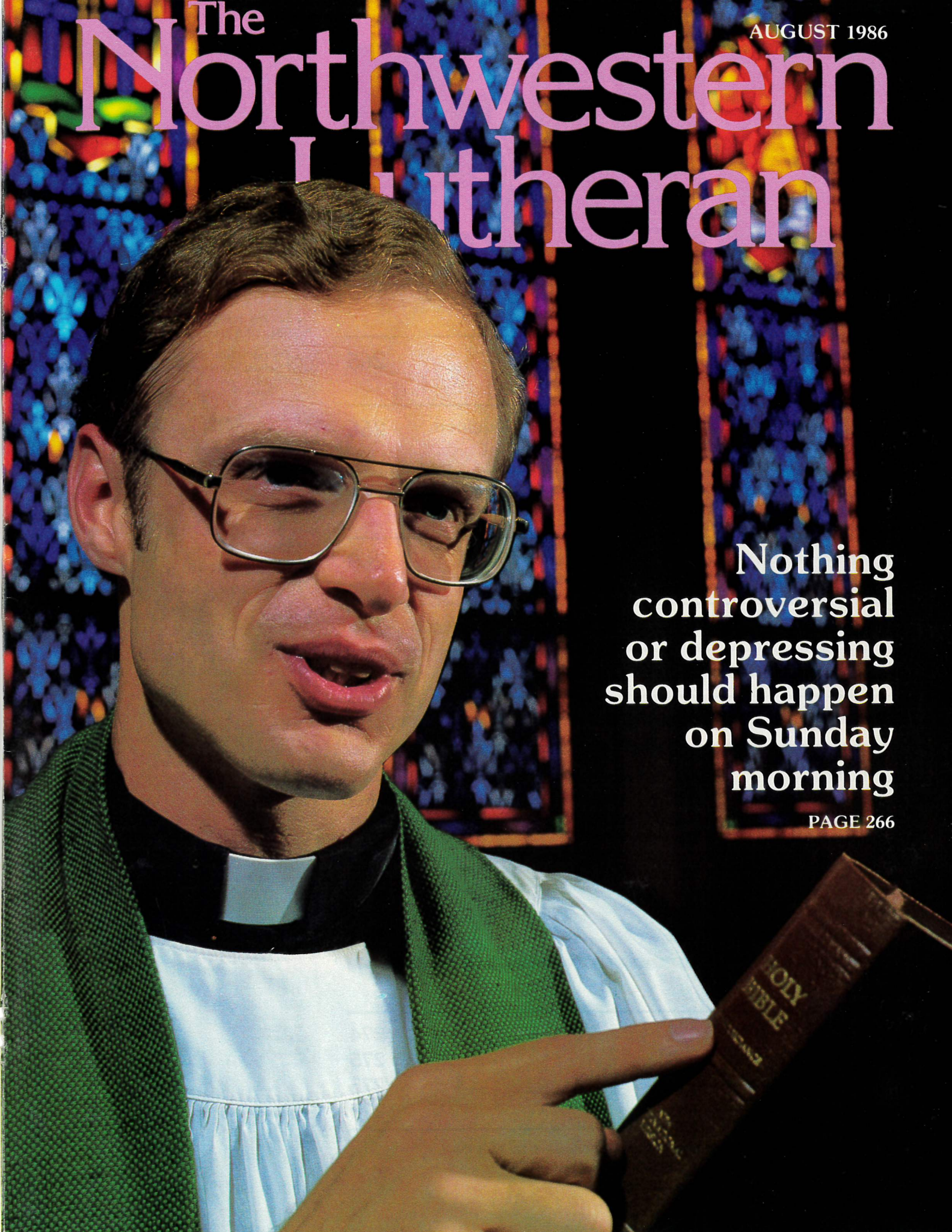


AUGUST 1986

The Northwestern Lutheran

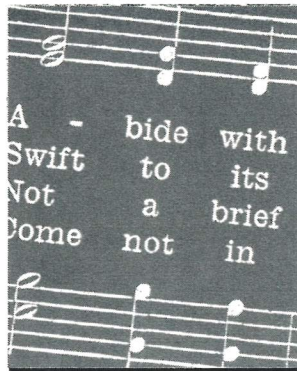


**Nothing
controversial
or depressing
should happen
on Sunday
morning**

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COVER — Fredric Piepenbrink, pastor of Atonement, Milwaukee.

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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Let your light shine before men

Let your light shine before men, that they may see your good deeds and praise your Father in heaven (Matthew 5:16).

One of the cardinal Christian virtues is humility. The Scriptures abound in warnings against pride and arrogance. For example, St. Paul cautions the Corinthians, "So, if you think you are standing firm, be careful that you don't fall" (1 Corinthians 10:12). It may sound strange, therefore, to hear our Savior say in his Sermon on the Mount, "Let your light shine before men that they may see your good deeds." Are the Scriptures reversing themselves here? Is Jesus saying something out of keeping with the rest of the message? Not at all.

Note that also in the Sermon on the Mount Jesus himself includes a clear warning against pride and putting on airs. "When you give to the needy," he warns, "do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. . . . But when you give to the needy, do not let your left hand know what your right hand is doing" (Matthew 6:2,3).

Spoken to believers

What then is Jesus talking about here when he urges us, "Let your light shine before men that they may see your good deeds"? It is absolutely essential to realize that Christ in his Sermon on the Mount is not setting up a general plan whereby men are to gain God's favor to earn heaven for themselves. Rather, he is speaking to disciples, to people who have come to know him as their Lord. In faith they have been led to accept him as their Savior, and hence he can say of them, "You are the light of the world."

The world is walking in darkness. It needs light, the light which a child of God, who reflects the grace and mercy of a loving Father, alone can give.

Light for others

That a Christian's light-bearing is not a self-gratifying thing becomes evident from two graphic pictures Christ employs. He says first of all, "A city set on a hill cannot be hidden" (Matthew 5:14). A well-lighted city no doubt is safe and comfortable for its inhabitants, but that is not Christ's point, as is evident from the fact that he says, "Such a city cannot be hidden." It attracts the outsider to its light and warmth and comfort.

And even plainer is the illustration of a lamp. "Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house" (Matthew 5:15). A lamp doesn't exist for its own sake. It's there to give light for others.

And precisely in that lies the comparison Christ wishes to make. "In the same way," he says, "let your light shine before men, that they may see your good deeds and praise your Father in heaven."

Believers don't need good works for themselves. They're completely saved by the blood of Christ. They neither can nor need to add works for themselves. But unbelievers are benefitted by the Christian's good deeds. It has well been said, "The only Bible many people will ever read is the one they see in the lives of Christians." A life of good deeds is important. It's light for worldlings and unbelievers.

Good deeds important

Faith in Christ gives us new life and makes us the light of the world. We dare not dull or darken that light by shabby living. If, after seeing our deeds, men are to praise the Father, then we dare not use his name for cursing and swearing. We dare not be goldbrickers on the job or unfaithful to our spouse and family. We dare not misuse alcohol or drugs. That will not lead men to praise our Father in heaven.

We don't often think of it in that way, but our good deeds really are outreach tools to win others for Christ. We may be limited in the size of the financial contributions we can make. We may not be eloquent in speaking to others about Christ, but a Christian life we can all live in Christ who has made us the light of the world. Our Savior is counting on us to shed light abroad in the world so that men everywhere may praise their Father in heaven. That is a tremendous privilege — and an awesome responsibility. □



Professor Panning is president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Black or white?

One who has the opportunity to visit around in the congregations of our synod is likely to discover that an old tradition is slowly changing: the color of the pastor's vestment. There is a movement away from black to white robes of various sorts. Which raises the question: what should a pastor wear for worship?

The Old Testament gave specific instructions to Israel as to what the priests should wear. Exodus 29:5-9 tells us how Aaron was vested: tunic, robe of the ephod, ephod itself, breastplate, waistband (skillfully woven), turban, sacred diadem, with headbands and sashes for his sons. Elsewhere the law prescribes the colors: white linen; blue robe; ephod of gold, blue, purple, and scarlet. As the motive for this elaborate and colorful vesting: "give them dignity and honor" (Exodus 28:40).

Of course, these Old Testament ceremonial laws don't apply to us Christians today. Pastors are under no rule which legislates what should be worn when leading the people's worship. Our Lutheran confessions remind us that in matters of church usage (vestments included) we have the Christian liberty to make changes so long as these are not made to please the enemies of the gospel (Formula of Concord, X).

When Martin Luther proposed a new Latin order of worship in Wittenberg, he passed over the subject of vestments with this short comment: "We think about these as we do about other forms. We permit them to be used in freedom, as long as people refrain from ostentation and pomp."

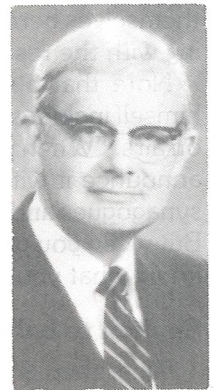
Why was the black gown so commonly worn in our Wisconsin Synod? Many of the early pastors of our synod came from areas of Germany where the black robe (or no special vestment at all) was customary. In 1811 King Frederick William III ordered that all the clergy in Prussia wear black robes, an action which obviously influenced many in their choice of vestment and color.

