

The Northwestern Lutheran

JANUARY 15, 1986

They spelled
God's name
wrong
PAGE 40

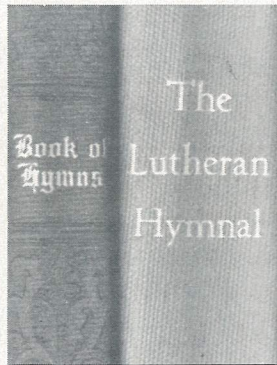


Precious Is
The Child

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

The Northwestern Lutheran

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Looking for Jesus, the Christ

After Jesus was born in Bethlehem of Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, "Where is the one who is born king of the Jews? We saw his star in the east and have come to worship him." When King Herod heard this he was disturbed, and all Jerusalem with him. When he called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. "In Bethlehem of Judea," they replied (Matthew 2:1-5).

Epiphany! Jesus is the Christ, the Light of the world who alone dispels the darkness of sin, death and damnation. Jesus performs miracles in the fulfillment of prophecy as proof that he is the Messiah. One of the most common and familiar Bible accounts used at Epiphany is that of the Magi from the east. In the Gospels they are the first recorded Gentile believers. In some Christian churches Epiphany, January 9, is observed as the Gentile Christmas and we recall Simeon in the temple holding the child Jesus in his arms saying, "For my eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles" (Luke 2:30-32).

Remembering the Magi, what they did and how they did it, we follow their example in *looking for Jesus, the Christ*.

The right time

The Magi were the scientists of their day. They had medical knowledge. They studied astrology. They saw a star shining brightly. While we do not know the exact origin of their knowledge, by the star they recognized that a child had been born who is king of the Jews. Leaving their homeland they followed the guidance of this star. Now was the time, it told them, to look for this child.

We cannot really identify with what these men went through, the travel conditions, the time involved, the uncertainty of where they were going. But they were determined: Now is the time to look for Jesus, the Christ. It was also the right time for King Herod and all Jerusalem.

Epiphany and the Magi remind us too: Now is the time to look for Jesus, the Christ. There are many things in life that can be done tomorrow as well as today. Some things can be put off indefinitely, but not looking for Jesus, our Savior King. Epiphany, the Magi, the star, all tell us, forget the excuses, do not even consider anything as an inconvenience, remember the top priority of life: Today is the day of salvation. The time to look for Jesus, the Christ, is now.

The right reason

"We saw his star in the east and have come to worship him." The word "worship" means: I go down to my knees in obedience and humility; I prostrate myself; I am nothing, God is everything. To worship is the reason the Magi came such a distance. That is the reason they were so determined to look for this child. "We saw his star in the east and have come to worship him."

That was something very few people were doing. Some time had passed since Jesus' birth and King Herod and all Jerusalem, living only a few miles from Bethlehem, had not heard of his birth. Hadn't anyone listened to the Bethlehem shepherds when they told what they had seen and heard that night of Jesus' birth? Apparently not many, and those who did listen must have passed off the words for one reason or another.

Looking for Jesus, the Christ, for the right reason — to worship him — the one-of-a-kind Son of God, the Messiah, the Christ, the salvation of

all people. Some look for Jesus because they believe he will give them better health, greater wealth or a better image for others to admire. The Magi remind us of the only God-pleasing reason — to worship him. We go down to our knees in obedience and humility. We prostrate ourselves. We are nothing. God is everything. Jesus is God's plan of love, our Savior.

The right place

When the Magi arrived in Jerusalem they asked where they could find the child. King Herod also wanted to know. The chief priests and teachers of the law knew where to look to find out — in the Scripture. They announced, "Bethlehem in Judea" is the place to look. Those words were from the Prophet Micah. Jesus explains in John 5:39, "These are the Scriptures which testify about me." That's where to look for him.

The Scriptures — that is the place. We could go to Bethlehem today as the Magi did and look for Jesus, and we would not find him. The Holy Bible is the star we must follow. The bright, shining light of God's truth leads us to our Savior. That is Epiphany and with each faithful use of the Holy Scriptures the Holy Spirit makes it possible for us to grow in the grace and knowledge of our Savior and King.

Looking for Jesus, the Christ? Today is the right time. To worship him is the right reason. The Holy Scripture is the right place. Following that example, Epiphany will happen each day of our lives and through us, under God, for many others. □



Pastor Lindloff serves at Calvary, Thiensville, Wisconsin.

What's in a name?

Juliet was deeply in love with Romeo. His name, however, caused her anguish. He was of the enemy family Montague; she was a Capulet. She cried out ruefully: "O Romeo, Romeo! wherefore art thou Romeo?" Yet a bit of reflection cast new light on her dilemma. She asks: "What's in a name? that which we call a rose / by any other name would smell as sweet."

What's in a name? Is it really true that names make no difference? Some names are rich in symbolic meaning. The name "United States of America" could hardly be replaced with other words quite so significant. A bit of history would slip away if the mountain west of Colorado Springs lost its name "Pike's Peak." And one might well wonder if even a rose would smell quite so sweet if the plant were renamed "stink."

Nonetheless the question of Juliet does have validity. Many a woman has the experience of gaining a new last name with no change in her personality. Movie stars and Roman popes take on new names as a matter of choice. We get used to changed names. Some years ago our synod adopted the name "Wisconsin Evangelical Lutheran Synod." No one seemed to regret the passing of the old name: The Evangelical Lutheran Joint Synod of Wisconsin and Other States.

One of the tasks which will eventually face the committee working to revise *The Lutheran Hymnal* is to find a suitable name for the new book. There are already hymnals named *Lutheran Worship* and the *Lutheran Book of Worship*. Shall our book be called *The New Lutheran Hymnal* or *The Lutheran Hymnal II*? Or do you perhaps have a better suggestion?

Sometimes names lose their original significance. When Northwestern College opened its doors in 1865, the name was much more fitting than it is today. But hardly anyone would be pleased if the name were changed to the geographically accurate but regionally lackluster handle: "Midwestern College." Name changes need to be done with care lest more be lost than is gained.

For some the name "Northwestern" has come almost to be a synonym for the "Wisconsin Synod." It has taken on nearly confessional overtones. But what does the name of our synod's periodical, *The Northwestern Lutheran*, really say to readers in New York City or Perry, Georgia; in Seattle or Barre, Vermont? Is it a name worth retaining simply for the sake of history? Is there a meaningful and suitable substitute?

Jesus said of people in general: "No one after drinking old wine wants the new, for he says, 'The old is better'" (Luke 5:39). We are used to the old; we feel comfortable with the old; sometimes we will fight to maintain the old.

But when it comes to names, it may not always be true that the old is better. Would something be gained by changing the name of this periodical? How much truth is there in the question of Juliet: "What's in a name?"

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

Psalm 121

Our all-powerful helper

This issue's great chapter is a short psalm with a big message, and should be on everyone's "favorite" list.

Where does our help come from?

The opening verse puzzles most readers — "As I look up at the mountains, I ask myself, 'Where does *my* help come from?' " Again, the psalmist, talking with himself.

But what do *mountains* have to do with one's help? The answer is that on the top of many of the mountains in Israel stood the altar or temple of one of the many pagan gods worshiped by the Canaanites. But atop Mt. Zion in Jerusalem stood the temple of Yahweh, the true God, who truly lived in the midst of his people. And thus the important question — "Where does *my* help come from?"

And his answer comes loud and clear — "My help comes from the *Lord*, who made the *whole universe!*" (v. 2). Think what it means to have the Creator of the whole universe as one's *personal* helper. Think what mind-boggling *wisdom* and *power* a creator like that must have. And then think of the other sources of help — other people, who are just as sinful, ignorant and weak as ourselves, or other, false gods who are figments of someone's imagination (see Psalm 115:2-7, and Jeremiah 10:3-5, 14, 15). Yes, verse 2 is a source of real *assurance* to us.

Additional assurance

The next comforting thought is in verse 3a — "He (our Helper) will keep us from *slipping* and *falling*" as we travel along the road that leads to our heavenly home (see Matthew 7:14). That is, God the Holy Spirit will use all his infinite, divine wisdom and power to keep us on that road and bring us safely *home!* We, of course, must seek his help and allow him to do this by using God's word each day.

An everpresent helper

Verses 3b-4 present another wonderful thought — that our God's power is such that he never grows tired or weary, and falls *asleep*. And he lives in a world in which there is *no night*, and therefore no alternate waking and sleeping (see Revelation 21:25, 22:5). Therefore he is *always awake* and on the job, ready to help us when needed.

And God is called our "*keeper*" in verse 3b — the one who always *keeps* us *safe* from all harm and danger. Yes, he is the keeper of *Israel*, which is the Old Testament term for *all believers in Christ*, who make up the true

church, "the communion of saints."

Verse 5 makes all this more personal, saying to all such believers, "The Lord is *your keeper*" — a wonderful assurance, indeed! Then he is pictured as "*your shade*," a familiar metaphor in Judea, where the summer sun was burning hot. And he is pictured as standing "at your *right hand*," the unprotected side of the ancient soldier, who carried his shield in his left hand.

Verse 6 carries the thought of God's protection for his people even farther, stating that it is ever-present — 24 hours a day, the sun symbolizing the dangers of the day, and the moon the symbol of the dangers of the night, echoing the thought of verses 3-4, that God never sleeps.

