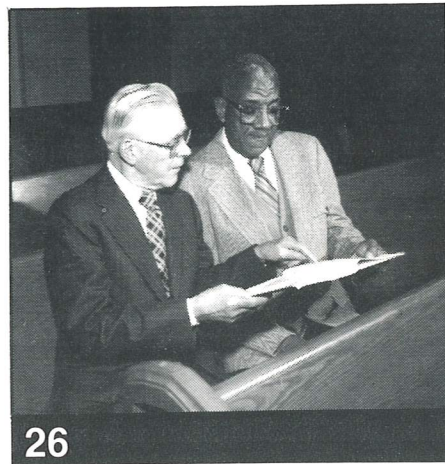


January 15, 1989

the
Northwestern
Lutheran





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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The message of Jesus' first miracle

by Richard D. Balge

This, the first of his miraculous signs, Jesus performed in Cana of Galilee. He thus revealed his glory, and his disciples put their faith in him (John 2:11).

There was a wedding in Cana and Jesus was present. There was a problem at that wedding and Jesus heard about it. There was a solution to that problem and Jesus provided it. This was the first of his many miraculous signs. Like all of his miracles, it declared that he is the divine Redeemer.

See his glory, as the disciples did

Jesus provided the solution to an embarrassing shortage of wine at that wedding in Cana. His mother told the servants to do whatever Jesus instructed them to do. Jesus told the servants to fill the stone water jars, draw off a sample of the contents and carry it to the master of the banquet for his approval.

You know the rest. Jesus had turned the water into high quality wine. He had acted as the Lord of nature, the King of creation. With his first miraculous sign the Savior provided, not loaves to allay people's hunger, but wine for their enjoyment. "He thus revealed his glory."

Jesus has provided the solution for a much greater problem than a lack of wine or of more basic needs. He came to provide the solution to the problem which doomed us all and which none of us could have remedied, our sin. In our place he lived the life of perfect love which God's law demands. He suffered the punishment for sin which we deserved. He turned aside God's wrath from us by experiencing it himself. Most wonderful miraculous sign of all, he rose from the dead. That is the guarantee that God has accepted his sacrifice, has credited his righteousness to us and plans to raise us to eternal life.

Trust his mercy, as Mary did

That shortage of wine at the wedding was not a life and death matter, but it was something that would greatly embarrass the wedding couple. Jesus' mother took the problem to him. She thought she recognized a great opportunity for him to demonstrate his glory and further his ministry. Confident that he would be able to do something, she told him, "They have no

more wine."

He did not immediately heed her request. "Dear woman, why do you involve me?" Jesus replied, "My time has not yet come." He had come to lay down his life for all sinners, including Mary. That would be the greatest manifestation of his divine glory and the culmination of his ministry. Meanwhile, Mary must understand that he was not only her son; he was also her Savior.

Still, she trusted that he would help, and her trust was not misplaced. He would involve himself in this minor problem when he was ready and he would take care of it.

Let him hear about your problems, your disappointments, your temptations. He cares, he has the power to help, in his mercy he will help. He may not follow your schedule or act exactly as you think he ought to. But in his time and in his way he will do what needs to be done about the problems we bring to him. Let him hear.

Welcome his presence, as the wedding couple did

Jesus was at that wedding in Cana because the couple had invited him. He was also there because he had come to redeem and sanctify all of human life.

By being there he was saying that marriage is God's gift. It can be debased by selfishness or it can be blessed by his being there. By providing the wine he was saying that, although people might abuse it, it is one of the multitude of gifts which he provides and blesses for our use.

Welcome his presence. Recognize that because of who he is, because he has redeemed you, there is no place in your life where he does not want to be. There should be no place in your life where he does not belong, no false division in your life between "secular" and "spiritual." Just as God created you body and soul, so has his Son rescued your whole being from eternal death for eternal life. □



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

Ann Landers and Christian readers

When 85 million readers follow an advice column in nearly a thousand daily papers, we recognize that the columnist is shaping American attitudes toward life and conduct. Among these 85 million are millions of professing Christians who may be reading her column more faithfully to find guidance for daily living, than they may be searching Scripture for direction. That columnist is Ann Landers.

What are these Christians getting from Ann Landers? She does have something to offer readers who view with dismay the cultural and moral wasteland in our country. Ever since Esther Pauline Lederer took over the Ann Landers column in the *Chicago Sun Times* in 1955, she has generally held out for the traditional family, respecting the father as its head and underscoring the primary role of the woman as wife and mother, as the one who keeps the house together.

She has contended for the exercise of parental authority over rebellious children. Some of her most scathing replies to letters have gone to parents who were obviously permissive and spineless. Even in this permissive area, when chastity and abstinence are widely ridiculed, she has continued to argue for restricting sexual relationships to marriage. She will not accept homosexuality as normal. Feminist though she is, she does not support "this business of women doing their own thing. It has hatched a multitude of problems." (This and other quotes are from David I. Grossvogel's book, *Dear Ann Landers*.)

This respected voice for decency still speaks out for basic values and offers much wholesome guidance for secular society.

Yet this same columnist has also become tolerant of divorce, of the Other Woman and of the unmarried mother. Concerning teenagers "sleeping around" she has written: "Parents do *not* have the last word. Each individual, in the final analysis, is responsible for himself or herself." (Grossvogel considers this "the final death knell of the old morality.") She favors legal abortions, referring correspondents to the blatantly humanistic, pro-abortion Planned Parenthood for counsel. She has "sought to dispel" the "moral implications" of AIDS (as if homosexual conduct is not sinful — just abnormal). She puts all confidence in the sexual education of the young by public schools.

It should be evident to Christian readers that Ann Landers may be a moderator of the American life-style, but she is not a reliable guide. She counted on tradition and custom, rather than on the moral law, to analyze and to solve the moral problems of the sixties, seventies and eighties. "Safety and social decorum [respectability] set the bounds for her." These supports failed in the cultural and moral crises of the last 25 years.

She lost her moral bearings and yielded her moral authority when she chose to ignore what she should have remembered from her Old Testament: God, not modern psychiatry and liberal theology, decides what is right and what is wrong; violation of God's moral code is nothing less than sin; God has established its guilt but he has also shown the way out through the promised Savior.

Christians can and must do better than rely on Ann Landers as their mentor and guide through today's moral wasteland.



Professor Toppe is the retired president of Northwestern College, Watertown, Wisconsin.