The black robe was very practical on the American frontier. It did not show dirt (and many a pioneer pastor carried his gown to more than one church on a Sunday). It was warmer in a day when church buildings were often poorly heated. And it was distinctly different from what the Roman Catholics wore.

The practical advantages of wearing a black gown have nearly disappeared. Many of the new white robes are machine washable and less expensive than black; churches are better and more evenly heated; vestments today aren't likely to be a denominational badge. In favor of white is the symbolism: joy, light, the purity of forgiveness. The saints in heaven are described as being clothed in white robes as were the angels at the tomb of Christ who first preached the Easter message.

Black or white? That's up to each pastor to decide in consultation with the people he serves. Ultimately it really doesn't matter that much as long as he fulfills well his calling.

Victor H. Prange



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Wisconsin.*

Proof the Bible is God's word

Eleven seconds are left on the clock. The score is tied. The official whistles a time-out. The gymnasium quakes with the cheering of hundreds of high school fans urging their basketball team on to victory. Huddling with his team the coach opens his playbook and points to a page. "Fellahs, this is the play we're going to use. This book has brought us this close to winning. It won't fail us now."

As the seconds tick off in the countdown to Jesus' return, he has also provided us with a playbook to direct us in playing the game of life. That book is the Bible, a true, trustworthy record of his word to us, a faithful description of how to be more than a conqueror, how to receive the victor's crown of life.

The second major issue Peter tackles in his manual for surviving the last days is the authenticity and authority of the Bible (1:12-21). "Cling to the message of this book" is his appeal. "It is the inspired word of God" is the reason.

Pay attention to this word (vv. 12-15)

There's an urgency Peter feels about sharing his message. He knows that his opportunities to remind his readers about the last days and Jesus' return are limited. "I know that I will soon put [my body] aside, as the Lord Jesus has made clear to me" (vv. 13,14). He felt this urgency even though the Christians to whom he wrote already knew about the last days and in fact were "firmly established in the truth" (v. 12). It's evident Peter believed that lifelong Scripture study is necessary; even "firmly established" Christians need to be reminded regularly of God's truths.

Personal testimony: the word is true (vv. 16-18)

Peter then adds his own personal eyewitness testimony to prove that Jesus is returning soon. He denies that he and his co-workers described "the power and coming of our Lord Jesus Christ" with "cleverly invented stories" (v. 16). What Peter taught about Jesus is 100 percent true. For proof of his teaching's truth, he appeals not to his apostolic position, but to his personal experience on the Mount of Transfiguration (Luke 9:28-36). "We were eyewitnesses of his majesty. We ourselves heard this voice that came from heaven when we were with him on the sacred mountain" (vv. 17,18).

Peter's writing about Jesus is absolutely true. He lived through Jesus' ministry. He walked with Jesus. He heard Jesus teach, watched him work miracles, agonized with Jesus in his suffering and death, and rejoiced in his resurrection. More than that. He was stunned by the Savior's heavenly radiance and awed by the supereminent voice of God. The "honor and glory" Peter witnessed Jesus receiving at his transfiguration attested to the truthfulness of his message.

The Bible is God's word (vv. 19-21)

But there is more proof that Peter's predictions about Jesus' return, about Peter's every word, were certain. "Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (v. 21). Not a book of the Bible was written by some pious religious teacher who on his own decided to add something to the Scriptures (v. 20). Every author of every book of the Bible penned only what the Holy Spirit willed him to write (2 Timothy 3:16). That includes Peter.

Is it any wonder then that when it comes to the Bible, we "do well to pay attention to it, as to a light shining in a dark place"? The Scriptures are a lamp to our feet and a light to our path (Psalm 119:105). The Bible is the power source to guide us through this life and safely on into the next. It makes us part of "those who through the righteousness of our God and Savior Jesus Christ have received a [precious] faith" (1:1).

The implication is clear. Pay special attention to God's word as the closing seconds of world history tick toward the final trumpet blast. Pay attention because you can trust it: God himself wrote it. Pay attention because it will light your way through those dark times. Pay attention because you never outgrow a need for it. □



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

*If we preach Christ and him crucified,
we'll know exactly where we stand . . . in grace.*



Nothing controversial or depressing should happen on Sunday morning

by Carl R. Henkel

The religion writer for a major metropolitan newspaper was the featured speaker at a noon luncheon I recently attended. His theme: "Half a Dozen Sure-Fire Ways to Make Your Church Grow."

Much of what he said was quite good. An ample portion provided food for thought. Some was bad.

Point four of his presentation must receive attention and comment. "Worship must be lively." I'm sure that many, perhaps most of us would agree with that. If the church is to meet the needs of members as well as visitors and potential members, then the worship service itself must be meaningful to those who have gathered together to worship. Most visitors who are looking for a church-home are not likely to be looking for a dead church. They are looking for a church that is alive. The worship service can be a good indicator of the vitality or lack of vitality in a congregation.

The speaker then went on to list several areas where the churches could improve their worship. First of all, "liturgies are not sacred." We have no problem with that. Most of our WELS congregations use a variety of liturgies. Pages 5 and 15 are meaningful to us, but we see no need to use them every Sunday. Variety offers a refreshing change that most of us welcome. Secondly, he urged that congregations should allow their pastors to spend two nonvacation Sundays each year in visiting the worship services of churches of other denominations. I can see some real value here too. Not everything the "others" are doing is bad. Just maybe we can learn something from them.

But then the speaker went too far. "Nothing controversial or depressing," he said, "should happen on Sunday morning." I know where he was coming from. I know that we face controversy and depressing news every day and that we'd like to spend at least one hour each week away from it. I also know what he was implying. He gave it away with his example: "Sunday morning is not the time to debate whether we should be pro-choice or pro-life."

Wouldn't we all love to have an upbeat worship service each Sunday morning — a service with "nothing controversial" (*sin*) and "depressing" (*law*) — a service that

could win the approval of all and be offensive to none?

But just a minute. What kind of service would that be? To whom would be the glory? What kind of Christ could we preach that would not involve controversy? Jesus was the most controversial man ever to walk this earth. And how could we ever love the true gospel without first hearing God's law?

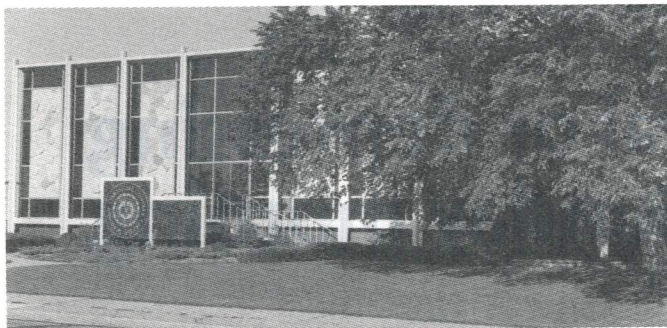
Yes, we should be able to leave each worship service with "Praise the Lord" on our lips and a happy song in our hearts, but not because the service was without controversy and depressing thoughts. Rather, if we preach Christ and him crucified, we'll know exactly where we stand . . . in grace. We'll know what sin is, we'll know how God feels about sin, and we'll know what Jesus has done with sin.

We'll know an upbeat service from the counterfeit. We'll know the value God places on human life — enough to cause him to send his Son to the cross — and will have no cause to debate "whether we should be pro-choice or pro-life." Likewise, we can leave the service "feeling good," not because of a carefully crafted non-controversial, non-depressing sermon, but because of the assurance that in Jesus Christ the victory is ours, forgiveness is ours, heaven is ours. And heaven is not some "beautiful isle of somewhere." Heaven is our eternal home with our beloved Father.

We seek to grow, but not at such a high cost. I believe that under God's grace we can do both: Cling firmly to God's uncompromising word and at the same time add to our numbers those whom God brings us, those who appreciate God's inspired and errorless word. Not everyone will be comfortable in the WELS. We know that. We accept that. But if we continue to proclaim the holy word of God, he will bless that word in our midst. That, too, we know. □



Carl Henkel is pastor of Mt. Olive, St. Paul, Minnesota.



SYNOD OFFICE WORKERS

In this series of articles we have tried to draw the attention of God's people to some of the blessings our Lord showers upon his church. Very often he does this by means of people who serve him faithfully in the church. Their service, often behind the scenes where few people notice, brings benefits to us, the members of the church.

As we conclude this series we realize we have not been able to include everyone. We could write about the day school teacher who spends long unseen hours correcting papers, or the president who labors faithfully making dozens of phone calls, or the elder who quietly "cools off" a disgruntled church member, or the area high-school teacher who works for below average pay without much of the recognition that workers in parishes enjoy. We could write about the pastor's wife who faithfully works for the good of the church on her own time, even though some church members "expect" it rather than appreciate it. But this series, were it to attempt to be exhaustive, would soon become exhausting!

But we'll risk it just one more time. Have you remembered to thank the Lord for the people who work in our synod office building? Were you to visit our synod offices in Milwaukee, you would find a beehive of activity. Former parish pastors and day school teachers, secretaries and clerks, people who had been in various kinds of business in the world — all come together on a daily basis to serve the Lord in the national offices of the Wisconsin Evangelical Lutheran Synod. The president of the synod, the executive secretaries of the various departments, their managers, their staff, the custodians — all cooperate to carry out the mandates handed down to them by us, the synod.