Verse 7 then sums up verses 3-6 — "The Lord will keep you safe from *all evil*" — every imaginable danger, and with special attention to "*your soul*." Our bodies are contaminated with sin, and must be cast off soon; but our soul — our new self — is *eternal*, and the object of Satan's fiercest attacks. Therefore, we need this special promise, that the Lord will "deliver us from *all evil*" (the Lord's Prayer).

The grand climax

As we would expect in a psalm of ascending thoughts, the climax comes in verse 8, using a Hebrew idiom, "going out and coming in," applied here to all our activities. The ancient Hebrew husband left home (going out) in the morning to take care of his business activities during the day, and returned home (coming in) at sundown to join in the family activities in the evening, echoing the earlier thoughts in verses 3-4.

And the final and greatest promise is that this protection is *eternal*, going beyond the time of this present world, and on through the eternal world to come. Yes, it is both *now* and *forever* (Psalms 115:18 and 86:12).

And we cannot help but think that the Apostle Paul must have been thinking of this psalm when he wrote his rousing conclusion to his wonderful eighth chapter of Romans. "I'm absolutely sure that *nothing* will ever be able to *separate* us from God's love . . . which Christ Jesus our Lord brought us" (Romans 8:38,39). □



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

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PRE-CIOUS IS THE CHILD WHO MAKES OUR LIFE COM-LETE GOD'S

PRECIOUS IS THE CHILD

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GIFT FOR ALL THE WORLD FOR ALL E- TER-NI-TY AND WITH TI-

by John A. Trapp

The Lord Jesus publicized his love for little children. He invited the parents to bring them to him. He encouraged his disciples to seek them out and twice told Peter, "If you love me, feed my lambs." He held a little child up in front of his disciples and said that without a childlike faith it is impossible to enter God's kingdom.

Through the sacrament of holy baptism Jesus still gathers the little children into his arms, calls them his own, and gives them the blessing of a new and eternal life in his kingdom. Precious is the child!

"Precious Is The Child" is a new and unique WELS publicity campaign. Organized publicity campaigns certainly are not new to us. During the past several years the WELS Mass Media Ministry, in particular, has concentrated on helping home mission congregations publicize their presence in the community. Road signs, billboards, logograms, radio

and TV spots, interviews, doorknob hangers, mailed invitations, and the like, are all part and parcel of publicity — American style.

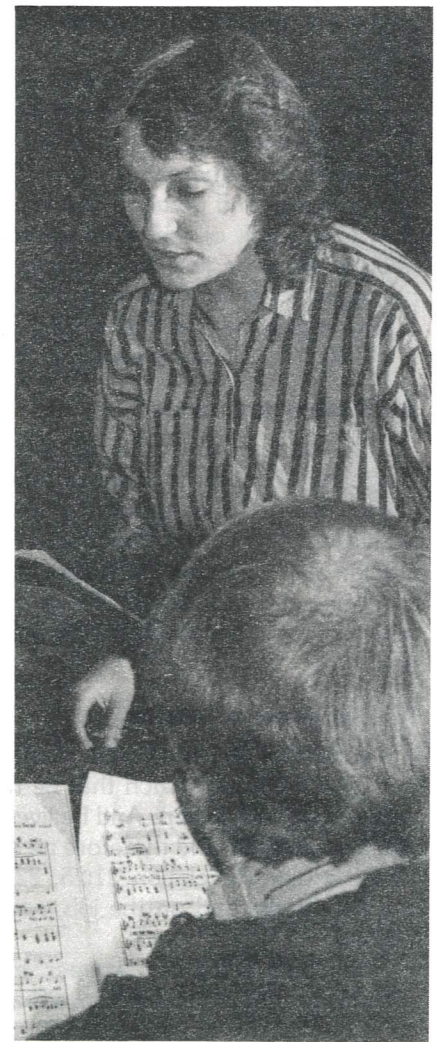
"Precious Is The Child" is new and unique because it is a generic and autonomous effort to reach out to children in the unchurched community. It is not tied to any particular vacation Bible school course, Sunday school series, Christian day school drive, or other child-oriented

Jesus still gathers the little children into his arms.

educational program. But it is flexible enough to use with any and all of them.

Its perennial message to the unchurched is simple and straight from the heart: Precious is the child. Your children are precious in your eyes. They are precious in the eyes of God. They are precious to us.

"Precious Is The Child" is a song.



Lynette Blievernicht recording the song.



John Barber, left, observing the final recording session.

The song was born at the keyboard of a spinet in a Holiday Inn during the dim hours of a Minneapolis April morning. Between the sessions of his evangelism outreach presentation, John Barber, director of the WELS Mass Media Ministry, found a piano in an empty room adjacent to the hotel lobby. An hour and a half later he emerged with "Precious Is The Child."

Seven months later, the manuscript blossomed into sound at a preliminary recording session at Wisconsin Lutheran College in Milwaukee. And it was more than just a song. It had become the basis for an entire publicity campaign. The recording session was necessary to shape the music into a radio spot which would assume its rightful place

as the centerpiece of the new PITC program.

Arranged around that centerpiece there is a delicious selection of promotional materials which any congregation can customize for local consumption: flyers, posters, direct-mail pieces, newspaper ad formats, a "Kids to Kids Kard" (complete with balloon), and a brochure for the parents. There also are helps to promote congregation awareness: a bulletin insert, banner patterns and a detailed sermon outline by Rev. Roland Cap Ehlke. The kit comes complete with instructions.

PITC was fathered by the director of the WELS Mass Media ministry,

underwritten by the Board for Parish Education, supported by the Board for Evangelism and implemented by the Northwestern Publishing House.

It is our prayer that God will bless this cooperative effort, the congregations who make use of it, and the potential multitude of precious souls who are waiting to respond to its message.

Precious is the child! □

Pastor Trapp is an associate editor at Northwestern Publishing House.

School trends upward

by LeDell D. Plath

Numbers, exciting or boring, useful or a tool for manipulation? For us in the synod's Board for Parish Education office, statistics are valuable for short- and long-range planning. I will share with you some statistics and make some comments regarding those data.

Lutheran elementary schools.

During the 16-year period from 1970 to 1985, the number of Lutheran elementary schools increased from 244 to 378, an impressive 55 percent increase. This increase happened while the enrollments in some other school systems declined forcing them to cut staff and even close schools.

During that same 16-year period the total enrollment in our system grew from 26,070 to 30,585. Enrollments for 1985 in the lower grades indicate a sizeable future increase in total enrollment. Compare these enrollments: grade 8 — 3067 and grade 1 — 3977.



If this trend continues, we will have about 6000 more pupils in 1990 than this year. This means an increase in teacher needs. If enrollment continues at the 1985 level at Dr. Martin Luther College, we will experience a severe teacher shortage by 1990 or even before.

Preschools

Phenomena of society in general impact WELS also. Nationwide educators are stressing preschool education. That trend is happening in WELS too. Consider these data: in 1979, 20 of our 360 schools conducted preschools; in 1985, 65 of our 378 schools have preschools. This trend has special meaning for our synod and its Board for Parish Education. The synod needs to be concerned about synodical certification of teachers. Parents of preschool children should have the confidence that the teacher is qualified spiritually and academically. We in the Board for Parish Education need to offer help to our preschool teachers with curriculum and with selection of teaching materials.

Teachers

From 1970 to 1985 the pupil/teacher ratio dropped from 25:1 to 19:1. Many well-established schools, especially in the Midwest, experienced an enrollment decline. Most congregations are reluctant to reduce the number of teachers despite the smaller enrollments. In some schools a reduction of staff is considered equivalent to admitting that the quality of the school is also declining. Staff reductions come slowly as a result.

During the same 15-year period from '70 to '85, the number of married women teachers has increased from 305 to 590, a 93 percent increase. The total number of teachers has increased from 1038 to 1633 during that same period, a 57 percent increase.

Many congregations call married women teachers because they, in many cases, are not only experienced teachers, but are mothers who have gained valued experience and understanding while mothering their children. This makes them better educators. Many congregations, therefore, will call the experienced mother/teacher rather than an inexperienced graduate.

Students

Earlier I cited the current pupil/teacher ratio of 19:1. This does not mean that teaching is now a breeze. Consider this: divorces have increased in society and WELS; the sexual revolution has hit the U.S. and WELS too. Combine those factors and the result is trouble. Many young tender minds which should be enjoying school as they learn are rather preoccupied with thoughts similar to these: Why did Dad (Mom) leave? Doesn't he/she love me anymore? Was it my fault that Mom and Dad are getting a divorce? In such emotional turmoil, a child may not learn well or enjoy school.

When as many as half of the students in some of our classrooms come from homes with marital problems, learning and often behavior suffer. Many veteran teachers would agree that teaching 20 children today is more difficult than teaching 40 students 25 years ago.

Having a pupil/teacher ratio of 19:1 as we do today, therefore, gives teachers the opportunity to give more love and attention to each pupil.

Statistics are important. Schools and congregations, boards and commissions need to gather, compile, and study numbers and then ask: "What do these data mean for our work now and in future years?" □



Mr. Plath is secretary of schools for the synod's Board for Parish Education.