Carleton Toppe

Soaring on eagle's wings

by Fredric E. Piepenbrink

The church I serve in Milwaukee, like most other Christian churches, has a large wooden cross in the chancel area just above the altar. It serves as a vivid reminder of the terrible means used by the Lord to secure our redemption — a device for execution. However, an additional feature of this particular cross is a picture carved in each of its four extremities. The pictures are that of a winged man, a winged lion, a winged ox and an eagle. Such unusual carvings, of course, become an obvious conversation piece when touring the church with new members and visitors. Ultimately the question is asked, "What is the meaning of each of those carvings?" They obviously have great significance to hold such a prominent position among the church's symbols.

We know that the early Christian church was rich in symbolism. A quick glance at any chrismon tree during Christmas gives the impression that they had a symbol for just about everything. Just as they had symbols for Christ (cross, chi-rho), the church (boat), hope (anchor), etc., so each of the four Gospel writers received a special symbol descriptive of the Gospel he wrote. This tradition goes back to the early centuries of the Christian church; and although there have been different interpretations as to the meaning of each symbol, a general agreement has been reached today.

The winged man symbolizes St. Matthew because he begins his Gospel by describing the human lineage of Jesus. The winged lion symbolizes St. Mark because this evangelist begins his Gospel by describing John the Baptist who was the voice crying in the wilderness. The winged ox symbolizes St. Luke because his Gospel vividly describes the sacrificial death of Jesus. And the eagle symbolizes St. John because his Gospel seems to soar into the heavens. In other words, John's Gospel contains thoughts, concepts and teachings of Jesus which are so lofty, so exalted, so high above mere mortal thinking that the entire Gospel could be described as "soaring on eagle's wings."

Contributing to the choice of this symbol for John, no doubt, are a number of discourses spoken by Jesus and recorded by John whose main topic is not so much "the kingdom," as in the synoptics, but the

King himself, the person of the Christ, his deity. This is nowhere better exemplified than in the great "I am" statements of Jesus included in a number of these discourses and found only in the Gospel of John — seven strong, descriptive statements which are full of meaning and elevate the human mind into sublime thoughts concerning Jesus and who he is.

Each of these seven "I am" statements gets down to the heart of the matter — the very essence of Jesus. In the next seven issues we shall look at each one individually to discover its unique character and, with the Spirit's power resting upon us, allow it to contribute to our overall knowledge of our precious Savior.

Furthermore, a matter of particular interest to this study is that each of the seven "I am" statements describes in beautiful picturesque ways the fulfillment of a spiritual need we have as Christians. Our study of them will strengthen our trust in Jesus to fulfill those needs. And finally, Luther's explanation to the Third Article of the Apostle's Creed describes the entire work of the Holy Spirit in five steps: "calls," "gathers," "enlightens," "sanctifies," and "keeps in the true faith." Jesus' seven "I am" statements completely entail every step, including the final step — "saves." What an excellent tool they are for teaching the Third Article. The following chart serves as a summary:

I AM	Spiritual need fulfilled	Third Article
the Bread of life	source of spiritual life	"calls"
the Good Shepherd	entrance into security and fellowship	"gathers"
the Light of the World	source of light in darkness	"enlightens"
the Way, the Truth, and the Life	our certainty in perplexity	"sanctifies"
the real Vine	our source of vitality or productiveness	"sanctifies"
the Gate for the sheep	our guide and protector in life	"keeps"
the Resurrection	our hope in death	"saves"



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Maybe you've heard the story about the man who went to church every Sunday, in spite of the fact that he was completely deaf. They asked him why, since obviously he was getting nothing out of it. His answer gives careless Christians something to think about: "I just want everyone to know whose side I'm on."

For many years that story was just that, a story that could be used to make a point at an appropriate time. Now, at Siloah in Milwaukee, the story has come true. Nearly every Sunday a deaf man leaves his home on North 22nd Street and walks to Siloah. He has to look at his watch to see when the service is starting, because he can't hear the bells. The elder assists him by showing him in the *Sampler* what's going on at the moment. And if he watches the words too intently, he may not sit down when everyone else does, because he can't hear the congregation sitting down.

He says that once in a while he can pick up the rhythm of the organ, not the melody, but just enough so that he can feel the beat of the song. He can't hear a word of the sermon and he doesn't read lips. But he watches intently the pastor's gestures and expression, and in that way he picks up a feeling for the urgency of the matter.

He was not born deaf so he talks rather clearly. He can tell you anything he wants to say but you must communicate with him in writing.

He was born and raised in Oshkosh, Wisconsin in an all-white community. A basketball scholarship took him to Florida A & M, at that time an all-black school. His hearing problems began in the army where he served as artillery instructor. He settled in Milwaukee and started going to church until relatives brought him into the tavern business. From then on he suffered through a series of problems which included two strokes and 33 operations.

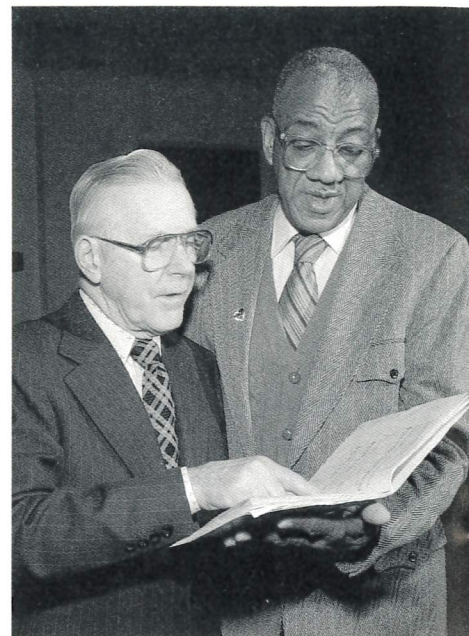
His frequent brushes with death increased his concern for the welfare of his soul and he began searching for answers. When the Jehovah's Witnesses offered him answers, he was interested, until he talked to them about the Trinity. He did not buy the JW's ploy that Jesus was just "a god." He needed to find better answers.

About that time an area-wide outreach effort brought a Lutheran pastor to his door on a Saturday morning canvass. He welcomed the pastor from the church around the corner and apologized for his deafness. When the pastor invited him, in writing, to class and services he was more than interested. Vicar

Brother Bill Shadd

by Rolfe F. Westendorf

Elder
Erwin Publitz
and Bill Shadd
recite the creed.



Jeff Smith made the follow-up calls and found that the interest had not waned. He began the difficult job of instructing a deaf person, but interest and enthusiasm turned a difficult task into a joy.

And the deaf began to hear! Not physically yet, but another miracle took place. The precious good news that Jesus had died for his sins penetrated his heart by the Spirit's power. And the joy of salvation replaced his doubt and despair. If only those who can hear would hear as well as this deaf man has heard!

On October 16 Bill Shadd was confirmed as a communicant member of Siloah. At age 69 he knows he may not have many years left, but he also knows that he has crossed over the line from death to life. As long as he lives he wants to be a good member of Siloah, as much as his handicap will allow.