Of course, much of the work of the synod goes on outside the headquarters building. Many of the decisions and recommendations are made in the field — by boards and committees in the various districts. Much of the work is done by individual missionaries, by laymen serving as volunteers in distant cities, by pastors in their studies far away. But all of this must be coordinated. In order for the far-flung efforts to be cohesive, careful planning must

direct it. That's the work of the people in our Milwaukee offices.

When driving by the building on North Mayfair Road, few people would guess that the efforts inside have an impact on souls around the world. The wide lawn and stately elm give the impression of rest and tranquility. But that hardly describes what goes on inside. Inside are people hard at work for the Lord.

A closer look will show the Board of Home Missions working to open a preaching station 2,000 miles away, to use television and radio for sharing our life-giving message, to solve a building problem in the Southeast, to get around the blockade imposed by exorbitant prices in Hawaii, to try to stretch mission dollars as far as possible.

A dozen people work on the problems centering around Christian education. They edit Sunday school materials, they plan vacation Bible school courses, they plot enrollments at our worker training schools, they keep in touch with the area high schools, they consider the future needs of the church for pastors, teachers and missionaries. Their work touches every age group in the synod.

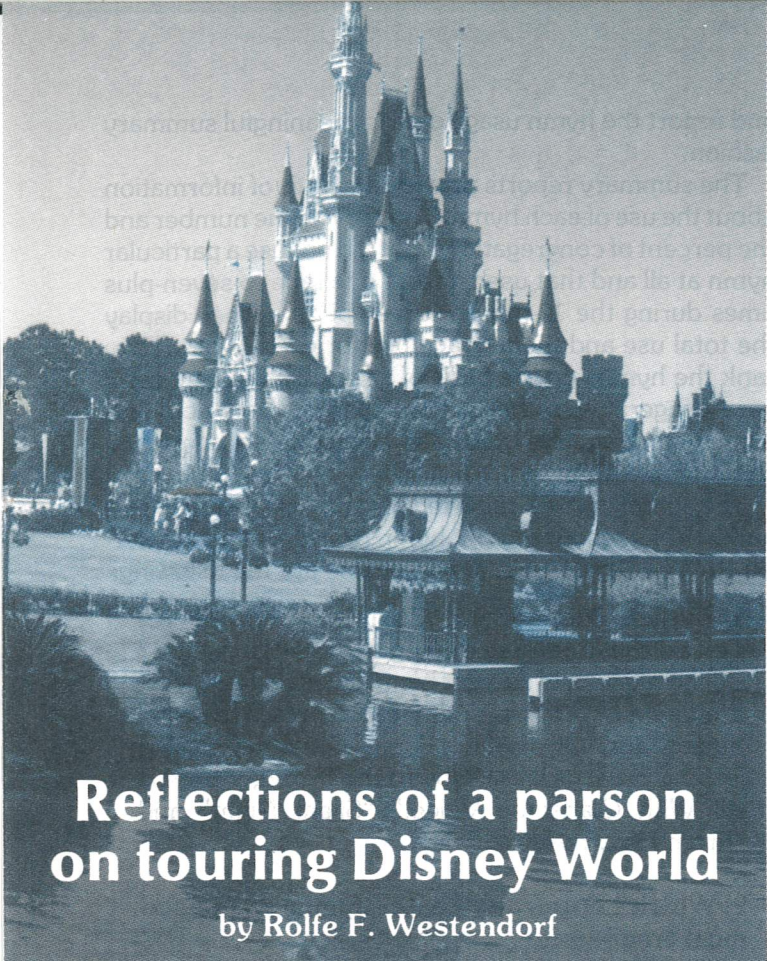
The division of world missions gathers data on each of our foreign-language mission stations. It considers changing trends in other parts of the world. It plans how the offerings of God's people around the synod should be allocated to the stations. Where can we cut a few dollars? Where should we consider opening a new station? How shall we cover for this missionary whose family is not adjusting to the foreign culture? How shall we get help to that missionary whose work is being blessed beyond his ability to keep up with it? Such questions, and their answers, occupy the people working with our world missions.

In other departments workers tackle a wide variety of needs. Here someone is working on an insurance program, another on the retirement plan, still another on caring for a pastor's widow. Over there an office is preparing materials which will help people in hundreds of congregations to think about the stewardship of their God-given gifts. Beyond that is a man preparing a brochure regarding the Church Extension Fund which will go to every member of the synod.

We could mention more, but we hope this series has stimulated your thinking. May it serve to make us all more aware of God's rich variety of blessings. May it move us to remember in our prayers all those who "serve behind the scenes." □



Thomas Franzmann
is pastor of St. Mark,
Citrus Heights, California.



Reflections of a parson on touring Disney World

by Rolfe F. Westendorf

Disney World is a fantastic place. It is clean, from the fresh, young faces of the attendants to the brightly painted gingerbread on Main Street. Cigarette butts are swept up before they can be flattened by the 70,000 feet that walk the streets on an average day. It is entertaining, with rides and attractions that constantly impress with their ingenuity and attention to detail. It is pleasant, from the shining spires of the Cinderella castle which pierces the blue Florida sky, to the cheerful visitors who are obviously having a good time. I'm sure it happens, but I did not even see or hear one disgruntled citizen while I was there. It takes a masterpiece of planning to keep those hordes of people content, even in the spacious confines of Magic Kingdom and Epcot Center. In fact, one might even go so far as to say that Disney World is a little bit of heaven, except for one thing. . . .

There are no churches in Disney World. I recall one movie which showed glimpses of a French cathedral, and there must have been some Mayan temples in the exhibit from Mexico. It might be difficult to find another populated place on this continent that is as God-less as Disney World.

Although the name of God was absent, religion was there in abundance. In anything that had to do with ancient times, the idea of evolution was present, not evolution as a scientific theory, but evolution as a perfectly acceptable explanation of origins. And if you didn't know any better, you might assume that evolution, not God, had brought forth the heavens and the earth.

But the heart of the Disney World religion was to be

found in the immense temple dedicated to man's creativity. In delightful fashion the temple carried out the theme that we can do anything we can think of. The inventor conceives an idea. He makes his drawings, and after a number of false starts his idea becomes a reality. Thus for mankind anything is possible, if we work at it long enough.

And the main theme was supported by a whole liturgy of variations on the theme. The cleverly animated robots suggested that we are not far away from creating human beings by ourselves. Display after display praised the constructive powers of the human race. And that claim was repeatedly confirmed by the engineering that makes Disney World such a fantastic place. There was not even a hint that God had given man such ability and had blessed his efforts to accomplish it.

There is a name for this Disney World religion, and the name is "humanism." It is the same religion that built the Tower of Babel. It is the religion that believes that man can do it all without any help from God. I don't think that Walt Disney set out to create a convincing display of humanism. But the most dedicated humanist could not have devised a more effective means of promoting his religion.

And yet this elaborate sermon on humanism had a hollow ring to it. While my family and I were enjoying Disney World, another activity was taking place just 60 miles to the east. There ships were searching the floor of the Atlantic for fragments of the space shuttle Challenger, a colossal monument to mankind's frailty and failure. And although the exact cause may never be known, at this point it seems that the failure was not due to a weakness in man's God-given wisdom. Rather it was human pride that ordered a launch in spite of adverse weather conditions. That pride was partially responsible for the tragedy.

The sermons preached at Disney World could not account for NASA's failure, nor can they account for the personal and community failures that confront us every day. If man has the ability to make all things perfect, why does he so regularly destroy himself and others with his selfishness and pride? Why does he regularly and inevitably fall into the open pit of death?

The technological accomplishments of the 20th century seem to support the claims of humanism, but only if they are isolated from the real world, as in Disney World. The truth of our existence is still where it always has been and always will be: in the law of God and in the gospel of our Lord Jesus Christ. □



Rolfe Westendorf is pastor
of Siloah, Milwaukee, Wisconsin.

No doubt many WELS members are now quite aware of the fact that our church body is making steady progress in the difficult task of preparing a new hymnal. Pastor Kurt Eggert is at work on a full-time basis in directing the project. A 12-member Hymnal Committee has been appointed by the Conference of Presidents and is functioning in two subgroupings as a Hymn Committee and a Liturgy Committee. These two groups are currently completing work on a hymnal "sampler" to be made available for trial use in our congregations beginning with Advent 1986. It is to contain about 20 new hymns and a revision of our present hymnal's page 5/15 liturgy, printed as a single service.

Our Commission on Worship is the standing committee charged with the oversight of the hymnal project. One of the early steps the commission took in assuming this responsibility was to conduct a hymn use survey. Every WELS congregation was invited to participate in the survey over a 12-month period (calendar year 1984). The purpose of the survey was to determine accurately the amount of usage the 660 hymns of *The Lutheran Hymnal* received in our congregations' worship services during the survey period. It was felt that the information collected would be vital for the decisions to be made as to which of these hymns should be included in the new WELS hymnal.