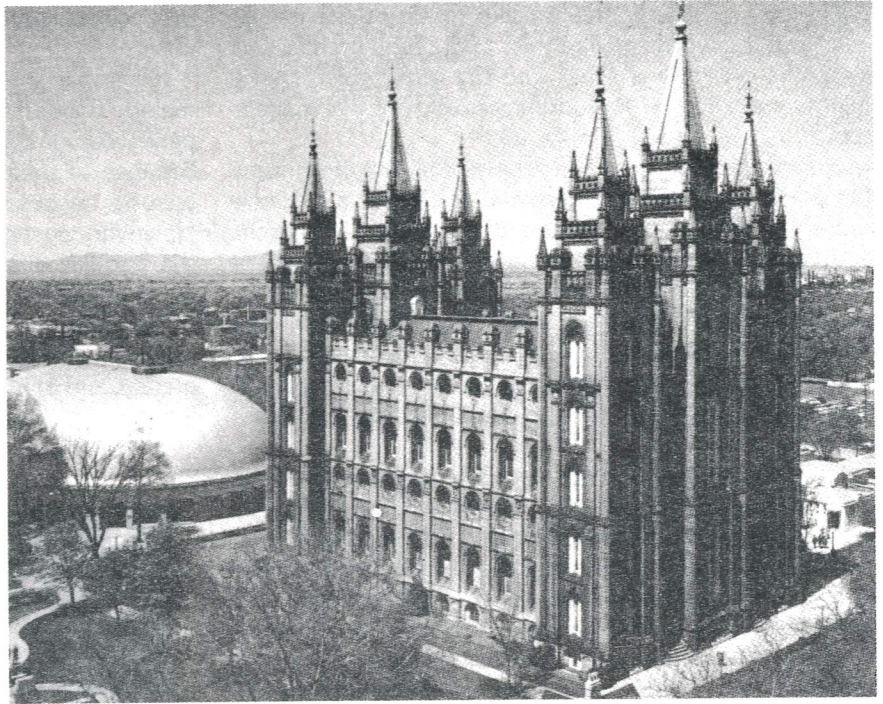
"Pastor, can you come over and talk? A man and his wife have just approached me about being the second wife in their marriage!" Living in Mormon country is different. For although both the government and the Mormon church have outlawed polygamy, it still is being practiced by some Mormons.

This holds true especially in the heart of Mormon country, Utah and southern Idaho. For although the Mormon religion is rapidly spreading throughout the nation and even the world (200,000 plus converts in 1983 alone) their stronghold still lies in the intermountain West. The state of Utah is still over 70 percent Mormon; the city of Boise, Idaho, with a population of about 100,000 has more Mormons than there are WELS members west of Minnesota. Mormonism is not only the predominant religious force in this region but it is also the predominant social force.

Living in Mormon country is different. No longer do you routinely invite your neighbor over for a cup of coffee. No longer do you automatically serve coffee or tea at your Tupperware party. Mormons do not drink coffee or tea.

Even the jokes (by outsiders) are different. There are jokes about the sacred underwear that the Mormon faithful wear. (There is an involved procedure for the changing of this underwear.) There are jokes about stakehouses. (Stakehouses are not restaurants but Mormon meeting halls.) There are jokes about belonging to the future gods of American society. (Mormon teaching is: "As man is, God once was. As God is, man may become.")

But the laughing stops when you are sitting across from a man who truly believes that he will be a god and one day populate his own planet. The laughing stops as you talk with a polygamist who points to the example of the Old Testament patriarchs, who even quotes Martin Luther in defense of his polygamy. The laughing especially stops when you are speaking with a Mormon couple and the kindest thing you can say of their comments about Jesus is that they



The Mormon Temple in Salt Lake City. The domed Tabernacle, left background, is famous for its huge organ and choir.

Living in Mormon country

It's a different experience

by Mark J. Cares

are unbiblical.

Living in Mormon country is different. And it is also difficult. It is difficult to remember that all these decent people are lost unless they come to faith in Jesus. It's difficult to see one of the weaker families of the congregation become Mormon because the Mormons were there with instant and far-reaching economic aid when the layoff came. They have a tremendous welfare program, something they use very effectively to attract new members. It's difficult also because talk of the nearest neighboring WELS congregation is done not in terms of across town or even over to the next city, but it is done in terms of hundreds of miles.

But what is the most difficult is to remember to reach out to Mormons with the gospel. It's easy to think that witnessing to them will do no good, that an evangelism program directed at them will be unproductive. It's easy to pull up the drawbridge and take refuge behind the safe walls of the church. But it is our Lord's will that we go to all people with the gospel. And that's what we're doing out here in Mormon country. □



Pastor Cares serves at Messiah, Nampa, Idaho.

There's a little round we like to sing occasionally and the words go like this: *Make new friends, but keep the old; one is silver and the other gold.* That's mighty good advice, for worshipers and hymnal makers too.

Hymns are really a lot like people. They are of different types and have different personalities. Some are young and some are very old. Some are friendly and approachable and we are attracted to them immediately. Others are a little hard to get to know and friendship grows only slowly. And some hymns, it is only fair to add, are not all that worth getting to know. However, the best of new hymns, the silver ones, generally turn by the alchemy of time and repeated use into gold and become real treasures.

A good number of the hymns in *The Lutheran Hymnal* that were new to us in 1941, hymns like "Oh, Come, Oh, Come, Emmanuel," "Jesus Christ Is Risen Today," "For All the Saints," and "God's Word Is Our Great Heritage," have over the years become old and golden friends. And it is safe to predict that when still another new hymnal comes along, about the year 2040 or so, many of the new hymns in our coming hymnal will also have become old favorites. At any rate, we want our new/revised hymnal to be a gold and silver book, full of golden old and the silver new.

A long hymn heritage

Make new friends, **but keep the old!** Most new Lutheran hymnals, like those of other church bodies which have a long hymn heritage and respect it, are strongly based on older hymnals. For us that means particularly *The Lutheran Hymnal* (1941) and the *Book of Hymns* (1916). Which of the "old" hymns of TLH will be included in our new book? Surely a large majority. If all the members of our synod submitted a list of their twenty favorite

If members listed their 100 or even 200 favorites, most of us would find virtually all of our choices in the new book.

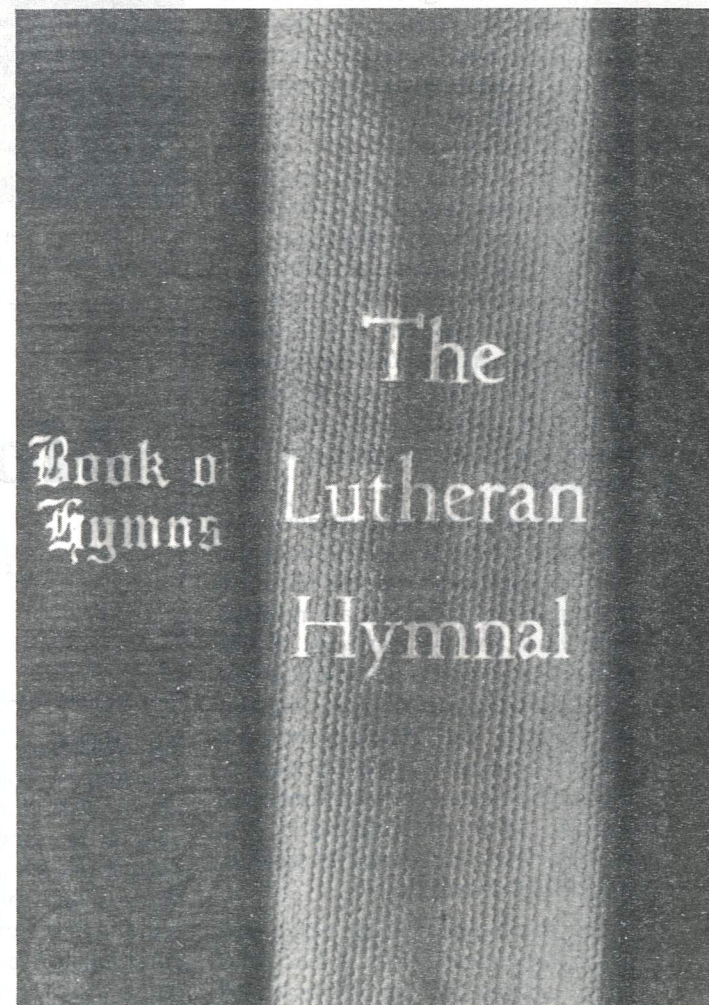
hymns from TLH, the top twenty vote-getters certainly would all be included. In fact, if members listed their 100 or even 200 favorites, most of us would find virtually all of our choices in the new book.

Hymn selection for a new hymnal, however, is not as easy as simply running a popularity poll to find out the favorite hymns. Popularity can be a whimsical thing. Most of us have at least a few personal hymn favorites which are not all that noteworthy in terms of intrinsic worth. Hymns become favorites for all kinds of reasons. Often hymns are treasured because of personal and emotional associations — a confirmation hymn, a hymn sung at our wedding or a loved one's funeral, a hymn learned in early childhood or sung often at school, a hymn

in a particularly beautiful arrangement we sang in our choir.