So you may expect to see him often in church. He wears a hearing aid, which does precious little good. When you look up to him you will understand why he went to college on a basketball scholarship. When you talk to him, he will not hear you but he will see your smile and the friendliness in your eyes. And when you die, you may expect to see him in heaven, unless you get there first.

Bill stopped at Siloah's church office for a visit recently. He wanted to share his life's story. His story is really complete since he came to know and love his Lord and Savior, Jesus Christ. He compares his late-in-life conversion with the dying thief on the cross. "I finally have peace here in my heart," Bill said with thankful tears beading behind his glasses. On a scrap of paper the pastor replied, "You are my true brother in Christ!" □

Rolfe Westendorf is pastor of Siloah, Milwaukee, Wisconsin.

Everyone a minister

by Mark E. Braun

Fifteen years ago Oscar Feucht wrote a book called *Everyone a Minister*. The author served for 25 years as a pastor in a mission congregation and another 25 years as secretary of adult education in the Lutheran Church-Missouri Synod.

His little book claimed to contain "a challenge and an idea to meet the crisis facing today's church." He contended that the biblical teaching of the priesthood of all believers in Christ "has never been fully lost by the churches *nor fully received*, and it is time to take this basic teaching out of the slogan category."

"Only a few denominations," Feucht continued, "have been successful in involving the laity in the ministry as the New Testament describes it and the early church practiced it."

Those were strong words, and they haven't been softened by time. Few would question that today's church faces a crisis, but is it true that the priesthood of believers has "never been fully received" in the church? Was Feucht correct to assert that few denominations successfully involve anyone, other than professional clergy, in ministry? Do twentieth century churches practice something essentially different than first century churches practiced?

Is *everyone* a minister? Is everyone a *minister*?

When God gathered Israel at Sinai, he said, "Out of all nations you will be my treasured possession. Although the whole earth is mine, you will be for me *a kingdom of priests* and a holy nation" (Exodus 19:5,6). God wished to use Israel as his *go-between* to reach Israel's unbelieving neighbors. He chose to situate his Old Testament people on a narrow land bridge connecting three continents so that other nations could see Israel and be attracted to God *through* her. But within Israel, only Levites were to serve at God's altar and only Aaron's sons were to be God's priests. An individual Israelite needed a priest to pray for him and to offer sacrifices for him to God.

The Apostle Peter clearly echoed God's words at Sinai when he wrote, "You are a chosen people, a *royal priesthood*, a holy nation, a people belonging to God" (1 Peter 2:9). He wasn't writing to Israelites, however. His letter was addressed to "God's elect, strangers in the world" (1 Peter 1:1). He told them, "You also, like living stones, are being built *into a spiritual house to be a holy priesthood*, offering *spiritual sacrifices* acceptable to God through Jesus Christ" (1 Peter 2:5). Jesus was *the* sacrifice for sin. No other sacrifice is required. Jesus was *the* priest. His

sacrifice need never be repeated. The priesthood of the *Levites* is nullified. The priesthood of *Old Testament Israel* is past. *Every Christian* is a priest before God. *Every Christian* has direct access to God. *Every Christian* is called to a life of service to God and to others.

And, therefore, *every Christian* is a *minister*, because a *minister* is a servant. "I urge you brothers, in view of God's mercy," Paul wrote, "to offer your bodies as living sacrifices,

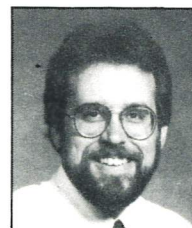
holy and pleasing to God, which is your spiritual worship" (Romans 12:1). Every Christian has experienced God's mercy. Every Christian has a body with which to offer service. "Serve one another in love," Paul wrote (Galatians 5:13).

A new idea? The church father Jerome, in the fourth century, said, "Baptism is the ordination of the laity."

If *everyone* is a minister, what's the difference between *everyone's* ministry and the *called public ministry*? How are the two related?

Stay tuned. □

*A new idea?
The church father Jerome,
in the fourth century,
said, "Baptism is the
ordination of the laity."*



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.



Tresa Buz looks ahead

by Mark Eischer

Growing up as a young Lutheran girl in Florida, Tresa Buz (pronounced “buzz”) had one goal in mind — to live in Nashville and become a country music star. Well, she made it to Music City USA, where she has recorded her first album — but God brought it all about in ways Tresa never expected.

The first song Tresa Buz remembers singing in public was “Let Me Be There.” Her dad was the drummer for a country music band, and from an early age Tresa sang with the group at wedding receptions, roller rinks and dances.

Tresa enrolled in a Florida performing arts high school, expecting it to be like the television show “Fame” — nonstop creativity and brilliance, people breaking into song in the lunch line or performing ballet on car hoods. She found the environment to be quite different from what she’d expected. Drug use seemed commonplace and Tresa was often ridiculed for her Christian beliefs. She woke every morning to find the note board on her dormitory door covered with satanic symbols. “It was the first time I really felt pressure being a Christian,” she says. “I think that’s what really made me want to start telling people about Jesus.”

During her senior year, Tresa’s dreams of becoming a singer almost came to an abrupt halt after she developed “nodules” or calluses on her vocal cords, the result of straining her voice while preparing for a senior recital. Tresa had to take a year off from singing so her voice could rest.

“That was the hardest year of my life, not to sing for a year after I’d been singing since I was five years old,” Tresa says. But she continues, “Maybe the Lord took my voice away for a while just to make me appreciate it more. He was teaching me to be patient.” During that time the Lord was working on other aspects of her life as well — strengthening her faith and teaching her to trust him.

In time Tresa’s voice improved to the point where she could begin singing again, still with an eye toward breaking into country music. She continued to sing at her Lutheran church, which led to an invitation to perform the theme song for a Lutheran youth gathering in Wisconsin that summer. On the way to the rally, Tresa and her dad planned to stop off in Nashville to play a tape of her country songs for some record company people. While in Nashville, two things occurred: She was invited to return for an audition session with MCA Records, and she met J. C. Meyer. Both events would play a role in changing the course of her life.

J. C. Meyer is a successful producer of commercials for McDonald’s and other national accounts. He was also instrumental in helping country act Sawyer Brown land a record contract. The son of a Lutheran



minister from Wisconsin, Meyer had also produced several contemporary Christian albums. J. C. encouraged Tresa to continue with her music and said, "Who knows? Maybe we can work together some day."

Later Tresa returned to Nashville for what she thought would be her "big break" — an audition for MCA Records. It all seemed so exciting — a dream finally coming true — but Tresa found that it wasn't really what she was looking for after all.