The survey form used to collect the hymn use information was a four-page optical scanning document which displayed seven numbered circles for each of the 660 hymns. A circle was marked, then, each time a hymn was used in a worship service during 1984. About 700 of our congregations participated by recording the desired usage information and returning the survey form. Considerable manual work was required in checking the forms and preparing them for accurate and reliable machine processing. The forms were then "read" by an optical scanner and the recorded information entered into a microcomputer diskette. After the necessary program was developed by software specialists, these WELS members utilized their computer equipment to organize

and report the hymn usage data in meaningful summary fashion.

The summary reports provide a wealth of information about the use of each hymn. They reveal the number and the percent of congregations that did not use a particular hymn at all and that used it from one time to seven-plus times during the 12-month survey period. They display the total use and the average use for each hymn. They rank the hymns on the basis of average use. They compare usage across the various synodical districts and across congregations grouped according to communicant membership.

The summary data reported also provide answers to a number of questions about hymn usage of general interest to WELS members. Among these are the following:

1) Which Advent and Christmas hymns received the most use during the survey period?

The most used Advent hymns were "Oh, Come, Emmanuel," "Lift Up Your Heads," "Hark the Glad Sound" and "On Jordan's Bank." Christmas hymns leading in usage were "Joy to the World," "Let Us All With Gladsome Voice," "Silent Night" and "From Heav'n Above."

2) Which Lenten and Easter hymns were used most frequently?

"On My Heart Imprint Thine Image," "Jesus, I Will Ponder Now" and "Christ, the Life of All the Living" were the most used Lenten hymns. The Easter hymn well ahead in usage was "I Know That My Redeemer Lives." Following, with considerably less use, were "He Is Arisen, Glorious Word," "Jesus Christ Is Risen Today" and "Jesus Lives, the Victory's Won."

3) Which Ascension and Pentecost hymns led in usage?

The most used Ascension hymns were "A Hymn of Glory Let Us Sing" and "On Christ's Ascension I Now Build." The Pentecost hymns sung most often

WELS hymn use

were "Holy Ghost With Light Divine" and "Come, Holy Ghost, God and Lord."

4) Which were the most used Baptism and Communion hymns?

The Baptism hymn sung most often, by a large margin, was "Dearest Jesus, We Are Here." Receiving almost equal use, the leading Communion hymns were "I Come, O Savior, to Thy Table," "Soul, Adorn Thyself with Gladness" and "Lord Jesus Christ, Thou Hast Prepared."

5) Which of our hymns of a more general character were sung most often during the survey period?

The hymns considered here exclude those in the categories noted above, as well as those put to other special recurring use such as service closing and receipt of offerings at the altar. When such exclusions are made, the following are the 25 hymns, listed in ranked order, which were used most often during 1984.

Abide With Me
Lord of Glory, Who Hast Bought Us
Let Us Ever Walk With Jesus
My Hope Is Built on Nothing Less
A Mighty Fortress Is Our God
Beautiful Savior
Savior, Thy Dying Love
What a Friend We Have in Jesus
Just As I Am
Holy, Holy, Holy
Come, Follow Me
Praise to the Lord, the Almighty
Chief of Sinners Though I Be
Now Thank We All Our God
Oh, That the Lord Would Guide My Ways
Crown Him With Many Crowns
My Faith Looks Up to Thee
May We Thy Precepts, Lord, Fulfill
O Savior, Precious Savior

Renew Me, O Eternal Light
Jesus, Thy Blood and Righteousness
Jesus Sinners Doth Receive
Lord, Keep Us Steadfast in Thy Word
Hark! the Voice of Jesus Crying
Blessed Jesus, at Thy Word

6) Which of the 660 hymns in our hymnal were not used at all by our congregations in 1984?

Quite surprisingly, none. The least used hymn, "Christians, Sing Out With Exultation," was sung just once. Ranking next in least used was "When My Last Hour Is Close at Hand," reported as being used on four occasions only. However, examination of the average use statistic calculated for each hymn provides some significant information. Projection of this index reveals that 277 of the 660 hymns in our hymnal would be used in each congregation's worship services on the average of no more than once every four years. These hymns, of course, require careful review to determine whether any of them, despite limited usage, have such intrinsic merit which would justify inclusion in the new hymnal.

7) Does the reported hymn use vary to any important degree across the 12 synodical districts or across ranges of congregational size?

Contrary to what might be expected, there appears to be considerable similarity of usage from district to district and from size range to size range. The average use indices examined for a variety of hymns show a rather remarkable lack of disparity for these district and size groupings of congregations. That is, hymns which are reported as receiving large usage for the synodwide participating congregations show a rather similar amount of use in each separate district and in each grouping based on communicant membership. The same is true for hymns receiving comparatively little use.

Thanks are due each of the congregations which participated in this rather unique hymn use survey. Thanks are also due the individuals who donated time, effort and expertise in processing the completed survey documents. Members of the Hymn Committee are particularly appreciative of the detailed usage data provided for each hymn. They are currently utilizing this important information, along with their own evaluations of *The Lutheran Hymnal* hymns, so that the best and the most used of our present hymnody will be incorporated into the new WELS worship book. □

Report on the survey

by Alfred Bloedel



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, Wisconsin.

HOLIDAY BIBLE SCHOOL

by Mark W. Rieke

A vacation Bible school in Africa? Conducted in English? It may seem farfetched, but St. John Lutheran Church of Ndola, Zambia recently completed its second annual holiday (the British term for vacation) Bible school.

Zambia is no longer a land of rural villages. It is also a land of sprawling cities. Half of Zambia's seven million people now live in these urban areas. To be sure, most of the people are poor and live in the shantytowns which encircle the major cities. But there is a middle and upper class which live in comfortable homes, wear western clothes and speak English.

The Lutheran Church of Central Africa (LCCA) followed its members to the cities. Today 2800 Lutherans, about 50 percent of our Zambian total, live in the urban areas. But for the most part our churches have been located in the poorest areas, reaching out to the lower classes. Very little work has been done among the middle



Peterson

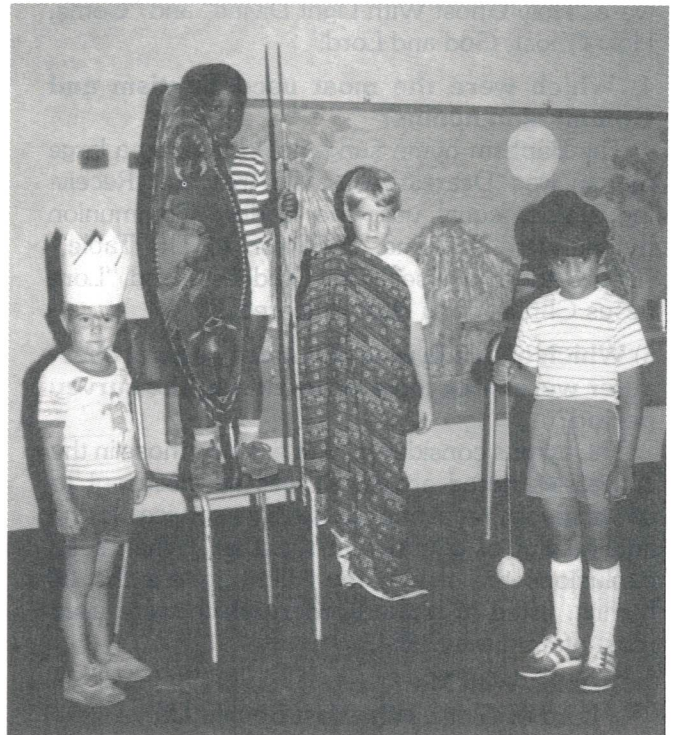


Andersson

and upper classes. Now the LCCA is beginning to reach out with the gospel to these people also. And a holiday Bible school is one of the outreach tools.

The local international school in Ndola donated its facilities, and invitations went out to children through their local schools. Eighty-four children took part in the five-day course entitled, "Following God's Plan." Approximately half the children were Zambians. The other half consisted of children from America, Great Britain, Sweden, Ireland, Italy, Greece, India and Sri Lanka. In the closing service the children and about 50 parents heard Pastor William Greenlee speak on the theme: "Preparing our Children for Life."

Helping with the holiday Bible school were Eva Andersson and Madeleine Peterson, members of the Lu-

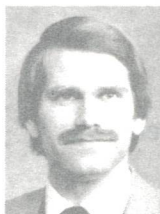


Role-playing at vacation Bible school.

theran Confessional Church in Sweden. They offered their services during their three-month tour of our WELS sister mission church in Central Africa.

The World Mission Building Fund has set aside \$80,000 in 1986 for construction of a chapel in Ndola. St. John congregation currently holds its English services at a Bemba-speaking Lutheran church five miles outside the city. Yet it draws 40 people each Sunday, most of whom travel from Ndola. With a chapel in the city, the congregation will be able to draw many more. The centrally-located chapel will also hold services in the Bemba language, a more economical alternative than building a chapel in each of Ndola's 70 shantytowns.