It is also true that popularity depends more on a hymn melody than on the text. Fairly often, hymns with rather pedestrian or spiritually deficient texts become popular because of their likable tunes, and good texts are left unsung because of unattractive or difficult melodies. However, most of the time the really good hymns are also the popular ones, so popularity plays a strong role in hymn selection.

But other factors need to be considered. Chief among them are 1) spiritual content, 2) literary and musical quality, and 3) need. When these factors are considered, it is obvious that not all the hymns in our present hymnal



by Kurt J. Eggert

A GO

are solid gold. Some are silver, some brass, and a few probably tin. The gold and silver hymns are fairly easy to identify and the tin are not difficult to sort out. But choosing among the large number of hymns we might call "brass" is more difficult. Here popularity and strong use over the past forty-five years will be helpful in choosing one over another.

A good hymn

We want our new hymnal to be filled with good, singable hymns. But what is a "good" hymn, and what makes it "singable"? For our purposes we have defined a "singable" hymn as one that can be learned with reasonable effort. If we included only hymns immediately accessible,

it would be a dull book. But what is a "good" hymn? Good may not be as hard to define as words like life or love, but it is not easy.

We might describe a good hymn first of all as one whose text contains *significant spiritual truth*. There are hundreds of hymns which are only vaguely Christian. We are fortunate in having a hymnal from which we can select freely. Most all the hymns of TLH are strongly biblical and distinctively *Christian*. But a really good hymn is more than doctrine in rhyme. A "good" hymn is also one which has *both literary and musical excellence*. Most poetic and musical criteria apply also to hymns. A good hymn text brings us sound spiritual truth, but expresses it in a fresh and memorable way. And the tune, among other requirements, should be a proper mate, reinforcing the style and mood of the text.

Another important characteristic of a good hymn is that it *evokes a spiritual and emotional response*. The best hymns "do something" to us and in us. A good tune and text, taken together, appeal to both intellect and

If we did not add worthy new hymns from time to time, we would finally have a fixed corpus of rather ancient hymnody.

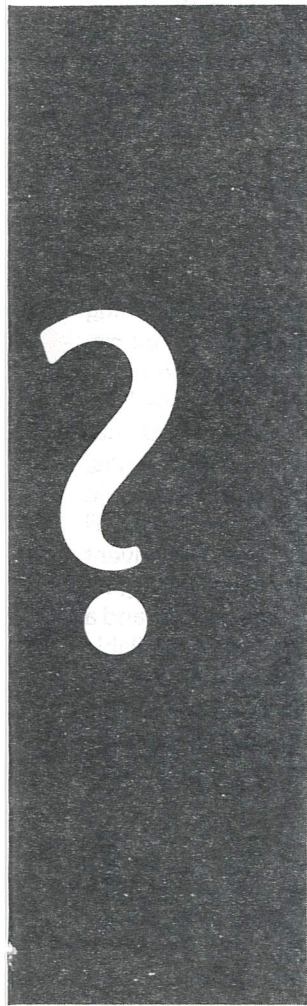
emotions, evoking thought associations and stirring our feelings. All the great hymns demonstrate this characteristic to a strong degree.

In addition to quality and popularity, another factor is important for the selection of hymns from our present hymnal. That is in the area of *balance*. Some sections of our hymnal, church year and topical, need more or fewer hymns for overall hymnal balance. A new hymnal will provide opportunity for adjustment.

Make new friends

One of the chief purposes in periodic issuing of new hymnals is to incorporate new hymnody. This includes both hymns written since publication of our present book and older hymns which for one reason or another were not included. If we did not add worthy new hymns from time to time, we would finally have a fixed corpus of rather ancient hymnody.

Getting to know a new hymn, like getting to know a new friend, takes a little effort. Unfortunately, not everyone is always willing to make the effort. But with repetition most hymns readily become familiar to us. And hymns that are familiar are usually hymns that are liked and enjoyed. Some become our hymn treasures. Short, four-line hymns with easy tunes are quickly learned. Longer hymns or those with more difficult melodies take a little longer. But these are usually worth the effort, for they have more melodic and rhythmic variety. At any



THE NEW HYMNAL OLD AND SILVER BOOK



Make new friends, but keep the old, One is sil-ver and the oth-er gold.

rate, we remember that even our golden favorites were all new hymns to us at one time.

Some periods of history have been very fruitful in hymn writing, others have produced very little. Comparatively few good hymns were written in the first half of the twentieth century, but the last thirty-five years have seen a strong renewal of interest in worship materials, and with it an explosion of hymn writing. So an unusually large list of new and silver hymns are there for our choosing. Some will be chosen for their overall excellence, and some to fill the needs in hymn categories not represented or inadequately represented in our present book.

We are in the midst of what we like to call the "input phase" of our hymnal project.

Members of the Hymn Committee have completed their initial review and rating of TLH hymns and are beginning to review a large number of other hymnals in the search for desirable new hymns. The resultant list of old and new hymns will be reviewed a second time. The refined list of hymns with the highest ratings will then be submitted to the Commission on Worship and others for review and ultimate inclusion in the hymnal.

The liturgical section

What has been said so far relates mostly to the hymn section of the hymnal. The liturgical section is equally important and we will discuss that in a future article. We can report that the Liturgy Committee is presently preparing a revision of our familiar p. 5/15 Sunday liturgy, as well as compiling the table of contents for the new book. Both committees are preparing materials to be incorporated in the reports to the district conventions in June.

We are in the midst of what we like to call the "input phase" of our hymnal project. We are interested in opinions and suggestions from our synodical constituency. During the past months five regional meetings were held at which about 160 men and women (pastors, teachers, church musicians), drawn from all districts of our synod, were interviewed and submitted responses to five questions:

What do you perceive to be the *strengths* of The Lutheran Hymnal?

What do you perceive to be the *weaknesses* of The Lutheran Hymnal?

What improvements would you like to see made in the *hymn* section?

What improvements would you like to see made in the *liturgical* section?

What specific improvements do you suggest for the p. 5/15 liturgy?

Though the tabulation on these responses is not finished at this writing, it appears that the same general concerns and priorities are surfacing in all areas of our synod. A second step in gaining input will be done by means of questionnaires to all pastors, teachers and church musicians of the synod, and also to members of representative types of congregations. Through these questionnaires we hope to gain a clear picture of current worship practice and attitudes, as well as opinions on various aspects of the hymnal.

Listening time

In general, this is still the planning, study and listening time in our hymnal project. Much needs to be researched, discussed and decided. At this point no materials, no single hymn has been formally approved for inclusion in the new book. The most we can say is that probably our new hymnal will include about 600 hymns, probably it will contain several new Sunday liturgies in addition to our present ones. Probably the new book will be about the same size as our present one. By Advent 1986, we are planning to issue our first field-testing instrument, a "sampler" of about twenty new hymns and a revised edition of the p. 5/15 liturgy. This will be available for all congregations willing to give the materials trial use during the next church year. This sampler should give congregations some idea of what the hymnal makers are up to. And reaction to this booklet will be a valuable guide for the committees in their future work.

A number of years of hard work lie ahead. But with patience and the Lord's guidance and blessing, our new hymnal will be a book worth waiting for. A book in which you will find old and golden friends, and the opportunity to make friends with the silver new. □



Pastor Eggert is project director for the new/revised hymnal.



Mr. Lin and family arriving at church.

MR. LIN HELPS THE U.S. BALANCE OF TRADE

by Robert W. Meister

Taiwan is well known as an aggressive exporter of all kinds of goods, and the United States an aggressive buyer. Perhaps few people know that Taiwan is the top exporter of bicycle parts in the world. One of the men who helps make this possible is a member of one of our WELS missions in Taiwan. His name is Mr. Lin. He is married, has two boys and a girl, and lives near the central Taiwanese town of Lukang.

Mr. Lin is a supervisor in a bicycle factory. In years past, like almost all his coworkers, he regularly came to work rain or shine riding a small motorcycle. Mr. Lin, however, proved to be so valuable to his company that he was given the extraordinary privilege of using a company car to drive to work.

Shortly after receiving this car Mr. Lin's boss thought the time right to ask a "favor" of him. Why not use that car to drive to work regularly on Sunday mornings? If he wasn't able to work Sunday mornings, the boss had some "graveyard" hours available that Mr. Lin would have to work.

According to Chinese custom, Mr. Lin had little choice. It would be very impolite to reject this offer of Sunday morning work, especially since he had just been given a company car. Refusing to work on Sunday morning might even put his job in jeopardy. Besides, who would want to work late evening hours in addition to regular weekday work? Wouldn't the Lord understand?

What happened? Had it not been for the faithfulness of Mr. Lin to his Lord, Taiwan might have produced a couple hundred more bicycle brakes than it did in 1984. Every Sunday morning, Mr. Lin comes regularly to church — in the car his company still lets him use. The extra evening work his boss promised him never materialized.

Mr. Lin often translates our missionaries' sermons from Mandarin Chinese to Taiwanese. In addition, he regularly conducts services, reading sermons provided for him. Mr. Lin has also asked us to give him more Biblical training. Our missionaries are helping him to develop his talents so that he can help with even more church work.

Mr. Lin's example may be bad for the bicycle industry in Taiwan, but it is the kind of Christian witness that can only be good for Christianity in Taiwan and around the world. □



Missionary Meister serves in Taiwan.

