mr. Walter Otterstatter Fond du Lac, WI
Mr. Ronald Pape St. Joseph, MI
Mr. David Ross Inver Grove Heights, MN
Mr. Benjamin Schlawn Inver Grove Heights, MN
Mr. Lyle Schneider Neenah, WI
Prof. Robert Severt West St. Paul, MN
Mr. Eugene Strusz Appleton, WI
Mr. Steven Thiesfeldt Winona, MN
Mr. Ron Wels Tustin, CA
Mr. Paul Willems New Ulm, MN
Mr. James Wooster St. Louis Park, MN
Mr. Roger Wolff LaCrosse, WI

Religion-History

Prof. Mark Bartling Onalaska, WI
Rev. Leonard Bernthal Missoula, MT
Rev. John Brandt Readfield, WI
Rev. Mark Braun St. Joseph, MI
Rev. John M. Brenner Big Rapids, MI
Rev. James Castillo Hartford, WI
Rev. James Cloute Marshall, MN
Rev. Charles Degner Prior Lake, MN
Rev. Daniel Milwaukee, WI
Rev. Andrew Domson Oklahoma City, OK
Rev. Douglas Neenah, WI
Engelbrecht Hamburg, WI
Rev. Mark Flack Hollidaysburg, PA
Rev. Gary Griep Houston, TX
Rev. Vilas Glaeske Kenosha, WI
Rev. Ronald Gosdeck Fort Collins, CO
Rev. Harold Hagedorn Kenosha, WI
Rev. Martin Hahn Sioux Falls, SD
Rev. Dennis Hayes Olivia, MN
Rev. Robert Hellmann Saginaw, MI
Rev. James Huebner Sarasota, FL
Rev. John Huebner Scottsbluff, NE
Rev. Joel Jaeger Brookings, SD
Rev. Robert Jensen Tsuchiura City, Japan
Rev. Harold John Watertown, WI
Rev. Eugene P. Kauffeld Saginaw, MI
Rev. James Kiecker Pompano Beach, FL
Rev. Roger Kobleske Westminster, CO
Rev. James Kuehl Trumbull, CT
Rev. Keith Kuschel Saginaw, MI
Prof. Paul Kuske Brookfield, WI
Prof. Gerald Lange Watertown, WI
Prof. Edward Lindemann Ann Arbor, MI
Rev. Floyd Mattek Thousand Oaks, CA
Rev. Jerome McWaters Waukesha, WI
Rev. Wayne Mueller Renton, WA
Rev. John Nolte Johnson Creek, WI
Rev. James Oldfield Apache Junction, AZ
Rev. Richard Pagels Ann Arbor, MI
Rev. Kenneth Pasch Milwaukee, WI
Prof. Karl Petersen New Prague, MN
Rev. James Phillips West Allis, WI
Rev. Arnold Ruddat Rumford, RI
Rev. Ralph Scharf Prairie du Chien, WI
Rev. David Scherbarth Sierra Madre, CA
Rev. James Schneider Bay City, MI
Rev. Allen Schroeder Waco, NE
Rev. Keith Schroeder Rapid City, SD
Rev. Roger Schultz Madison, WI
Rev. Wayne Schultz Sturgeon Bay, WI
Rev. Robert Schumann Lake Mills, WI
Rev. Robert Siirila St. Joseph, MO
Rev. Richard Starr Prairie du Chien, WI
Rev. Martin Stuebs Howell, MI
Rev. Neil Varnum Escanaba, MI
Rev. Jeffrey Weber
Rev. Lynn Wiedmann
Rev. Paul Wilde

Rev. Roland Zimmermann Menomonee Falls, WI

English-German

Rev. Paul Alliet Lake Benton, MN
Rev. Timothy Bauer Denver, CO
Mr. Frederick Blauert New Ulm, MN
Rev. Wayne Borgwardt Waukesha, WI
Rev. Mark Braun St. Joseph, MI
Rev. John M. Brenner Big Rapids, MI
Rev. Larry Cross Rochester, MN
Rev. Steven Degner Santa Barbara, CA
Prof. Daniel Milwaukee, WI
Deutschlander Oklahoma City, OK
Rev. Andrew Domson Port Edwards, WI
Mr. James Duehlmeier Kenosha, WI
Rev. Ronald Gosdeck Appleton, WI
Mr. Jerry Gronholz Milwaukee, WI
Mr. Richard Grunze Stevensville, MI
Rev. Thomas Haar Watertown, WI
Rev. Ronald Hamm Olivia, MN
Rev. Robert Hellman Pueblo, CO
Mr. James Hewitt Mishicot, WI
Rev. Maurice Hoppe Saginaw, MI
Rev. James Huebner Novi, MI
Rev. Gene Jahnke Bay City, MI
Mr. Wayne Keller Benton Harbor, MI
Mr. David Kelm Appleton, WI
Mr. Kenneth Kolander Tappen, ND
Rev. Roger Kovaciny Shiocton, WI
Rev. James Krause Ann Arbor, MI
Rev. David Kriehn Reedsville, WI
Rev. Harlan Kuschel Trumbull, CT
Rev. Keith Kuschel Bloomington, MN
Rev. Mark Liesener Guayama, Puerto Rico
Rev. Ralph Martin Clear Lake, WI
Rev. John May Holiday, FL
Rev. Joh. P. Meyer Waukesha, WI
Rev. Wayne Mueller Menomonee Falls, WI
Mr. Carl Natzke Renton, WA
Rev. James Oldfield South St. Paul, MN
Prof. John Oldfield Apache Junction, AS
Rev. Kenneth Pasch Ramsey, NJ
Rev. John Paustian Appleton, WI
Mr. Kurt Petermann Pocattello, ID
Rev. Gordon Peters Dexter, MI
Rev. Mark Porinsky Onalaska, WI
Dr. James Raabe Saginaw, MI
Rev. Werner Roekle La Crescent, MN
Rev. Eugene Roecker Owosso, MI
Rev. Daniel Schaller
Rev. Gerhard Schapekam Appleton, WI
Rev. Allen Schroeder Sierra Madre, CA
Rev. Joel Schroeder Overland Park, KS
Rev. Keith Schroeder Bay City, MI
Rev. Alan Siggelkow Milwaukee, WI
Prof. Dennis Smith Canton, MI
Mr. Richard Sonntag Milwaukee, WI
Rev. William Staab Oakdale, MN
Rev. Glenn Thompson Lusaka, Zambia, Africa
Rev. Donald Tolfesson Neunkirchen a. Br. W. Germany

The Martin Luther Preparatory School Board of Control will meet on January 27 and 28, 1983 to call a man from each of the above lists of candidates. Correspondence regarding the nominees should be in the hands of the undersigned by January 25, 1983.

Paul Fritze, Secretary
7900 Minnetonka Blvd.
St. Louis Park MN 55426

COMING SOUTH?

A directory of our WELS congregations in Florida and the southeastern United States is available. Addresses, times of worship, pastors, phone numbers, etc. are provided. For a copy of the directory contact Pastor Marvin Radtke, 619 Newport Ave., Altamonte Springs, Florida 32701; phone 305/339-5829.