"The songs they wanted me to do were all basically about people living in a worldly world — drinking, smoking cigarettes and being lonely 'cause their lover's gone, and like that. I couldn't relate to it," Tresa says. "They said to me, 'Well, you sing good, but can't you feel more what you're singing? And I said, 'Well, no — because I hadn't been through all that.' I just

felt like there was something else to sing about. I thought to myself, I don't think I really want this for my life. It was the Lord's way of showing me that this wasn't for me."

So it was back to college to seek some new direction. At the same time Tresa found herself being pulled in other directions by a relationship with a young man who was not a Christian. She also got back in contact with J. C. Meyer. At Meyer's invitation, Tresa moved to Nashville, where she began writing Christian songs. Tresa learned again that God's forgiveness was "for everyone, no matter what," and that Christ can overcome not only the sin but also the guilt. Unlike the tunes she sang at her country audition, Tresa feels deeply about her Christian songs because she's lived through them. "I started to write a song about not looking back, and everything came together. It was written because of that former relationship and all the compromises I had made. It made me realize that Christ's death wasn't just for anything — it was for those compromises in my life," she says.

In Nashville Tresa writes songs together with her friend Amanda Varian, who also plays keyboards. To support themselves both girls work as waitresses at a popular Nashville restaurant. "When we first came up here, we prayed that the Lord would bring us people to meet, people to give our tapes to," Amanda said. And he has. With J. C. Meyer's help, the girls recorded a six-song cassette of their music, backed by some of Nashville's best studio musicians. Several tunes on the cassette were written by Mark Gersmehl of Whiteheart.

The songs usually come out of personal experiences, such as "Don't Go Out Without Him." "The song says it's okay to have fun, but don't leave Jesus on the doorstep," Tresa commented. "Don't leave your beliefs behind."

Tresa and Amanda played a number of concerts and assemblies on a tour of Lutheran high schools this past winter. They received a good response and hope to sing at more schools this coming year. Now 21, Tresa feels that her age allows her audience to identify with her and her message: "God's love is real and God can use you, even when you're in high school." □

SpiritQuest (TM), November/December 1988. Used with permission.

Tresa Buz is a member of Rock of Ages in Madison, Tennessee, in the Nashville area.

Tresa Buz's six-song cassette, *No Looking Back*, is available at Northwestern Publishing House. See the order form on page 38 of this issue.

by Paul E. Kelm

I have been seriously considering signing the anatomical gift statement on the back of my driver's license. Would this be a God-pleasing thing to do?

Nothing in the Bible prohibits ceding your organs to someone else upon your death. God is perfectly

*God is perfectly capable
of sorting out body
parts in the resurrection.*

capable of sorting out body parts in the resurrection.

When you sign the anatomical gift statement as an act of faith in your Lord and love for others, it is God-pleasing.

Love suggests that you reach your decision with the awareness and input of family members, however.

Is it right for a Christian man to wear ornamental jewelry, such as earrings?

Fashion changes more rapidly today than any of us may be able to interpret. Not whether Christian males *may* wear earrings, but what statement they make in doing so, should be our concern.

Passages such as Exodus 32:2 and Judges 8:24 indicate that at times men have worn such body jewelry as little more than a fashion statement. Everybody was doing it. References from the prophets and the New Testament suggest that in these times social mores associated jewelry with femininity. 1 Peter 3 is one such reference, with a bigger point to ponder. "Your beauty should not come from outward adornment. . . . Instead, it should be that of your inner self."

The Bible isn't big on jewelry, period, probably because the statement jewelry makes is too often self-aggrandizement rather than Christian modesty. The first question a Christian male contemplating pierced ears ought to ask is: What do I want to say about myself and my God, whose name I wear and want to hallow?

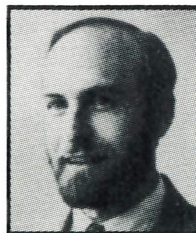
Not very long ago an earring in the wrong ear of a male (no doubt others, like me, can't remember which was the "right" ear) advertised proud homosexuality. Today no such statement is implied. Unisex fashion has been one expression of a sexual philosophy at odds with God's will. To what degree male jewelry is an expression of this fad and philoso-

phy would be hard to assess. In fact, in our pluralistic and rapidly changing society different interpretations of fashion will probably coexist. Therefore, the second question of consequence to a Christian male considering earrings is: How will my earrings be understood? There are two audiences of concern.

How the non-Christian "reads" my appearance (or behavior) is a factor in the mission I and other Christians have to these lost people (cf. 1 Peter 2:12, 3:1-4 and 15,16). If there is a likelihood that my jewelry will be one more brick in the wall an unchurched acquaintance is building between himself and God's word, then I'll forego my fashion freedom in Christ. On the other hand, if I were to live and work with people who read my naked ears as another example of religious moralizing, I might get my ears pierced to break down that barrier to the gospel (cf. 1 Corinthians 9:19-22).

How other Christians read my body jewelry should be an equal concern. If male earrings become an unnecessarily divisive issue in the church or cause weak Christians doubt and confusion, then my "right" to wear them may become a wrong. St. Paul says of such adiaphora: " 'Everything is permissible' . . . but not everything is constructive. Nobody should seek his own good, but the good of others" (1 Corinthians 10:23ff). On the other hand, should some legalist insist that *no* Christian male could *ever* wear an earring — forbidding what God hasn't, as law — then I'll get my ears pierced to assert Christian liberty (cf. Galatians 2:3-5).

Between the rock of judgmentalism and the hard place of flaunted "rights," Christian love must discern the God-glorifying path. Sometimes (as in a Christian school) a policy is adopted after careful consideration of every factor. Loving leaders will explain, not merely impose, such a policy (cf. Ephesians 6:4). Loving disciples will accept what they don't prefer, for Jesus' sake (cf. Hebrews 13:17 and Ephesians 5:21). □



Send your questions to QUESTIONS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

*Pastor Paul Kelm is director
of the synod's spiritual renewal program.*

The laity can help

"Amen" to Bill Broring's letter (November 15). We are not only suffocating spiritually in the worship services, but also in service outside of worship. The message we seem to be getting from our pulpits and synod is that we ordinary members are to give our money and be good pew warmers, thereby fulfilling our responsibilities as Christians. Only the seminary-trained workers may go out to be missionaries and evangelists.

There is a member in our congregation who speaks German, Spanish and Cantonese, who has training and experience in street evangelism (a requirement for good foreign missionary work (NL p. 395). He has lived in different cultures. He has never felt the desire "to be a parish pastor" so he has never gone to seminary. Yet he claims to know more Greek and Hebrew "than most pastors in the WELS." The message that he has gotten is that there is no room in the WELS for him to practice the gifts that he has, and he has little money to support others.