The new chapel will enable the LCCA to reach out to a new group of people, a group largely neglected by other churches. But there are other reasons for this new mission strategy. We want to build a national church in Zambia, a church not dependent upon outside help. To be independent, the national church must generate both its own funds and its own trained men. The logical place to seek both is from the working and well-educated Zambians. To reach out to this group of people the LCCA will use techniques previously untried in Africa. It will use evangelism campaigns, mass media ministry and, yes, more holiday Bible schools. □



Mark Rieke is a missionary in Zambia, Africa.

LETTERS

"Dialing for doctrine"

Regarding David Payne's article on the Christian radio stations around our nation, I strongly agree with his warning to listen with a critical mind. And when we hear what contradicts Scripture, we shut off the radio (or TV).

But something I found missing. What of the Lord's command to "watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them?" Unless I misread the article, I got the impression that we might turn on the same preachers we turned off before and listen again. Not so.

To apply our Lord's parable: Jesus spoke of sheep's clothing covering ravening wolves. Did he say that we should continually reach out to touch the good, soft, sheep's wool? Should we try to snip a little of that good wool to keep for ourselves? Not with a ravening wolf underneath! As soon as our hand comes near, the hungry wolf will snap it off. When we find a false teacher we don't keep going back to find good from him. We keep away from them, as from a ravening wolf.

Joel Suckow
Holmen, Wisconsin

I have just finished reading another Northwestern Lutheran article (May 1) encouraging Lutherans to listen to Reformed and other erring Christian radio and television programs for spiritual edification, in spite of the false doctrine they are almost certain to encounter there.

Doesn't the Bible's admonition to "beware of false prophets" warn us to flee from those we know to be erring teachers? Or since we are such spiritually strong individuals, is it all right for us to knowingly expose ourselves to their messages on a regular basis, for we certainly won't be misled or spiritually damaged? And since we listen to errorists messages as part of our spiritual lives, how can we warn the weak not to do so? How about our children?

One of our retired pastors made this comment when asked what he thought about the advisability of listening to "Christian" radio and TV: "Do the air waves filter out the false doctrine?"

Frederick Grunewald
Watertown, Wisconsin

The May 1 article entitled "Dialing for doctrine" by David S. Payne is representative of an ongoing struggle which consistently surfaces in issues of *The Northwestern Lutheran*. The struggle repeatedly manifests itself by lashing out at anything which is not of Lutheran origin, and even worse, which is not of the Wisconsin Evangelical Lutheran Synod.

"Dialing for doctrine" warns us that because most of the Christian radio programs are not Lutheran they are highly suspect and we are encouraged "to separate the wheat from the chaff."

We strive to avoid any trace of work-righteousness, but the conveyed attitude that "events" must be of Lutheran origin or they are not of God is psychologically Pharisaic work-righteousness of the worst kind. It is very dangerous to create this aura of righteousness around the synod. Remember, it was not always the words of the Pharisees that Jesus attacked, but the attitude conveyed by those words. These attitudes instilled a self-righteousness which made their rules and regulations the benchmark by which others must be measured.

Let us pray that when we stand before the throne of the Almighty God that he does not say to us as Jesus did to the Pharisees: "Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to" (Matthew 23:13).

Tracy P. Nuckolls
Tucson, Arizona

"Happy Birthday, Sarah"

Pastor James Aderman's article, "Happy birthday, Sarah, my love" (June 1) was very touching and thought provoking for me. I feel his statement, "I've never been satisfied with my juggling act although the Lord has continued to help me see that my family belongs before my job — even my job in his kingdom" demonstrates how our society's humanistic hero worship of the family has become a serious problem in setting our priorities. While I applaud his efforts in spending a special time with his child for her birthday, I feel his pangs of conscience are misplaced.

In Matthew 10:37 Christ admonishes his disciples: "Anyone who loves his father or mother more than me is not worthy of me; anyone who loves a son or daughter more than me is not worthy of

me." When Pastor Aderman went to his meeting, I feel he was living his priorities well, but he should not feel guilty to do the Lord's work. Following his logic, it would be easier to say my family comes first instead of going to the church meeting, choir practice, ladies' guild, Bible class and so on. Where would the work of the church be if we all took the easy road? Christ does not promise us an easy path.

Kathy Augustine
Goodhue, Minnesota

About "Happy Birthday, Sarah, my love." I'm tired of hearing about our overworked pastors. They should spend a few weeks in their members' shoes.

If dad can take his child out at noon and spend time in the park, he's probably working second shift and is never home in the evening. And that would include late afternoon when the other children get home from school, as well as the supper hour.

Think about the members who put in a full day at the factory, office, store, etc., and go to the same array of meetings the pastor attends: council, elders, Sunday school teachers, high school boards, choir. Besides that, mom may be attending parent-teacher meetings and the ladies' aid. Those aren't necessities, but certainly valuable if one has children in school; and wants to be of service to her church. (Pastors don't even always attend those meetings.) A member who attends any of these meetings usually is involved in several areas.

And now ponder why it is so hard to get nominees for various offices, or even a respectable attendance at the meetings. Their heavy schedule may have a bearing on it.

I'm a Christian day school teacher (half days the last nine years) married to a factory worker, so I see church work from both sides. We're also raising six children with all the attendant responsibilities.

Margaret Kohlstedt
Somers, Wisconsin

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.*

NEWS around the world



Anti-Defamation League protests doctorate . . .

The Anti-Defamation League of B'nai B'rith has protested the awarding of a doctorate in history to a student at a French university whose thesis denied the slaughter of the Jews by the Nazis. Abraham H. Foxman, head of the ADL's International Affairs Division, has written to the French minister of higher education and the dean of the University of Nantes protesting the granting of the degree to Henri Roques. Foxman, himself a Holocaust survivor, said that giving a doctorate in history for such a thesis would be material for a satirist "if it did not carry the concomitant insult to the memory of the victims of Nazism and injury to those who survived them."

Cults have low success rate . . . Religious cults in America have not been very successful in recruiting and keeping members in recent years, a Virginia professor told a Southern Baptist conference in Washington, D.C. David Bromley, chairman of the department of sociology and anthropology at Virginia Commonwealth University in Richmond, estimated that there are fewer than 25,000 members of cult groups combined in America. Bromley told the conference that it is a myth that cults brainwash their converts against their will. "If they could brainwash people," he said, "you would assume their success rate for recruitment would be very high, and that the escape and defection rate would be very low." Bromley, author of a book on the cults, said there were never more than 7500 members of the Unification Church at its peak, and that now there are probably fewer than 3500. He said the "Moonies" only recruit about 100 new converts each year. The sociologist estimated that the defection rate among cult groups ranges from 20 percent to 50 percent each year. He said one reason for the defections is that most cults are torn apart by schism and conflict. Bromley warned against efforts to legalize deprogramming, the forcible removal of members of the cults to try to get them to repudiate their beliefs. He said that such laws, if passed, could be used against Baptists and people of other established religions and are dangerous to society.

The ministry of the laity . . . Chiding the Lutheran Church in America for not adequately promoting the ministry of the laity, a report on how lay persons perceive their calling to be Christians says the role of the laity in the ministry of the church is close to the "nature, purpose and mission of the church." The report of a special task

force stresses that when Christians live out their personal and professional lives as believers, their actions and attitudes constitute a segment of the ministry of the church which is as crucial as preaching a sermon or serving on a church council. "It is primarily through the laity that the church is in the world," said the report. When asked about their own "ministries," the report said, Lutheran laity tend to cite church-related activities such as teaching Sunday school or serving on congregational committees. A more comprehensive understanding of the ministry of the laity should lead Lutherans to cite incidents from their personal and professional lives as evidence of their Christian vocation, the task force believes. Ministry for lay persons should be reflected in "our decisions, in our relationship with others, in our occupations, in our work for justice and peace, and in our being part of global networks," the task force report said. Fewer than 20 percent of members of church councils surveyed referred to their work as their ministry, the task force reported.

Fast-growing churches meet . . . New people are drawn to a church as a place to find uplift and comfort amid the anxieties of the 80s. Whether they stay depends on the church's ability to provide them with personal attention. At least that was the consensus of representatives of the 26 fastest-growing congregations of the United Church of Christ. Many of today's churchgoers are looking for a sympathetic ear and a sense of continuity to help them deal with pressures and loosened family ties, participants reported. Worshipers also have intense religious needs and place high emphasis on messages of hope and inspiration and intercessory prayer. Key to making these things happen is the personality of the minister, noted church-growth expert Lyle Schaller. "Twenty years ago, the three most important factors in church growth were 'location, location and location,'" he said. "Today, it's 'pastor, pastor, pastor.'"

Southern Baptists elect new president . . . Pastor Adrian Rogers of Memphis, Tenn., was elected by a 55-45 percent margin in June to head the Southern Baptist Convention. Rogers was the candidate of the convention's fundamentalist wing. At a pastors' conference preceding the three-day annual convention, Rogers preached a sermon attacking liberals who don't believe the Bible literally. "If you do not accept the virgin birth of Jesus Christ, you have some real problems," he said. "If you don't believe in the virgin birth, then you have difficulty with Mary, Jesus Christ, the word of God and your own character. . . . The word of God is not up for a vote," he told the convention. "I want to be a peacemaker. I could not preach this sermon if I had one scintilla of hostility against any of you." He warned Baptists against practicing "Christian cannibalism, devouring one another in sanctimonious language." □

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.