NEWS around the world



Traditional family never existed says scholar

... Doomsayers who say the American family is deteriorating may be comparing today's reality with mythical families of the past that never existed, says a Brigham Young University sociologist. The European peasant family "is not the traditional family we so want to emulate," concludes Dr. Howard Bahr. He found that lovelessness was often the rule in marriages that were considered economic contracts based on consideration of property and lineage. Dr. Bahr said the values of the Western European peasant family were expressed in such proverbs as "Rich is the man whose wife is dead and horse alive," and "The two sweetest days in a fellow's life are the marriage and the burial of his wife." Things were not much better for the Midwestern farm families of the mid-19th century, he said. Bahr cited the first annual report of the U.S. Department of Agriculture, published in 1863, which condemned farmers for not treating their wives as people. On the basis of these and other findings, Bahr has concluded that "the fully functioning, warmly supportive traditional family is more of an ideal than a historical reality." He said that "in many ways the modern family may be a healthier, more supportive place to live" than the family of the past, and asserted that it "makes no sense to judge the quality of contemporary families by the standard of a model family that never existed."

Churches in Russia ... It is estimated there are as many as 88,000 congregations and parishes now conducting regular services in Russia, some legally as registered organizations in church buildings and others illegally as unregistered churches, often in homes or other non-public places. Denominations range from Russian Orthodox, by far the largest, to tiny sects and loosely organized "radio churches." A total of 152 separate denominations have been identified. The Russian Orthodox Church's current baptized membership is estimated at 60 to 70 million, about one-third of the population in the traditionally Christian areas. Radio churches are a unique phenomenon. Some 200 hours of religious broadcasting is now beamed into the Soviet Union each week from the West by organizations ranging from the Vatican to independent Pentecostal groups. One estimate is that as many as 1.6 million believers have formed themselves into unregistered groups which meet in homes and other places to listen together to such broadcasts. As many as 40,000 such groups may exist.

U. S. Catholics at odds with Rome ... Most American Catholics hold positions sharply at odds with those expressed by their church on issues such as abortion and birth control. But by a margin of six to one they feel they can hold these divergent views and still remain good Catholics. The data were collected in a CBS/New York Times poll. The poll found that 68 percent of Catholics favor birth control, 52 percent favor allowing women to become priests, 63 percent favor married priests and 73 percent favor allowing divorced Catholics to remarry. All of these views are contrary to Rome's doctrinal position. The most notable instance of divergence from the church's position is in the case of abortion. Only 15 percent of American Catholics are opposed to legalized abortion in all cases, the church's official position. Fifty-five percent favor abortion in cases of rape and incest, or to save the life of the mother, while 26 percent favor legalized abortion as it stands now. The survey found even greater differences in opinion among young Catholics and their church. For example, four out of five Catholics under 45 favor artificial contraception and divorce for Catholics.

Disobedience to God most prevalent sin ...

Disobedience to God is the most prevalent sin among Southern Baptists today, according to Pastor Winfred Moore, first vice president of the Southern Baptist Convention. "In my judgment," he told seminarians at Wake Forest, N.C., "the most prevalent sin among Southern Baptists today is the sin of disobedience — sinful disobedience to the things we do understand about the word of God. I do not really have any problems with those passages of Scripture I do not understand. The problems I have are with those I do understand and do nothing about." Later, at the city's university, he said, "The place in Scripture where I have most difficulty with the inspiration of the Scripture is not in the study of it or the reading of it, it is when I begin to put it into practice. The living word through me doesn't always come out the way I meant it to come out."

Bible to be printed in China ... In Nanjing, China, a printing press is to be established which is designed to produce at least 250,000 Bibles and 500,000 New Testaments each year, plus hymn books and other Christian and educational literature. The Amity Foundation and Nanjing Normal University have signed a letter of intent looking forward to the setting up of this press which is to be called the "Amity Printing Press." Nanjing Normal University will extend its existing printing house to provide room for new equipment. The Amity Foundation, with the financial assistance of the United Bible Societies, will supply new printing and binding machinery with the aim of filling the immense need for Bibles that exists in the Christian churches throughout China. At present about 3600 churches are already open and regularly used for worship in China. An average of two new churches are being opened each day. □

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.

IN THE NEWS

Nebraska District

Shepherd of Peace, Norfolk, Nebr., observed its 10th anniversary on September 22. Pastor Richard Schlieve was guest speaker. Pastor of the congregation is Dennis Lemke. . . .

Zion, Denver, Colo., observed its 20th anniversary December 1 with Pastor Ronald Kaiser the guest speaker. The congregation has grown from 94 to 455 communicants over the past 20 years according to the current pastor, Delmer Kannenberg. . . .

St. Mark, Salina, Kas., dedicated its new parsonage October 6. Pastor Donald Laude preached for the service. Pastor John Strackbein presently serves St. Mark. . . .

Christ Our Redeemer, Denver, is relocating to the suburb of Aurora as of January 7. The present church facility, in use 20 years, has been sold and a 2.9-acre site was purchased for \$457,000. Building will begin in the spring. . . .

Nebraska Lutheran High School, Waco, Nebr., has formed a news-sharing group called the "Communicators." Each of 18 congregations will choose a man to serve as communicator to share monthly reports from the school with their respective congregations. . . . Congregations in **Omaha, Nebr.** and **Council Bluffs, Iowa** will hold an evangelism seminar in February as a follow-up to a previous seminar which proved to be very successful. . . . **St. Paul, Stockton, Kas.**, on October 30 voted to leave the fellowship of the WELS, declaring fellowship with the Lutheran Churches of the Reformation, according to District President Gerald Free.

— Timothy Bauer

Northern Wisconsin District

St. John of Enterprise, Wis., congratulated **Art Pussehl** on June 16, 1985 for playing organ there for 50 years. Art comes from Saginaw, Mich. and moved to Enterprise when he was a teenager. The congregation thanked him for his many



CCFS — Present at the first meeting of the Commission for Communication and Financial Support were (standing, left to right) Pastor Mark Liesener, Bloomington, Minn.; Teacher Henry Meyer, Milwaukee; George Skestos, Columbus, Ohio; Tom Walters, Eden Prairie, Minn.; (seated, left to right) Ronald Cooper, Houston, Tex.; Dan Malchow, the commission's executive secretary; Vice President Donald Bitter of Fort Atkinson, Wis., chairman; and President Mischke. Absent was Tom Thiele of New Orleans. The commission, created by the 1985 convention, is responsible to the Conference of Presidents and is charged with the "development of programs and mechanics for marshaling the financial resources of the synod." It supervises a network of communicators on the district and circuit level who maintain contact with the synod's 1200 congregations.

years of service with a gift certificate. . . . A **Satellite Pastor's Institute** was held January 13 and 14 in Manitowoc, Wis. Prof. John C. Jeske presented "The Message of Job, an Isagogical/Exegetical Study" and Prof. John F. Brug "Present Day Applications on Problems Relating to Church and State." Sponsored by the Fox River Valley Conference of the district the institute was the first of its kind. . . . **Ascension of Antigo, Wis.**, a mission congregation with 43 communicant members, is expecting about 15 adults in their instruction class in January. The congregation, served by Pastor Michael Spaude, is still looking for land on which to build. . . . **Good Shepherd of Plymouth, Wis.**, a mission congregation of 62 communicant members served by Pastor Robert Fleischmann, is still facing problems connected with the bankruptcy of their building contractor. . . . **The Communication and Financial Support Commission** of the Northern Wisconsin District has received a good response from 34 communicators, only 5 of whom are pastors. The establishment of such district com-

missions was mandated by the last synod convention to promote greater communication and financial support among synod's congregations. . . . The Fond du Lac chapter of **WELS Lutherans for Life** observed its third anniversary in October. Hotliners, counselors and receptionists at the Fond du Lac Pregnancy Counseling Center were recognized. Since its opening the center has served 635 clients. Of that number 411 were single. The 20-25-year age group was the largest with 200. President of the chapter is Tom Niedfeldt.

— Jan Eggert

Pacific Northwest District

Expansion of the Lord's work continues at a good pace in Alaska. Another new chapel was dedicated on October 20, this one the new home of **King of Kings at Wasilla** (near Anchorage). Speaker for the special evening service was Pastor Art Valerio, chairman of the district mission board and also serving a "new mode" mission in Juneau. Pastor Rick Johnson reports that the new chapel was built almost entirely with labor provided by the

IN THE NEWS

members of the congregation. King of Kings was organized in 1983 and now numbers 107 souls. . . . **Evergreen Lutheran High School** at Dupont, Wash., began the new school year with the largest freshman class and highest total enrollment in its 8-year history. The beginning enrollment of 83 was 10 more than last year. More good news — the boy's dorm is now owned free and clear. ELHS still leases its school building from the Steilacoom School District. Principal Werner Lemke, called to that position last year to succeed Wayne Baxmann, heads the staff. . . . A special threefold anniversary was celebrated by **Grace of Yakima, Wash.**, on October 20: the 80th anniversary of the founding of the congregation, the 25th of the church and school building and the 10th of its radio ministry (a Sunday morning broadcast which reaches most of eastern Washington). Grace was organized in 1905 and was served for much of its history by Pastor F. H. Soll and by Pastor T. R. Adascheck, who succeeded him. The present pastor is Melvin Teske. Guest speaker for the occasion was Prof. Armin



Virginia Stolper recently celebrated her thirty-fifth anniversary as an employee of the synod. Starting her career with the old Spiritual Welfare Commission in 1950, she still keeps track of military personnel for the SWC's successor agency, the Special Ministries Board, in addition to serving as general office manager. "She is a faithful worker and valued friend," said Al Woldt, SMB executive secretary. "Even her Republican coworkers enjoy the fact that she is an ardent Democrat."