The above example is extreme, but how many of our young people have been lured away by opportunities to practice their gifts, how many others have been so spiritually suffocated that they spiritually died, and how many stay on but because they are not totally involved they give less and less to the church?

*Karl W. Randolph
Lubbock, Texas*

Help is available

To the battered parent who asked why more WELS congregations don't have parenting programs, I write to state that what you ask is truly possible.

We have the needed materials. Northwestern Publishing House offers books on parenting, filmstrips, audio and videocassettes. The *Family of God* tracts are especially helpful. Another resource is *Living in Grace*, produced by Wisconsin Lutheran Child and Family Service. AAL has several fine programs and films.

Leaders are available also. Our congregation's pastors could not find

time for a parenting program but they willingly gave their counsel and support to two teachers of our day school who were interested. With the available materials and similar support from pastors, caring laity and teachers can establish parenting programs in congregations.

A variety of ways can be used to communicate Christian parenting. In our congregation Christian parenting is taught and encouraged through a Christian family week, our parent-teacher organization, cradle roll, short parenting series several times a year, articles and tracts in bulletins and newsletters.

The problem of child abuse exists in our WELS homes, perhaps in proportion to that found in our society. Ministry to our families for this program, and the host of others that strain and fracture our homes, should not be neglected. The resources exist. Let's use them!

*Arlene Roth
Hales Corners, Wisconsin*

Reactions to letter

It is a moving experience Pastor Karl Schmugge relates in his letter to President Voss (November 15 NL). Those are the types of experiences one carries with him for a lifetime and retells at every opportunity. It will probably find its way into a number of mission festival sermons around the synod.

How keenly we feel the urgency to tell someone about their Savior who is moments away from standing before him! Such a privilege to be chosen for such a critical, life and death situation! Pastor Schmugge, I would imagine, is still feeling the joy. I have to admit to being a bit envious of his experience.

*Daniel Schmelzer
Pleasanton, California*

The letter by Pastor Karl Schmugge about his experience with an accident victim touched my heart. I think all we Christians have this responsibility, and we will at one time or another face a situation where we can lead another person to Christ with firm,

concise action.

The Northwestern Lutheran is really a religiously-inspiring periodical. Thank you so much for each issue.

*Wesley Plath
Kalamazoo, Michigan*

Singles Retreat

Recently I had the opportunity to attend the WELS Singles Retreat in Madison, Wisconsin. The short time I spent there in both Bible study and fellowship was definitely a high point in my own spiritual life. The session on "Our relationship with our Lord" was especially meaningful.

I would like to take this opportunity to compliment the WELS Singles leadership for the fine job they did organizing and running the retreat.

*Rick Cisler
Zanesville, Ohio*

Search out the truth

How thankful we are that our Wisconsin Synod did not get involved with any of the foolish protests and arguments about recent worldly and deceptive films. If every Christian who went to protest and to view the film would have put money spent into the church collection plate, it could have been used for missions.

We have plenty of Bibles in the U.S.A. We hope this terrible film will drive many to go and search out the truth about our Triune God.

*Helen Prechel
Wood Lake, Minnesota*

Thanks for editorial

I wish to express my thanks to Pastor Frey for his comments in "The one thing we cannot give up" (November 1).

Thank you for that breath of fresh air.

*Dorothy Knueppel
Sturgeon Bay, 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 53222-4398.

Master hymn list

Balance

Listing seven

What would a tight-rope walker do without it. A sense of balance is necessary, not only for physical activities like skiing or carrying peanuts on a knife, but in most areas of life. Diet, attitudes, viewpoints, life-style — all are enhanced by balance and moderation. So are most hymnals. There are exceptions, of course. Some hymnals are specifically intended to be *avant-garde*, musically or poetically, and must be judged on the basis of their purpose. But in general, the church wisely follows the old adage, “Be not the first by whom the new is tried, nor yet the last to lay the old aside.” Of course we are not speaking about God’s word and truth, but about adiaphora, such as worship forms, language, music and ceremony.

Our synodical assignment was to produce a “new/revised” hymnal. Our goal, therefore, is to *retain, improve, and enlarge our Lutheran and Christian worship heritage*. Our starting point is *The Lutheran Hymnal*. Our hymnic anchor is the Lutheran chorale. Our liturgical anchor is that service of word and sacrament which was developed in Western Christendom, reformed and restored by Martin Luther, made available to the Lutheran church in the United States through the “Common Service” of 1867/1888 and to our WELS through *The Lutheran Hymnal* of 1941.

We are pursuing what we think is moderation, the middle of the road, the golden mean, and a concern for all members of our church body and for others as well.

In putting together a balanced hymnal, many concerns arise and many judgments and decisions have to be made. The most obvious concerns are the size and contents of the book. Our hymnal will not only be a hymnbook, but a service book as well. At present we are expecting the hymn section to include about 600 hymns, slightly less than TLH. The liturgical section may need to be slightly larger. That will involve other questions, such as how much of the Psalter we will include.

There are many other decisions to be made which relate directly or indirectly to hymnal *balance*. Let me list some of them:

- The hymnal should be distinctively Lutheran, but should also include the best of the whole spectrum of Christian hymnody.
- The contents of the hymnal should be scriptural — not 95 percent but 100 percent.
- The hymnal overall should be strongly Christ-centered.
- The hymnal should provide hymns which are appropriate to the various seasons, Sundays, and festivals of the Christian church year (the life of Christ).

- The hymnal should also respond to the various needs listed in the 33 topical sections and provide appropriate numbers of hymns for them.
- The poetry should be of high quality but not so sophisticated that it fails to communicate to many worshipers.
- The tunes should be singable by most worshipers with reasonable effort.
- The texts of hymns are of first importance but need to be happily wedded to their tunes.
- The harmonizations should be basically chordal or homophonic in the style of TLH, but special types of tunes will need special treatment.
- The harmonizations should be suitable for four-part singing, but as organistic as possible, and should be playable by most organists with reasonable effort.
- The pitch level should not be too high for altos and basses nor too low for tenors and sopranos.
- The language should be updated or modernized throughout the liturgical section but very conservatively in the hymn section, particularly in the case of original English poetry.
- The language should be sensitive to the concerns of ethnic groups.
- The language should be inclusive but not follow the extremes endorsed by some sections of our society.
- The hymnal should be representative of the various types of hymnody developed over the centuries.
- The hymnal should provide at least some hymns easily singable for racial minorities, new Christians, those with non-Lutheran religious backgrounds, mission prospects and visitors.