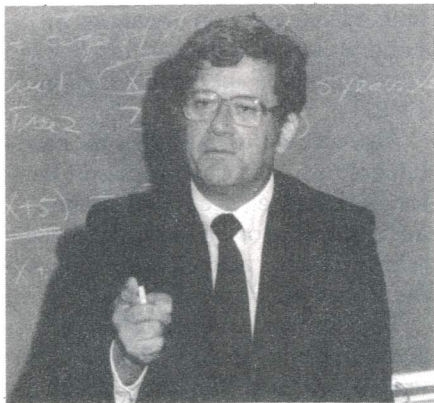
Synod vice president resigns

In a letter dated June 16, Pastor Gerald E. Free of Omaha, Nebr. resigned as the synod's first vice president. The resignation, he wrote, was "effective immediately."

In his letter to President Mischke, Free cited his reluctance to serve even before the 1985 convention at which he was reelected to his second two-year term. "It has been my feeling," he wrote, "ever since elected to the vice presidency that I was not qualified to serve in such an important office."

Free, 55, who was president of the synod's 85-congregation Nebraska District for the past 17 years also declined renomination to the district presidency saying that "the district would benefit from a change in leadership." He also cited the strain of serving his 465-member congregation while serving as president. "I look forward," he told the district, "to returning to the full-time parish ministry."

The synod's constitution provides that in the event of a vacancy in the office of first vice president, the second vice president assumes the position. Moving up to the first vice pres-



Ken Leverence, head of the math department at Wisconsin Lutheran High School, Milwaukee, was named Distinguished Teacher 1986 by the White House Commission on Presidential Scholars. He was nominated by Presidential Scholar Aaron Schindler as the secondary teacher "who has had the most valuable impact" on his educational accomplishments. Leverence attended the Awards Ceremony and the three-day festivities at Washington, D.C.

idency is Donald F. Bitter, senior pastor of St. Paul, Fort Atkinson, Wis., a congregation of 1650 baptized members.

Bitter, 57, was elected second vice president at the 1983 convention and at the 1985 convention was reelected. He served in parishes in Fond du Lac and Kewaskum before coming to St. Paul in 1965, and has been president of the 168-congregation Western Wisconsin District since 1979,

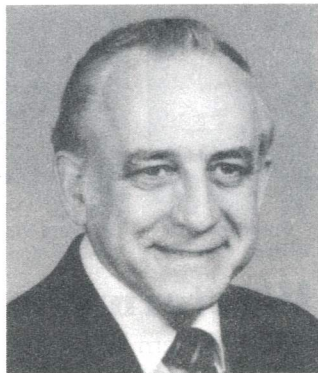


Free

and is presently serving his fourth two-year term.

ELS elects full-time president

The convention of the Evangelical Lutheran Synod meeting in mid-June elected Pastor George M. Orvick of Madison as its first full-time president, effective August 1.



Orvick

Orvick has been president of the ELS for more than 12 years on a part-time basis, serving from 1970-1976 and again from 1980-1986.

A 1953 seminary graduate, he served a congregation at Amherst Junction, Wis. before accepting a call to Holy Cross of Madison, Wisconsin in 1954.

The synodical headquarters will be in Mankato, Minn., where Bethany Lutheran College and Seminary are located, both schools of the ELS. The ELS has 118 congregations in 19 states with about 20,000 baptized members, and is in fellowship with the Wisconsin Synod.

At the convention a new home mission expansion program was begun. Over the next three years a special mission offering will be gathered. Pastors and delegates at the

convention pledged about \$165,000 to get the offering started.

The synod also wholeheartedly endorsed a proposal of the WELS Commission on Inter-Church Relations for the establishment of a new "synodical conference."

Arizona academy hosts district convention

Arizona Lutheran Academy hosted the convention of the Arizona-California convention, June 10-12. It was the last official function at the academy since the school is leaving its leased quarters to move into its own facility for the next school year.

Pastor Marcus Nitz of Garden Grove, Calif., was reelected to his second term as district president. Nitz, 54, has served as president of the district since 1983 when President I. G. Frey resigned for health reasons.

Also reelected were Pastor David E. Gray, first vice president and Pastor Lowell K. Smith, second vice president. Reelected district secretary was Pastor Philip A. Koelpin.

First-time elections were also held for the district board for parish services. The board takes the place of a variety of boards, commissions and committees previously serving the district. The change was part of an Administration Survey Commission's report adopted by the 1985 synod

convention.

Guest essayist at the convention was Prof. Armin J. Panning, president of Wisconsin Lutheran Seminary.

— Philip Heyer

Werner reelected in Dakota-Montana

The Dakota-Montana District, meeting in Watertown, South Dakota, June 17-19, reelected Pastor Edward Werner to his second term as president.

Werner, 50, is a 1962 seminary graduate and has served Our Savior in South Shore during his entire ministry.

Pastor Reginald Pope was reelected first vice president and Pastor John Ruege, Sr., was elected second vice president, replacing Pastor John Engel who accepted a call to another district. Pastor Wayne Rouse was reelected secretary.

The theme for the convention, "The Word Is Now," was also carried out in the opening service with Pastor Reginald Pope preaching.

In lieu of the usual convention procedure of presenting essays, chairmen of the major district boards and commissions presented reports summarizing the work of their departments to prepare the delegates to deal with the major business of the convention.

— John Ruege, Sr.

Glaeske reelected in South Central

Delegates to the second biennial convention of the South Central District meeting at Calvary, Dallas, Texas, June 9-10, reelected Pastor Vilas Glaeske president.

Glaeske, 47, is a 1965 seminary graduate and serves Christ the Lord in Houston.

Also elected were Pastor John Gaertner, first vice president; Pastor David Krenke, second vice president; and Pastor Myrl Wagenknecht, secretary.

Delegates from the 41 congrega-

Nebraska presidency passes to Kaiser

The Nebraska District meeting June 9-11 at Nebraska Lutheran High School, Waco, elected Pastor Ronald Kaiser of Colorado Springs to his first two-year term of office as district president.

Kaiser, 49, replaces Pastor Gerald Free of Omaha, who had served as district president since 1969. Free declined to run for president again citing the benefits of a change in leadership and the need of his congregation for full-time pastoral service.

Kaiser is a 1971 seminary graduate and served parishes in Appleton and Neenah prior to accepting a call to Salem in Colorado Springs in 1977. He had been the district's first vice president. Prior to his seminary training, he served as principal and

teacher at Salem Lutheran School, Ann Arbor, Mich.

Other officers elected were Pastor Joel Frank, first vice president; Pastor Larry Ellenberger, second vice president; and Teacher Earl Heidtke, secretary. Six pastors and a teacher were also elected to the newly-formed Board for Parish Services.

In addition to reviewing the synod's work program, the 126 delegates heard an essay, The Separation of Church and State by Prof. Wilbert Gawrisch of Wisconsin Lutheran Seminary.

The closing service noted former President Free's 17 years of "unselfish, dedicated service to the members of the Nebraska District."

— Timothy Bauer



President Nitz
Arizona-California



President Werner
Dakota-Montana



President Kaiser
Nebraska



President Glaeske
South Central



President Bitter
Western Wisconsin

Western Wisconsin reelects Bitter

The Western Wisconsin District, meeting at Northwestern College, Watertown, June 9-11, reelected President Donald F. Bitter of Fort Atkinson to his fourth two-year term as president.

Bitter, 57, is a 1955 seminary grad-

uate. He served congregations in Fond du Lac and Kewaskum before coming to St. Paul, Fort Atkinson, in 1965.

Also elected were Pastor Richard Lauersdorf, first vice president; Pastor Karl Gurgel, second vice president; and Pastor Harold Sturm, secretary. Elected also were members of the Board for Parish Services.

The convention essay on structure and administration was delivered by Professor David Valleskey of the seminary.

A special service was held at the convention to celebrate the 25th anniversaries of Pastor Robert Hartman and Pastor Roger Sprain, both of Madison. Hartman is currently serving as mission counselor for the four midwest districts and Sprain directs the work of the Hispanic mission in Madison.

— David Kipfmiller

— Charles Learman

WITH THE LORD



Lange



Miller

William H. Lange 1911 — 1986

Pastor William H. Lange was born July 10, 1911 in Milwaukee, Wis. He died June 12, 1986 at Durand, Wis.

A 1934 seminary graduate, he served congregations in Valley City, Mar-
marth, Bierman and Ives, N. Dak.; Gary, S. Dak.; Sanborn, Minn.; and La Crosse and Wisconsin Rapids, Wis.

He served the church in a number of capacities including that of national chaplain for the Lutheran Pioneers and Lutheran Girl Pioneers; vice chairman of the WELS stewardship board; stewardship board chairman of the Dakota-Montana and Western Wisconsin Districts; and circuit pastor for the Wisconsin River Valley Conference.

In 1935 he married Margaret Fezer. He is survived by his wife; daughter, Lucille (Burton) Stensberg; son, Professor Lyle (Carol); brother, Pastor Henry (Dorothy); and nine grandchildren.