Schuetze of Wisconsin Lutheran Seminary. . . . In September the members of Gethsemane, Tigard, Ore., joined their pastor, **Darryl Bruemmer**, in giving thanks for his 25 years of ministry. The anniversary was observed with a special service in which circuit pastor Warren Widmann preached.

— James Oldfield

South Atlantic District

Bay Pines of Seminole, Fla., recently installed behind its altar a stained glass window designed and constructed by Pastor and Mrs. Marvin Radtke. Pastor Radtke is the mission counselor for the South Atlantic District. The window centers on the cross and depicts in symbols the Holy Spirit's work through word and sacraments. The completion of the window marked the end of a major renovation of the congregation's facilities. . . . **Peace of Bradenton, Fla.**, observed the 25th anniversary of the dedication of its chapel on October 27. District President John Guse of Marietta, Ga., was the guest speaker for the occasion. Worship services were begun in the Bradenton area by Pastor James Vogt in February 1957. Organized a year later, the congregation purchased five acres of land and on Reformation Sunday 1960 dedicated the building it is still using. In 1964 Peace added a nursery/Sunday school/office building to its facility. A Christian day school was opened in the fall of 1970 and five years later the congregation dedicated a two-room school building. Pastor James Vogt has served Peace since its beginning. . . . **Trinity of Englewood, Fla.**, culminated a year of special 10th anniversary events with a service on November 17. Trinity was given mission status in 1975. The children's choir of Peace Lutheran School in Bradenton joined Trinity's choir in special songs of praise and Pastor John Huebner of Ascension, Sarasota, was guest speaker. A special highlight of Trinity's 10th

year has been the granting of CEF funds for the planning of their second unit worship facilities. . . . Thanksgiving Day was a special day for the members of **Ocean Drive Lutheran** as they celebrated the 20th anniversary of the dedication of their church building. Organized in 1963, Ocean Drive is one of the older congregations in the South Atlantic District. Located in Pompano Beach, Fla., it is in the center of a metropolitan area that extends from Palm Beach on the north to Miami on the south. The congregation maintains a Christian day school with an enrollment of 47. Stanley Cole serves as principal and Roger Kobleske is the pastor.

— David Nottling

WITH THE LORD

Carleton Herbert Sitz 1926 — 1985

Carleton Herbert Sitz was born July 29, 1926 in New Ulm, Minn. He died December 7, 1985 in Wauwatosa, Wis.

He graduated from Yale University in 1947 and received his Master of Arts degree in English from the University of Minnesota in 1949.



Sitz

For 36 years he served at Wisconsin Lutheran High School as teacher and then as head of the English department. He also taught at Wisconsin Lutheran College in the 1960s.

In 1950 Mr. Sitz married Ruth Klossner. He is survived by his wife; son Jeffrey (Karen) and daughter Jennifer (Mark) Wieland; sister Betty (Jerome) Harders; sister-in-law Ethel (Jerome) Hamann; and two grandchildren.

Funeral services were held December 10 at St. John, Wauwatosa, Wis.

NOTICES

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

CONFERENCES

Arizona-California District, Black Canyon Pastor/Teacher/Delegate Conference, February 6-7 at Resurrection, Phoenix. Agenda: An Isagogical Study of Luke (Sonntag); Ordination, Its Origin, Nature and Place in the WELS Today (Dusek); Planning a Curriculum for Adult Christian Education (Pautz); Church and State, The Rising Conflict (Zarling).

Michigan District, Northern Pastor/Teacher Conference, February 3-4 at St. John, Zilwaukee. Agenda: Child Abuse and the Legal Responsibilities of Pastors and Teachers (Frey); Moralizing (Smith); Exegesis of 2 Peter 1:12-21 (Schwartz); Smalcald Articles: Part II, Art. 1 (Grant); The Reorganized Church of Jesus Christ of the Latter-Day Saints (Brenner).

Michigan District, Ohio Pastor/Teacher/Delegate Conference, January 20-21 at Trinity, Jenera, Ohio. Agenda: Building Up the Body of Christ, as we Live as Children of Light (Kollerjahn); An Examination of the Working Relationship Between Pastor, Teacher and Layperson (See-look); In the Light of the Fourth Commandment, What is the Responsibility of the Layperson, the Teacher and the Pastor in Educating the Child? (Glende).

Minnesota District, Crow River Conference, February 4 at St. Paul, Litchfield. Agenda: Joel: The Man and His Mission (Hellmann); The Ministry of the Keys (Backus).

Minnesota District, Mankato Conference, February 4 at Trinity, Nicollet. Agenda: Isagogical Study of Micah 4-7 (Lindholm); Practical Paper, Biblical Terminology of Afterlife (Nass).

Minnesota District, New Ulm Conference, February 4 at St. John, New Ulm. Agenda: An Isagogical Study of Amos (Henning); God's Dispensation (Kuckhahn); The Challenge for Wealthy Christians (Woller).

Northern Wisconsin District, Winnebago Conference, February 3 at St. John, Markesan. Agenda: Summary and Analysis of our WELS Theses on Church Fellowship (Maurice); Exegesis of 1 Corinthians 10:14-33 (Mueller); What Makes an Adiphoron a Confessional Matter?

Western Wisconsin District, Central Conference, January 20 at Northwestern College, Watertown. Agenda: Exegesis 1 Corinthians 15:35-49 (Wilke); Paper: Is Birth Control an Adiphoron in Light of Recent Medical Information (Ewerdt).

CHANGES IN MINISTRY

PASTORS:

Bushaw, Robert D., from Good Shepherd, Cedar Rapids, Iowa, to St. Paul, Jordan, Minn.
Russow, David P., from Lord of Lords, Casper, Wyo., to St. Peter, Fort Collins, Colo.
Wiedmann, Lynn E., from Prince of Peace, Howell, Mich., to Zion, Gainesville, Fla.
Zwieg, Larry G., from General Board for Home Missions, Milwaukee, Wis., to Exploratory, East Houston, Tex.

ADDRESSES

PASTORS:

Iles, Charles L. Sr., W8486 Parsonage Lane, Waterloo, WI, 53594.
Kneser, Thomas W., 332 S. Wisconsin Ave., Rice Lake, WI 54868; 715/234-6031.
Martln, LeRoy A., 1120 - 9th St., Menomonie, WI 54751; 715/235-9773.
Reede, Paul N., Rt. 3, Box 111, Neillsville, WI 54456.
Schoeffel, Daniel L., 15413 NE 95th St., Elk River, Mn 55330; 612/441-5250.
Schwertfeger, Harold W., 341 Kingsway Dr., North Mankato, MN 56001.
Zietlow, Peter D., Box 892, Lilongwe, Malawi, Africa; 1-265-720-276.

TEACHERS:

Buelow, Ronald A., 4838 Beechnut Dr., St. Joseph, MI 49085; 616/429-6856.
Dais, John W., 4105 N. 79th St., Milwaukee, WI 53222.

EPIPHANY MISSION FAIR

You are invited to attend an Epiphany mission fair at Bethany, Fort Atkinson, Wis., on Sunday January 19 from 4:00 p.m. to 8:00 p.m. A "mission" meal will be served at 5:30. Guest speakers are Pastor R. Lauersdorf, Prof. and Mrs. Ernst Wendland, and Pastor Duane Tomhave, executive secretary of the world mission board.

NOMINATIONS

WISCONSIN LUTHERAN SEMINARY Professor of Homiletics and New Testament

The following men below have been nominated for the professorship of homiletics and New Testament at Wisconsin Lutheran Seminary to fill the vacancy caused by the retirement of Prof. Ernst H. Wendland effective the close of the 1985-86 school year.

Rev. Thomas L. Bartz	Toledo, OH
Rev. David Beckman	Seminole, FL
Rev. Forrest L. Bivens	Saginaw, MI
Rev. Steven C. Degner	Tucson, AZ
Rev. Thomas B. Franzmann	Fair Oaks, CA
Rev. Vilas R. Glaeske	Houston, TX
Rev. Mark A. Goeglein	El Paso, TX
Rev. William C. Goehring	Salt Lake City, UT
Rev. Kermit D. Habben	Tokyo, Japan
Rev. Eric S. Hartzell	Whiteriver, AZ
Rev. Harold R. Johnne	Tschiura City, Japan
Rev. Mark J. Lenz	New Ulm, MN
Rev. Waldemar O. Loescher	Greenleaf, WI
Rev. Terry B. Nuckolls	Carlsbad, CA
Rev. Carl T. Otto	Milwaukee, WI
Rev. Herbert H. Prah	Eau Claire, WI
Rev. Victor H. Prange	Janesville, WI
Rev. David N. Rutschow	Downers Grove, IL
Rev. Larry W. Schlomer	El Paso, TX
Rev. Thomas R. Schmidt	Tulsa, OK
Rev. Allen K. Schroeder	Mesa, AZ
Rev. Alan H. Siggelkow	Milwaukee, WI
Rev. Robert C. Van Norstrand	Temple, TX
Rev. Alvin G. Werre	Dakota, MN
Rev. Walter W. Westphal	Lilongwe, Malawi, Africa

The Wisconsin Lutheran Seminary Board of Control will meet on February 6, 1986, and call a man from the above list of candidates. Please send all correspondence regarding the nominees to the undersigned by February 5, 1986.