The list of hymns currently being published in this magazine reflects some of these concerns about balance. Each of the items listed above has its own necessary research, discussion, decision and guidelines to effect that balance. In deciding on the size of the hymnal, for instance, the present hymn list comes close to our predetermined goals for overall size, relative number of old and new hymns, number of Lutheran chorales, hymns from various sources, etc. Our goal was a hymnal of the same size as *The Lutheran Hymnal* or only slightly larger with about 600 hymns. Our present list contains 579. We wanted a strong representation of Lutheran chorales and we have chosen about 200 chorales from German and Scandinavian sources and 193 hymns from English writers. We wanted to expand the list of Ameri-

can hymns and that number presently is 81 (TLH has only 19). So far 409 of the hymn choices are from *The Lutheran Hymnal*. The remaining 170 are drawn from other sources. Many have been written since TLH was published in 1941, others are older. In each case we have tried to replace hymns of TLH only if they were not being sung or there was some doctrinal or textual deficiency, and we felt there was a stronger hymn available.

A tight-rope walker has a small margin for error. If he veers just a trifle too far to left or right, he may plummet to the earth. In preparing a hymnal we have a little more "wobble-room." There are gray areas in judging hymns and hymn tunes and often there are strong arguments on both sides. And of course, tastes differ. So do understanding and religious or musical background. One of our guidelines is the question, "How frequently is this hymn being sung in our congregations?" Normally we would retain a hymn that has relatively strong use. There are some exceptions, however. Sometimes letters are received which demand that certain hymns be "thrown out" because they are "unsingable and unsung." However, the needs and preferences and abilities of our congregations vary considerably according to their background, geographical area, congregational age and other factors. Some congregations do want and sing these hymns. Among the list of little-used hymns are some of Martin Luther's own hymns; most of these will be retained. They are historically important as heritage hymns of Lutheranism. They are also eminently deserving of study and use. They are hymns which have stirred composers to write organ preludes, choral cantatas

and hymn concertatos based on their texts or music. They are important to our schools, both for study and worship, and for use at conferences, conventions, study groups, festival services, and the like. We would also like to keep in our hymnal a core of important hymns we call the "Hymn of the Day." These are hymns which fit the key thoughts or Gospel reading for each Sunday and festival of the church year and should be known and sung. So . . . some hymns will be retained even though everybody can't or won't sing them. That's one reason we have 600 hymns in the hymnal, although most congregations know and sing fewer than 200 and some only 50 or so. We don't all like or sing the same hymns and with 600 hymns in the hymnal we don't need to.

The list of selected hymns currently appearing in the *Northwestern Lutheran* is not the final list. It is still subject to some additions or subtractions. Each day letters and responses are received from members of our church. They are all being read and their contents logged. Where a larger number of comments are received on a particular hymn, they will be given serious consideration and change may result. We again invite your interest and response. Your reactions are appreciated and where there are questions, we will try to answer.

—Kurt J. Eggert

NOTE: The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. We invite your comments on the chosen hymns. Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

Prayer

Christians, While on Earth Abiding (LW)
 Come, My Soul, Thy Suit Prepare
 Lord, Teach Us How to Pray Aright (LBW)
 O Thou, Who Hast of Thy Pure Grace (LBW)
 Our Father, Thou in Heaven Above
 What a Friend We Have in Jesus

Trust

All Depends on Our Possessing
 Be Still, My Soul
 Children of the Heavenly Father (LBW)
 Evening and Morning (LW)
 From God Shall Naught Divide Me
 God Moves in a Mysterious Way
 God, My Lord, My Strength (LW)
 How Firm a Foundation, Ye Saints of the Lord
 I Am Jesus' Little Lamb
 I Am Trusting Thee, Lord Jesus
 I Leave All Things to God's Direction
 I Walk in Danger All the Way
 I'm But a Stranger Here

If God Himself Be For Me
 If Thou But Suffer God to Guide Thee
 In God, My Faithful God
 In Thee Alone, O Christ, My Lord
 In Thee, Lord, Have I Put My Trust
 Jesus, Lead Thou On
 Jesus, Shepherd of the Sheep (MISC)
 Leaning on the Everlasting Arms (NNBH)
 Lord, Take My Hand and Lead Me (LW)
 Lord, Thee I Love With All My Heart
 Not in Anger, Mighty God (TLHY)
 O God, Forsake Me Not
 O God, O Lord of Heaven and Earth (LW)
 Oh, Sing, My Soul, Your Maker's Praise (LBW)
 Our God, Our Help in Ages Past
 Rejoice, My Heart, Be Glad and Sing
 The Will of God is Always Best
 Thine Forever, God of Love
 Through Jesus' Blood and Merit
 We Are the Lord's His All-Sufficient Merit
 What God Ordains is Always Good
 When in the Hour of Utmost Need

Who Trusts in God, a Strong Abode
Why Should Cross and Trial Grieve Me

Commitment

Come, Follow Me, the Savior Spake
Eternal Ruler of the Ceaseless Round (LBW)
Fight the Good Fight With All Thy Might
Forth in Your Name, O Lord, I Go (LW)
From Eternity, O God
How Can I Thank Thee, Lord
Jesus Christ, My Pride and Glory
Jesus, I My Cross Have Taken
Jesus, Thy Boundless Love to Me
Let Thoughtless Thousands Choose the Road
Let Us Ever Walk With Jesus
May We Thy Precepts, Lord, Fulfill
My God, My Father, Make Me Strong
O God, Thou Faithful God
Oh, That the Lord Would Guide My Ways
Praise to Thee and Adoration
Renew Me, O Eternal Light
Rise! To Arms! With Prayer Employ You
Rise, My Soul, to Watch and Pray

Soul, What Return Has God, Thy Savior
Stand Up! Stand Up for Jesus
Take My Life and Let It Be
The Man Is Ever Blest
Thee Will I Love, My Strength, My Tower
What Is the World to Me
With the Lord Begin Thy Task

Key to abbreviations

LBW — *Lutheran Book of Worship*
LW — *Lutheran Worship*
MISC — *Miscellaneous sources*
NNBH — *The New National Baptist Hymnal*
TLHY — *The Lutheran Hymnary*

Relocated hymns

The following have also been retained on our list but have been relocated to different sections of the hymnal:

The King of Love, My Shepherd Is
The Lord's My Shepherd, I'll Not Want
What Is the World to Me

IN THE NEWS

WELS Administration Seminar

In church bodies, just as in congregations, planning tends to take a back seat to carrying out the business of the moment. Recognizing the value of planning, especially of the kind that takes a long-range view of things, the Coordinating Council of the synod sponsored a seminar this fall for the 110 pastors, laymen and teachers who are involved in administering the work of the Lord as it is being carried out in the districts and world mission fields of the WELS.

Funded by a grant from AAL, the seminar was held September 7-11 in Oconomowoc, Wis.

A seminar planning committee, chaired by Northwestern College president, Robert J. Voss, had prepared an agenda that led participants to grapple with three questions: Where are we now? Where do we want to be? How do we get

to where we want to be?