Funeral services were held June 17 at St. Paul, Wisconsin Rapids, Wis.

Otis William Stelljes 1903 — 1986

Professor Otis William Stelljes was born October 24, 1903 in New Ulm, Minn. He died June 7, 1986 at New Ulm, Minn.

A 1920 graduate of Dr. Martin Luther College, he served schools in Morton Grove, Ill., and in Kenosha and Milwaukee, Wis., before accepting a call to Dr. Martin Luther College, New Ulm, where he served until his retirement.

In 1935 he married Ruth Gieschen. He is survived by his wife; sons, Allan (Rachel) and Ronald (Molly); sister, Elvira (Howard) Semerau; ten grandchildren and six great-grandchildren.

Funeral services were held June 10 at St. Paul, New Ulm.

Fritz H. Miller 1907 — 1986

Pastor Fritz H. Miller was born January 1, 1907 in Hoskins, Neb. He died June 16, 1986 in LaCrosse, Wis.

A 1932 seminary graduate, he served congregations in Colome, South Dakota; Platteville, Wis.; and LaCrosse. He retired in 1980.

In 1932 he married Flora Thierfelder. He is survived by his wife; a son, Frederick; a daughter, Fay Luft; five grandchildren and one great-grandchild.

Funeral services were held at First Lutheran, LaCrosse, on June 20, 1986.

NOTICES

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

NOMINATIONS NORTHWESTERN COLLEGE

The following were nominated to teach Latin at Northwestern College:

Michael Albrecht	Houston, TX
James Bare	Redwood Falls, MN
Jerome Braun	Prairie du Chien, WI
Charles Cortright	Fresno, CA
Joel Fredrich	St. Charles, MI
Ronald Hahm	Watertown, WI
Phillip Geiger	Bonduel, WI
David Kipfmiller	Madison WI
Paul Kuske	Grove City, OH
Roderick Luebchow	St. Paul, MN
Robert Meiselwitz	Stevensville, MI
Thomas Nass	North Mankato, MN
Lawrence Olson	Loves Park, IL
Gale Peterson	La Crosse, WI
Donald Pieper	Riverside, CA
Joel Schroeder	Overland Park, KS
Jerome Spaude	Saginaw, MI

The following were nominated to provide training in the Spanish language and culture at Northwestern College to prepare students for parish service to Hispanic Americans in their communities:

Paul Bases	Milwaukee, WI
Richard Carver	Cannon Falls, MN
James Castillo	Hartford, WI
Brian Dose	Detroit, MI
Jonathan Engel	Medford, WI
Mark Jeske	Milwaukee, WI
Carl Leyrer	Corpus Christi, TX
Roger Sprain	Madison, WI
Paul Wendland	Hopkins, MI

Information pertaining to these candidates must be in the hands of the undersigned by August 12, 1986.

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

WISCONSIN LUTHERAN SEMINARY AUXILIARY Annual Meeting

All women of WELS congregations are invited to the fourteenth annual WLSA meeting to be held October 4 at Wisconsin Lutheran Seminary, Mequon, Wis. The meeting will be held for the first time in the new chapel/auditorium/gymnasium. Registration and coffee hour will begin at 9:00 a.m. and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 25. A \$6.00 fee includes registration and dinner and should be mailed to the WLSA corresponding secretary, Mrs. Louise Kante, N80 W13073 Fond du Lac Ave., Menomonee Falls, WI 53051. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, church membership and pastoral conference.

ONE ISSUE

There is one issue of The Northwestern Lutheran in August. The next issue will be dated September 1, 1986.

CHOIR MUSIC NEEDED

A mission congregation is in need of choir music, especially SAB pieces. If you have music no longer in use, please contact Principal Joel A. Nelson, Our Redeemer, 770 Vala Dr., Santa Barbara, CA 93111; 805/964-0297.

COMMUNION WARE WANTED

An exploratory mission is in need of communion ware (either common cup or individual cups). If you can help, please contact Pastor Kurt P. Ebert, 5920 W. 136th St., Omaha NE 68137; 402/896-1624.

CHANGES IN MINISTRY

PASTORS:

Baer, George S., from Northwestern Preparatory School, Watertown, Wis., to retirement from active ministry.
Grubbs, Mark S., from St. Mark, Bemidji, Minn., to West Lutheran High School, Hopkins, Minn.
Schroeder, Erwin M., from Northwestern College, Watertown, Wis., to retirement from active ministry.
Wendland, Ernst H., from Wisconsin Lutheran Seminary, Mequon, Wis., to retirement from active ministry.
Witt, James G. III, from Divine Savior, Pullman, Wash., to Martin Luther, St. Louis, Mo.

TEACHERS:

Allrich, Carol, to Zion, Osceola, Wis.
Campbell, John D., from St. Matthew, Janesville, Wis., to Ascension, Escondido, Calif.
Dammann, Sheila, from inactive to Resurrection, Aurora, Ill.
Faust, Robert, from inactive to St. Paul First, North Hollywood, Calif.
Hauch, Cynthia, from inactive to St. John, Bay City, Mich.
Henkel, Linda, from inactive to St. John, St. Paul, Minn.
Krause, Kathleen, from inactive, to St. Paul, Tomah, Wis.
Krowas, Carol J., from St. Matthew, Janesville, Wis., to St. Jacobi, Greenfield, Wis.
Luedtke, Lisa K., from Immanuel, Willmar, Minn., to St. John, Sleepy Eye, Minn.
Merten, Stephen L., from St. Paul, Appleton, Wis., to Resurrection, Aurora, Ill.
Mullinx, Beverly, from inactive to Zion, Toledo, Ohio.
Nolte, John, from Lakeside Lutheran High School, Lake Mills, Wis., to Dr. Martin Luther College, New Ulm, Minn.
Schmidt, Nancy, from inactive to St. Lucas, Milwaukee, Wis.
Tackebury, Lois, from inactive to Salem, Owosso, Mich.

ADDRESSES

PASTORS:

Behnke, Thomas H., 607 Illinois Ave., Fond du Lac, WI 54936; 414/922-1718.
Behringer, James M., 7117 Hope Way, Box 297, Penryn, CA 95663; (office) 916/652-4273.
Farley, David J., 4409 Milo Ave., Bakersfield, CA 93309.
Leyrer, Joel D., 75 S. Manhattan Ave., Indianapolis, IN 46241; 317/244-5616.
Nelson, James D., P.O. Box 25, Hoskins, NE 68740; 302/565-4527.
Vilhauer, Dwight E., 4980 Foothills Dr., Sierra Vista, AZ 85635; 602/459-1409.
Zarling, Tim F., 821 Glenwood Ave., Perry, GA 31069; 912/987-4402.

TEACHER:

Mattek, Joel T., 3835 S. 19th St., Lincoln, NE 68502.

ANNIVERSARIES

Fort Wayne, Ind., Holy Scripture (10th), August 17, 9:00 a.m. and 3:00 p.m. (supper following). Pastor Glenn Schwanke, 8811 Kinnerk Rd., Fort Wayne, IN 46819; 219/747-0943.

Vassar, Mich., St. Luke (50th), 8:15 and 10:45 on September 14 (potluck) and 21 (pig roast); September 28, 10:30 (mission fair); October 5, 4:00 (banquet). Contact Pastor Orville Maasch, 117 N. Brady St., Vassar, MI 48768.

Monticello, Minn., St. Peter (75th), September 28, 9:00 a.m. and 3:00 p.m. (dinner following). Contact Pastor John Engel, Third and New Sts., Monticello, MN 55362; 612/295-5315.

Snoqualmie, Wash., Snoqualmie Valley (50th), August 10, 9:00 a.m. (noon picnic) and 2:00 p.m. Contact Pastor Douglas Weiser, 439 — 164th Ave., NE, Bellevue, WA 98008; 206/888-2072.

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

Tomahawk, Wis., Redeemer (25th), August 9, 7:00 p.m.; August 10, 9:00 a.m. and 3:00 p.m. (dinner following). Contact Pastor Ray Schumacher, 539 Southgate Dr., Tomahawk, WI 54487; 715/453-4814.

LABOR DAY RETREAT

Faith, Pittsfield, Mass., will host the 14th annual Labor Day weekend retreat in the Berkshire Hills. Pastor Paul Kelm will lead a friendship evangelism seminar for the adults and Pastors Mark Freier and David Kriehn will conduct a rock music seminar for the teens. Phil Becker, from Nashua, New Hampshire, will be in charge of coordinating a special outdoor worship service for the weekend using new hymns from our soon-to-be released hymnbook and there will be a special Sunday school program led by Pastor Dan Myers.

Canoeing, swimming, volleyball, softball and campfire sing-alongs will highlight the fellowship activities. A new camp with superb facilities has been selected for the August 30 through September 1 retreat. For further information write or call Pastor Mark M. Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/499-3479.

EXPO '86

Expo '86 is being held in Vancouver, British Columbia through October 13. En route you are invited to worship at the following churches:

St. Matthew, Spokane, Wash. Services June 15 to August 31 on Sunday at 9:00 a.m. and Wednesday at 7:00 p.m. Located at N6905 Country Homes Blvd., Spokane, WA 99208; Pastor Douglas Scherschel, 509/328-0839.