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

NOMINATIONS

MARTIN LUTHER PREPARATORY SCHOOL

The following men below have been nominated for the language-history professorship at Martin Luther Preparatory School:

Rev. Michael J. Albrecht	Houston, TX
Rev. Paul W. Alliet	Lake Benton, MN
Rev. William F. Bernhardt	Milwaukee, WI
Rev. Kermit W. Biedenbender	Benton Harbor, MI
Rev. Charles F. Degner	Prior Lake, MN
Rev. Martin R. Hahm	Kenosha, WI
Rev. Adolph L. Harstad	Lusaka, Zambia
Mr. James E. Hewitt	Pueblo, CO
Rev. James R. Huebner	Wauwatosa, WI
Mr. John Kehl	Weyauwega, WI
Rev. Roger W. Kobleske	Pompano Beach, FL
Rev. Peter H. Kruschel	Orlando, FL
Rev. Theodore D. Lambert	Bremerton, WA
Rev. Joel E. Schroeder	Overland Park, KS
Rev. Raymond W. Schumacher	Tomahawk, WI
Rev. Wayne I. Schulz	Rapid City, SD
Rev. Ronald A. Semro	Manumee, OH
Mr. Timothy Ulrich	Burnsville, MN
Rev. Alvin G. Werre	Dakota, MN
Rev. Mark G. Zarling	Danube, MN
Rev. William W. Ziebell	Mazeppa, MN

Any correspondence regarding these names should be in the hands of the secretary by Thursday, January 23, 1986. The board of control will meet on Friday, January 24, 1986.

Dale Markgraf, Secretary
MLPS Board of Control
20 South Jefferson Street
New Ulm, MN 56073

CALL FOR NOMINATIONS

NORTHWESTERN PREPARATORY SCHOOL Professor of Latin

The voting members of synod are invited to nominate men who are qualified to serve in the Latin department of Northwestern Preparatory School, Watertown, Wis. This position is presently being filled by Prof. George Baer, who will retire at the close of the current school year. Duties include teaching Latin on the high school level and assisting in athletics, primarily in football. Depending on circumstances, a future duty may be teaching elementary Spanish.

Nominations with pertinent information should be in the hands of the undersigned no later than February 22.

Rev. Harold Sturm, Secretary
NPS Board of Control
Route 1, Box 43
Arlington, WI 53911

REQUEST FOR COLLOQUY

Pastor Robbin G. Tisdale, Thermopolis, Wyoming, formerly a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.

Gerald E. Free, President
Nebraska District

RETREAT

The Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program will present its third Recovery Alcoholic Individual/Family Retreat for Lutherans on Friday, April 18 at 7:00 p.m. to Sunday, April 20 at 1:00 p.m. at a center near Hubertus, Wis. The theme for the retreat will be "Traveling Heavenward in Recovery." A choice of workshops will be offered and group participation, Alcoholism Awareness meetings, devotions, fun and fellowship will be part of the weekend. Recovering individuals and/or their families are invited. It is hoped adults attending are members of Alcoholism Awareness, A.A. or Al-Anon. Sobriety for the previous three months is required of alcoholics who attend. Workshops for children will be presented if numbers warrant and babysitting for younger children will be provided during the Saturday session.

A \$10.00 non-refundable registration fee will be charged for each individual or family which will be applied toward their total cost. Cost will be \$40.00 per adult in a two-bed room; \$20.00 for each child (18 and under). Two children may occupy their parent's room using their own sleeping bag and pillow. Scholarships can be made available upon request for special circumstances.

Send reservations early to be assured of a place. For further information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

ROCHESTER, MINNESOTA HOSPITAL MINISTRY

On January 1, Pastor W. Hoyer, chaplain for WELS patients in Rochester hospitals, will retire. The Minnesota District will provide a part-time hospital chaplaincy for St. Mary's and Methodist hospitals. Pastor Alvin R. Kienetz will be the part-time chaplain. If you wish him to visit patients, please call him at 507/282-8383. If you identify yourself to either hospital as a WELS patient, it also will notify Pastor Kienetz. Both hospitals serve the Mayo Clinic.

AMATEUR RADIO OPERATORS

Joel Kluender, NF9K, is interested in forming a Wisconsin Synod mission-minded net. Any ham interested in participating in such an endeavor may write him at 17650 Tanager Lane, South Bend, IN 46635.

PULPIT AND CHANDELIER

One pulpit and one antique chandelier, 6' diameter with one light in center and 10 lights around perimeter available to any congregation for cost of shipping. Contact Emanuel Lutheran, 900 Lawrence St., New London, WI 54961 or phone 414/982-5444 between 8:00 a.m. and 3:00 p.m.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston	Rev. Lee A. Neujahr
Home Address	Home Address
Kastanien 64	Rennweg 70
6501 Klein Winterenheim	8500 Nurnberg 20
West Germany	West Germany
Phone 011-49-6136-8041	Phone 011-49-911-538563
Mailing Address	Mailing Address
Same as above	Merrell Barracks
	Bowling Center
	APO NY 09093

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

CONFERENCE PAPERS

The following new conference papers are available: No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place To Blow (Schleicher), \$0.66; No. 69: Focus on Dr. James Dobson (Hilliard), \$0.48; No. 70: Christian Stewardship Our Part in God's Plan (Manthey), \$1.32. The following previously listed conference papers are still available in limited quantities: No. 51: Man and Woman in God's World: (Gawrisch), \$0.66; No. 52: Proselytizing (Fischer), \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), \$0.90; No. 55: What About Fasting? (Schroeder), \$0.48; No. 56: Textual Criticism: An Introductory Survey (Naumann), \$0.30; No. 57: The Menace of Islam: Its Theology and Practice (Schmeling), \$0.72; No. 58: Integrating the New Member (Huebner), \$0.60; No. 59: The Preacher and Personal Finances (Braun), \$0.48; No. 60: The Reformed View of the Gospel (Huebner), \$0.78; No. 61: The Use and Non-use of Life Support Systems and/or Treatment Termination — When? Ever? Under What Circumstances? (Bushaw), \$0.36; No. 62: Luther and James: Did Luther use the Historical Critical Method? (Bartling), \$1.08; No. 63: Identifying Spiritual Gifts Within the Congregation (Scharf), \$0.48; No. 64: Exegesis of Ephesians 5 (Bartels), \$0.60; No. 65: Scripture Study of Romans 14:13-23 (Beckmann), \$0.48; No. 66: The Peace of God Shall Keep our Hearts and Minds in Christ Jesus (Russow), \$0.66.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.
 Martin Luther Women's Circle
 10151 Sappington Road
 St. Louis County, MO 63128

NAMES WANTED

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

ELK RIVER, MINNESOTA — Pastor Dan Schoeffel, 15413 NE 95th St., Elk River, MN 55330; 612/441-5250.

SHERMAN/DENISON, TEXAS AREA — Pastor Jonathan C. Voss, 2814 Windsor Dr., Sherman, TX 75090; 214/892-0462.

EXPLORATORY SERVICES

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

PORTAGE, WISCONSIN — Cross of Christ, lower level of My Place Restaurant, W. Wisconsin St. at Silver Lake Dr., Portage, 9:00 a.m.; SS/Bible class 10:15 a.m. Pastor Paul E. Pankow, 301 Crestview Ct., Portage, WI 53901; 608/742-5609.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

WASILLA, ALASKA — King of Kings, Mile 1.5 Lucille St., 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Rick Johnson, P.O. Box 872767, Wasilla, AK 99687; 907/376-7771.

COTTONWOOD, ARIZONA — Peace, 1 N. Willard St., Cottonwood, 8:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

SEDONA, ARIZONA — Trinity, Harmony Hills Recreation Center, Harmony Ln. and Melody Ln. Sedona, 10:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

MARIETTA, GEORGIA — Beautiful Savior, Allatoona Academy, 3690 Canton Rd. (Hwy. 5, 1 mile south of Shallowford Rd.), 10:30 a.m.; SS/Bible class, 9:15 a.m. Pastor John Guse, 404/928-7919; Vicar Rick Miller, 404/928-6719.

FISHKILL, NEW YORK — Trinity, All Sport Racquet Club, 17 Old Main St. (½ mile north of I-84 on Hwy. 9), Fishkill, 9:30 a.m. Pastor Thomas R. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

AMARILLO, TEXAS — Holy Cross, Puckett Elementary School, 6700 Oakhurst, Amarillo, 10:30 a.m.; SS/Bible class, 9:30 a.m. Pastor Jeffrey Weber, 5329 W. 42nd, Amarillo, TX 79109; 806/352-0523.