After a keynote address by newly-called Spiritual Renewal Project Director, Paul Kelm, which focused attention on God as our help in ages past and our hope for years to come, eleven presenters, all WELS laymen or pastors, presented topics on such subjects as the purpose and objectives of the WELS; the WELS in a changing world; a look at the WELS today and tomorrow; the importance of planning; the planning process; the relationship of planning to programming and budgeting; and the budgeting process. All presentations were videotaped.

About one-half of the seminar time was devoted to small group workshops. Participants worked at developing both short and long-range visions for the synod as well as for their own synodical

divisions.

Synod president, Carl H. Mischke, was the special speaker at a Saturday evening banquet. Pastor Joel Gerlach preached for the closing service on Sunday, urging us all, like Paul, to become all things to all men so that by all means we might save some (1 Corinthians 9:22).

Coordinating Council action as a followup to the seminar included appointment of a committee to prepare a vision statement for the synod as well as to review the synod's purpose statement. Another committee will edit the video tapes and prepare a workbook/handbook which will be used as training tools for future synodical and district administrators.

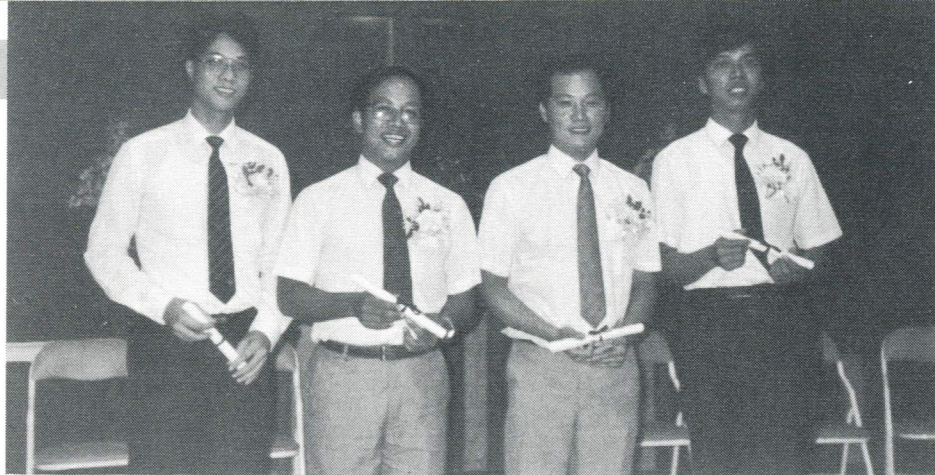
— David J. Valleskey

Hong Kong celebrates

Last fall two significant events were celebrated at the WELS sister mission church in Hong Kong, South Asian Lutheran Evangelical Mission (SALEM), its tenth anniversary and the graduation of five students from its Bible Institute and Seminary.

On October 9 the anniversary was celebrated with about 275 members and friends of the five SALEM churches participating in a service of thanksgiving held at Immanuel Lutheran College in Tai Po. Members who were with SALEM ten years earlier remember a total of 25 people worshipping at the two SALEM churches back then. Games and a traditional Chinese banquet capped the day's activities.

On September 4 the first graduation service was held at SALEM's Bible Institute and Seminary. Four men completed their Bible Institute studies and one graduate, Lee Chun Hong, finished the second stage of his seminary training by receiving a B. Th. degree.



Bible Institute graduates (left to right) Lai Kwong Man, Chiu Lap Foo, Yeung Wai Shing and Tse Tat Chiu.

All five graduates will continue their studies at the seminary. As a graduation gift, each one received a basic library from members of the Wisconsin Synod.

The seminary gave special recognition to Szeto King Pui for his service to SALEM. Mr. Szeto, a graduate of Dr. Martin Luther College, served as dean of religious affairs at Immanuel Lutheran College from 1983-1988. He will continue graduate studies in England.

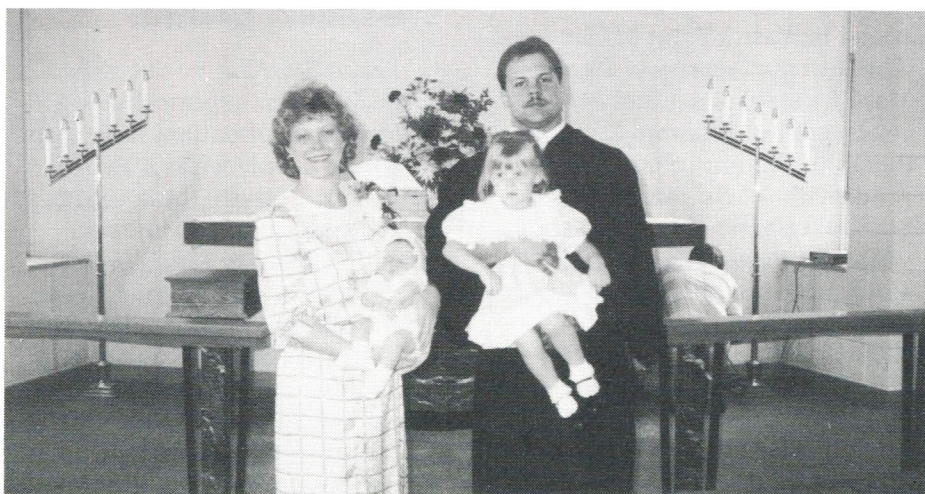
Since its founding in 1980, over one hundred SALEM members have sharpened their ministry skills in the Bible institute where courses are open to all members who wish to increase and improve their Christian service. This in-

cludes lay leaders as well as called evangelists.

Seminary and institute students attend classes on weekends, evenings or at other convenient times. This permits students to hold regular jobs. Four of the five graduates are now serving congregations as evangelists. The fifth is an active councilman in his own church.

Courses are taught in Cantonese Chinese in three churches in different areas of Hong Kong. After completing a course, students often teach the same material in their own churches. In this way many more members are served than attend the institute.

— Roger Plath



Timothy R. Soukup, a 1988 graduate, was ordained and commissioned as missionary to Malawi, Africa September 11 at Eastside Lutheran Church, Madison, Wis. Pastor Daniel Westendorf, chairman of the area's executive committee, ordained and commissioned the graduate. Pastor Paul Soukup of Eastside, father of the ordinand, preached the sermon and Pastor Stephen Soukup, brother of the ordinand, assisted in the liturgy. Above: Gretchen and Missionary Soukup with Kelsey and Amber.

Bells for babies

The annual "March for Life" is scheduled on January 23 in Washington, D.C. to protest the Roe v Wade decision, handed down on that date in 1973 by the U.S. Supreme Court, legalizing abortion.