Salem, Edmonds, Wash. Service 11:00 a.m. Located at 100 W. & 232 S.W. in Edmonds. Take exit #177 off I-5, follow ferry route to 100 W., turn left on 100 W. (10 min. off freeway). Pastor Ralph Baur, 206/542-3003.

FAMILY RETREAT

Sola Fide, Lawrenceville, Ga., will host the second annual family and adult singles retreat August 30 through September 1 at Camp McIntosh, Carrollton, Ga. Anyone in the South Central Conference area is welcome. Cost for the three-day weekend is \$11 per person per night (\$22 per person for the weekend) with a maximum family fee of \$110. There is a \$3 per day, day rate. For further information and registration forms, contact Pastor Larry Zahn, 875 Highway 124, Lawrenceville, GA 30245; 404/963-4575.

FAMILY CAMPING

Camp Lor-Ray, owned and operated by an association of WELS and ELS churches, has 30 fully-developed campsites nestled among pines on a private lake in Michigan, available for overnight or week-long stays through Labor Day (reasonable rates). Follow hwy 31 to Russell Road exit (3 1/2 mi. N. of Muskegon); continue north on Russell (1 1/2 mi.) to camp sign. For further information contact: Milt Karnitz at the camp, 5281 Russell Road, Twin Lakes, MI 49457; 616/766-3152 or at his home, 2233 Hudson St., Muskegon, MI 49441; 616/755-2004.

EXPLORATORY SERVICES

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

ELK RIVER, MINNESOTA — Abiding Savior, 600 School St., Elk River. 9:30 a.m. Pastor Dan Schoeffel, 15413 NE 95th St., Elk River, MN 55330; 612/441-5250.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DENVER, COLORADO — Christ Our Redeemer, Mrachek Middle School, 2055 S. Telluride, Aurora, Colorado. 9:00 a.m. Pastor Timothy Bauer, 17412 E. Grand Ave., Aurora, CO 80015; 303/680-1112.

NEW WELS CHURCHES

Names Requested

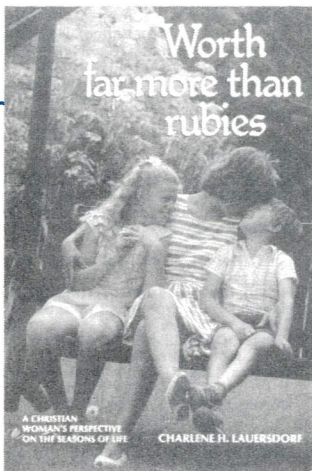
In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

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

- Alaska Anchorage (South)*
Juneau*
- Arizona Chino Valley
Cottonwood
Gilbert*
Glendale (North)*
Tucson (Northeast)*
Tucson (Southwest)*
- Arkansas Fayette/Bella Vista*
- California Bakersfield*
Pleasanton*
Poway
- Colorado Colorado Springs (East)*
- Florida Deltona
Jupiter*
Miami (Hispanic)*
Ocala
Panama City*
- Georgia Alpharetta*
- Illinois Buffalo Grove/Wheeling*
Streamwood*
- Indiana LaFayette*
- Michigan Houghton/Hancock*
- Minnesota Elk River*
Shoreview*
- Nebraska Omaha (Southwest)*
- New Mexico Roswell*
- New York Manhattan*
Poughkeepsie*
Fayetteville*
- North Carolina Marietta*
- Ohio Toledo (Northwest)
- Pennsylvania Bucks County*
- South Dakota Custer*
- Texas Abilene*
Amarillo*
Atascocita*
Beaumont*
San Antonio (Northeast)*
Sherman*
Waco*
- Washington Everett*
Spokane Valley*
Woodinville/Bothell*
- West Virginia Parkersburg*
- Wisconsin Madison (Hispanic)*
Portage*
Waunaakee*
New Market*
- Ontario, Canada New Market*

*Denotes exploratory services.



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FROM THIS CORNER

“Lutherans dump Milwaukee” was the front-page headline in the *Milwaukee Sentinel*. The headline was positioned right. When the Commission for a New Lutheran Church in February selected Milwaukee for the national offices of the new Lutheran church (due January 1, 1988), that too hit the front page in Milwaukee. But the commissioners did a great deal of squirming between that day in February and June 25 when Milwaukee was dumped.

These pages have maintained a silence about the Milwaukee selection. I am biased. I have lived in Milwaukee for 57 years and love it. My only other urban experience was six years in Colome, South Dakota (ten miles southeast of Winner).

There was one reference in this magazine to the selection. It was a letter which viewed the move as a “golden opportunity” for the Wisconsin Synod to “witness to the new liberal Evangelical Lutheran Church in America” so that the new Lutheran church body “will become more conservative and more truly Lutheran in its teachings and in its practice.”

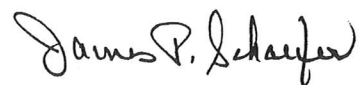
According to Bishop David W. Preus, presiding bishop of the Minneapolis-based American Lutheran Church, the dumping had nothing to do with the quality of life in Milwaukee. “I would have been happy to live in Milwaukee, if the votes had been there.”

Milwaukee fell from the commission’s grace on two counts. It was not a world-class city and it did not have a world-class airport. Anyone from Milwaukee who has tried overseas to explain where Milwaukee is, concedes the former complaint. And for busy church executives jetting around the world, O’Hare’s schedules can hardly be topped. You can’t expect the ecclesiastical elite to idle around an airport like Milwaukee’s.

When it was dropped, Milwaukee struck back. “Used to be,” editorialized the *Milwaukee Sentinel*, “that evildoers were punished by lightning bolts, or plagues or angels of death. Now they’re just sent to Chicago. You have to wonder what the Lutherans did to deserve that kind of punishment.”

I am awed by the commission’s courage. The switch from Milwaukee will be expensive. One developer from Milwaukee working on site selection estimated that the Chicago site would cost \$100 million more over the next ten years than a Milwaukee site. In addition the Wauwatosa-based Siebert Lutheran Foundation withdrew its offer of \$1 million if the new Lutheran church made Milwaukee the site of its national offices. Since that condition was not met, “obviously there is no grant,” according to Jack S. Harris, president of the foundation.

It’s no chore at all to make sport of the legislative process (somebody else’s, that is). We do it frequently on a variety of levels. Many will judge the whole matter of the site selection silly and in the long run irrelevant. And they will be right. The new church body will live — if it lives at all — from God’s revelation of himself in the Holy Scriptures. That book is indifferent to images, to world-class cities, to airport size and to ecclesiastical structure. But it is much concerned about faithfulness to the word of its God. In that book shepherds and Bethlehem make it. Jerusalem doesn’t. It is our hope that the new Lutheran church notices.



Holding hands and folding chairs

by Sharon Wilking

Our European apartment was spotless. Windows washed, dogs bathed and a homemade "Welcome Travelers" sign had been hung as I excitedly looked forward to the big visit from my mother and little sister from back in the States.

Weeks before I shared with my husband just how much I was looking forward to this visit. Living overseas made me feel more physically separated from my family than ever before. I told him how I dreamed of walking through the local park hand in hand with my mother. Hand in hand — it was something I could barely remember doing with my parents as a child. And now all those years had come in between and somehow it had grown no longer fashionable to do.

As special and unique as one's parents are, and as deeply as we love them, it is sad to think how seldom we tell and show them just that. Maybe subconsciously we're hoping that with time it'll get easier to actually say those sometimes awkward words. Or perhaps we rationalize and tell ourselves, "Well, of course they know I love them." Perhaps we keep on looking for "just the right time and opportunity" to show them.

For example, think for a moment how we vacillate back and forth with something as simple as holding their hands. As a baby that grasp is so automatic. As an increasingly independent toddler, we already begin to sometimes pull that hand away — until we need a little comfort or reassurance at least. Then we come quickly running back and welcome that secure feeling of knowing somebody cares. As a young adult we'd rather hold hands with a friend. And as a grownup we have those of our spouse or our children. Perhaps we don't take time for those either. But meanwhile those years of holding our parents' hands are slipping further and further away.

As a nurse I often see the last state of this hand-holding seesaw. Somehow in the event of serious illness or death, the call from inside to hold hands is again stronger than all those other emotions that have held us back over the years. The need is quite obvious then for the comfort, the touch and the reassurance that someone cares.

But isn't the need *always* there? When I think of marriage, I form a mental picture of holding hands with both God and my husband in a nonending grasp. It's a peaceful



thought, and a strengthening one. Perhaps it's a combination of this scene and one of those heartrending moments at a deathbed that prompted all my preoccupation with hand-holding.

But what does all this have to do with folding chairs? Like folding chairs, we humans are pretty inconsistent with opening up ourselves to express our emotions of Christian love, and with folding those emotions back away in a closet somewhere. Unfortunately, that's where we sometimes leave them for a long, long time. Obviously this is true not only with our parents but with how we relate to God and our other loved ones too. The message is clear. *Now* is the time to open up! *Don't wait* to take your feelings out of the closet. Let them know you love them and need them and — hold somebody's hand! □



Sharon Wilking and her husband, a professional photographer, reside in Zurich, Switzerland.