NEWPORT NEWS, VIRGINIA — Our Redeemer, Hampton Roads Academy, 739 Oyster Point Road, Newport News, 10:15 a.m.; SS 9:00 a.m. 804/872-8355.

ANNIVERSARIES

Marshfield, Wis., Trinity (100th), February 9 and May 4, 8:00 and 10:30 a.m.; August 22, 9:00 and 10:30 a.m. and 2:00 p.m.; and November 2. For further information contact Pastor Donald Buch, 9320 Half Mile Rd., Marshfield, WI 54449; 715/676-3980.

West Newton, Pa., Faith (10th anniversary of dedication), March 9, 11:00 a.m. (catered dinner with program following). For dinner reservations contact Pastor Thomas Hilliard before March 3 at Route 2, Box 117D, West Newton, PA 15089; 412/872-9710.

AUDIVISUAL AIDS

MARTIN LUTHER (F-103-ML)
 or (VHS-13-ML)
 1973 103 min. black and white JSCA

Thanks to a generous grant from the WELS Foundation, the Audiovisual Aids Library has been able to purchase additional copies of this 16mm film. In the past the requests for this film far exceeded the available supply. Now most orders should be filled promptly. Also the film is now available in ½" VHS format. When ordering, be sure to indicate whether "F" or "VHS" is desired. Also indicate if the alternate format is acceptable.

THE LEAST OF THESE (FS-99-TLT)
 or (VHS-11-TLT)
 or (BETA-1-TLT)
 1985 13 min. color JSCA

Our Lord is pleased with our efforts on behalf of the less fortunate. Our Wisconsin Synod is serving the less fortunate through the varied efforts of the Special Ministries Board. This production dramatically describes the work of this board. Note that this filmstrip is also available in ½" VHS and BETA II. When ordering, be sure to indicate which format is desired. Also indicate if an alternate format is acceptable.

OF FAITH AND FAITHFUL MEN (FS-100-FFM)
 1985 15 min. C & M color JSCA

The Recruitment Committee of Northwestern College has produced this companion piece to the other NWC filmstrip, "Now . . . Then . . . and Always". While the earlier production focused on student life, the new filmstrip stresses the need for future pastors, and the process by which a boy begins preparing himself for the ministry. In view of the projected shortage of pastors in our synod, this filmstrip should be widely used in our congregations and schools.

WELS CONVENTION HIGHLIGHTS — 1985 (VHS-12-WCH)
 1985 15 min. color JSCA

The events of the five-day convention have been skillfully reduced to a fifteen-minute program on ½" VHS which portrays the real life-blood of our synod. This is our first effort at this kind of convention reporting, but the result is so encouraging that it will probably not be the last. Now every member of the synod can get a serious look at what happened in Saginaw during the first week of August 1985.

ESPECIALLY FOR WOMEN
 1985 15-60 min. each C CA

In these audio-cassette tapes Dr. James Dobson uses a variety of formats to discuss issues that are of especial interest to women. The usual caution regarding Dr. Dobson's Reformed theology applies, but with careful preview these tapes will be valuable for women's groups in our congregations.

Romantic Love; Love Must Be Tough (C-103-RLT)
Coping with Premenstrual Tension; Hormone Imbalance in Midlife (C-104-CPT)
Preparing for Widowhood (C-105-PFW)
Mom is Sick; Irrational Fears (C-106-MSF)

WITH LOVE TO PARENTS OF TEENS (C-107-LPT)
 1985 45 min. C CA

Dr. James Dobson offers advice to parents having problems with their teen-age children. His encouragement should prove helpful. However,

this audio-cassette tape demonstrates again that Dr. Dobson does not fully understand the doctrine of original sin.

RELEASING YOUR GROWN CHILD (C-108-RGC)
 1985 45 min. C CA

Dr. James Dobson tackles the difficult problem of granting independence to a growing child, a job which many parents do not handle very well. This audio-cassette tape should help parents face the reality of this inevitable responsibility.

CAN YOU RAISE YOUR CHILD'S IQ (C-109-LPT)
 1985 45 min. C CA

Dr. James Dobson discusses on this audio-cassette tape the origins of intelligence and shows how parents may help or hinder their child's mental development.

COPING WITH SIBLING RIVALRY (C-110-CSR)
 1985 45 min. C CA

The problems of sibling rivalry go all the way back to Cain and Abel. To this day Christian parents are grieved by the strife that goes on between their sons and daughters. On this audio-cassette tape Dr. James Dobson suggests methods of coping with this problem, and preventing it in the first place.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

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FROM THIS CORNER

The monthly newsletter of Ascension, Escondido, California listing election results for 1986 officers and church council members, reminds me that January 1 in many parishes began a new term of service for thousands of important officers in our congregations. For those elected it is the beginning of a busy year with a variety of monthly and often weekly duties.

When I was in the parish, it always pleased me that so many elected people deemed it an honor to serve their Lord and his saints in this way. Without those officers the congregation would be in big trouble. Not even the most dedicated I'd-rather-do-it-myself pastor could possibly keep even a small congregation on track single-handedly. While God nowhere prescribes a model for the governance of a congregation, following a democratic model encourages the most effective application of the doctrine of the universal priesthood of all believers for the benefit of the body of Christ.

*“A bitter
plant . . .
that
troubles
many
with its
poison.”*

And there is a bonus, too. After the term of service is over, the retiree becomes a much more committed member for having sat on the church council. If one has wrestled with the problems of a congregation and been instrumental, under God, in planning its mission and funding it, there is more appreciation for succeeding church councils and fewer glib solutions to complex problems.

But there is a distressing aspect to this service. Some retirees are burned-out cases. They leave office with a disillusioned “never again” on their lips. Phillips Brooks of “O Little Town of Bethlehem” fame was an Episcopal bishop. He was once asked by a woman how to become a good Christian. “Believe in Christ,” he replied, “be confirmed, be faithful in attending church, reading your Bible, praying — and find out as little as possible about the inner workings of the church.” I once knew a pastor who told the congregation’s nominating committee about a potential nominee, “His faith is not strong enough to serve on the church council.” For some at least it takes a rugged faith to sustain a stint on the council.

All the problems of the parish — indifference, wretched stewardship, discipline cases, fiscal crises, personnel problems, congregational politics — come crashing down on the council. Their frequency and magnitude can obscure the rich grace which God confers upon the parish through his word and sacraments. From a seat on the council we may see how many fall short, but fail to see the great strength of those who faithfully seek, under God, to fulfill their discipleship.

All of us who are exposed to the inner workings of the congregation (or synod) which is managed (surprise!) by imperfect humans — with whom God is far from finished — do well to heed the author of Hebrews. “Be careful,” wrote that wise man, “that no one becomes like a bitter plant that grows up and troubles many with its poison.” Like all the inspired writers, that writer knew his audience.

James P. Schaefer

They spelled God's name wrong



by Keith R. Bowe

“**W**hat will we take with us if the same thing happens to us?” These words rolled off the lips of a mother after watching the news and seeing the destruction of the fires that ravaged through the Normal Heights area of San Diego leaving people minutes to decide which family treasures were worthy of preservation. Little did she realize that the decision wasn’t as difficult as she thought when two days later the same potential for destruction roared down the hillside toward the large subdivision in which her family lived.

After alerting our pastor of the situation, the family and some of their friends began to evacuate the home while California Department of Forestry bombers dropped bright orange flame retardant on the wall of flame that threatened the upper-middle class neighborhood on the northern fringe of Escondido.

With the temperature pushing the mercury towards the 110-degree mark after months of no rain, conditions were ripe for a firestorm, an atmospheric condition in which an exploding fireball can ignite and burn acres and city blocks in a matter of minutes or even seconds. The fire had already jumped four lanes of freeway and consumed several structures.

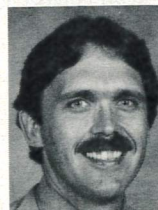
Orange and avocado groves fueled the fire which was whipped along out of control by strong, gusty winds. Residents imprudently robbed firefighters of precious water pressure as they wet down the roofs of their houses with garden hoses. Police cruisers with PA’s on circulated the neighborhood encouraging people to evacuate. The situation in the subdivision looked hopeless as smoke billowed into the sky strewing windswept ashes for miles.

It was not a hopeless situation, though, as the pastor initiated the prayer chain that has been set up within our congregation. Team captains called members who together met at God’s throne of grace asking for his will to be done, not only in the case of the four Ascension families whose homes were threatened, but also for others whose homes were in danger.

Meanwhile, the mother, who a few days earlier wondered what she would take with her in the case of a home-threatening fire, was searching her semi-evacuated house for her husband. She found him upstairs on his knees, Bible in hands. He had thrown open a bedroom window overlooking the fire and was praying. Not only for himself, as he later told a friend, but also for the other people whose homes were destroyed or threatened.

Shortly thereafter the wind changed direction allowing firefighters to control the fire. Although one of the four Ascension-member homes was encircled by fire, it, as well as the other three in the area, escaped unscathed.

In covering the fire on its front page, the *San Diego Union* explained the sudden wind change and preservation of some homes with the term “luck.” “Hey, look!” exclaimed pastor as he showed me the article. Pointing to the term used by the reporter, he said, “They spelled God’s name wrong.” □



Mr. Bowe is principal at Ascension, Escondido, California.