All churches in the United States are being asked to toll their bells on that day in remembrance of the millions of children who have died from abortion. Churches are being asked to toll their bells 23 times, each toll representing one million of the estimated 23 million children who have died since abortion was legalized.



Members of the first graduating class at the Bible Institute in Taiwan are, left to right, William Chen, Peter Chen, Tsai Ming, Jr., Matthias Chen and Phillip Tang.

Dakota-Montana District

On September 18 **Peace of Milbank, S.D.** dedicated a new worship/education/fellowship facility. Pastor Edward Werner, president of the district, was guest speaker. Pastor Timm Meyer currently serves the congregation. . . . On November 6 **Shepherd of the Hills in Custer, S.D.** dedicated a renovated restaurant as its first permanent house of worship. Guest speaker for the occasion was Pastor Wayne Schulz. The congregation is served by Pastor John Schuetze of Hot Springs, S.D. . . . On November 20 **Trinity of Aberdeen, S.D.** celebrated the 10th anniversary of its school and dedicated a new fellowship hall and education wing. Pastor Wayne Schulz, a former pastor of the congregation, was guest speaker. The congregation is currently served by Pastor Richard Kanzenbach and principal of the school is Alan Draeger.

— Gerhold Lemke

Minnesota District

Shepherd of the Hills of Inver Grove Heights dedicated a new education/fellowship addition on October 9. The 9,000 square foot facility houses the Christian day school with its 55 students. The school has experienced over a 50 percent increase in enrollment

with the new building. The congregation is served by Pastor David Kuehl. Theodore Lau is principal of the school. . . . **Cross of Christ of Coon Rapids** celebrated its 25th anniversary with special services and a dinner on November 6. Since its beginning in 1963, Cross of Christ has grown to 620 souls with 73 students in its school. Pastor Russell Schmidt serves the congregation. . . . On the same Sunday **Shepherd of the Lakes of Fairmont** celebrated its 10th anniversary. Exploratory work was begun in the fall of 1976 and the first service was held in January 1978. The congregation, which presently numbers 101 souls, is served by Pastor John Miller. . . . The 25th anniversary of **Pastor Mark Liesener** was observed by his congregation, Bloomington Lutheran of Bloomington, on November 13. . . . St. James of West St. Paul celebrated the 40th anniversary of **Pastor Iver Johnson** along with his 20th year of service to St. James on November 20th. . . . The 25th anniversary of **Mr. John Oldfield** was observed by St. Croix Lutheran High School, West St. Paul, in connection with opening services September 14. It was a special occasion as all 25 years have been served at St. Croix where he is athletic director and chairman of the English department.

— Robert Edwards

Graduation in Taiwan

The Lutheran Ev. Church in Taiwan took a big step towards greater maturity and growth on November 13 when the church's Bible Institute held its first graduation ceremony. Nearly 60 people joined in praising God for his goodness at the afternoon service in Taipei.

Five students comprised the graduating class. They attended evening classes for three years as well as gaining experience in congregational work. All are now assisting in church planting and pastoring local churches.

WELS missionaries currently serve as faculty in the Bible Institute. In the near future some of the graduates will also begin teaching. As the graduates desire further theological training the church will also provide a seminary program.

— Robert Siirila

Nebraska District

Pastor Don Laude of **Faith, Russell, Kans.**, reports that after several years of patient instruction, two deaf people were confirmed. During the service the confirmands were asked questions and responded through Mrs. Bev Wedermyer, the faithful interpreter; they publicly confessed their faith and Mrs. Wedermyer signed their confirmation blessing and verse as they knelt before the altar. Of the 85 members and guests present, few left the church without tears of joy in their eyes. It was a day of thanks to God for his work in the hearts of a 61-year-old man and 70-year-old woman who have never heard the gospel with their ears but truly understand it with their

hearts. . . **Good Shepherd of Omaha, Nebr.**, noted the 40th anniversary of its Christian day school with special services on November 27. Several former teachers joined members for a fellowship evening on the 26th. The first year's enrollment was five and this year it's a record high of 76. Richard Brei is the principal. . . . **Pastor and Mrs. Ellery Groth of Mission, S.D.**, certainly understand the meaning of people coming in from the highways and byways. One recent Saturday morning when Mrs. Groth and her two daughters were sitting in their living room, a car ran into the front of the parsonage. We are pleased to report that no one was injured. . . . **Fount of Life in Colorado Springs, Colo.**, an outreach exploratory mission, has purchased an existing church building on four acres of land for \$325,000. However, the mission group will not occupy the building for at least two years, giv-

ing the other group time to move out. Pastor Wayne Vogt serves the mission. . . . St. John of Montrose, Colo., ordained and installed **Candidate Timothy Poetter** in November. Pastor Poetter is serving the congregation on a "shared-time" basis. A "shared-time" call involves a called worker sharing time between secular employment and work in a congregation with partial financial support from the calling body.

—Tim Bauer

DISTRICT NEWS SCHEDULE

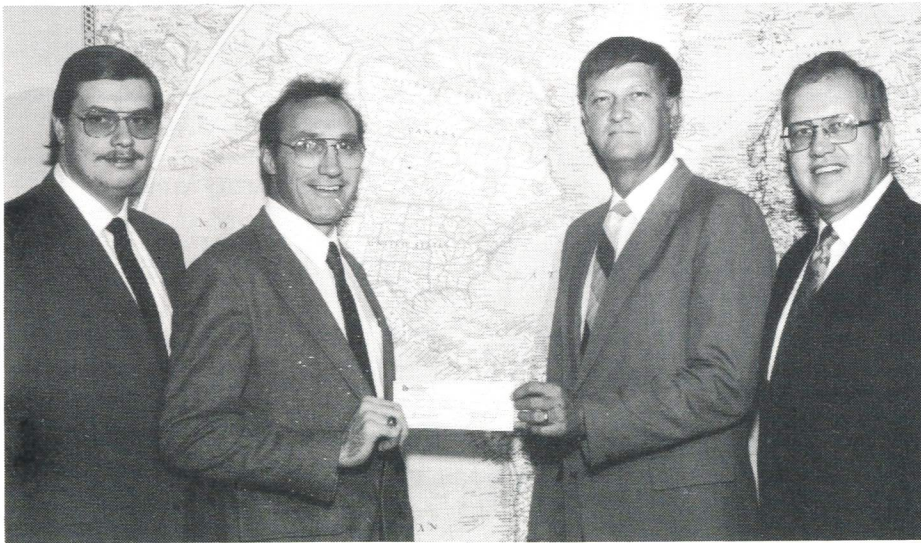
January 15: Minnesota, Nebraska, North Atlantic

February 1: Northern Wisconsin, Pacific Northwest, South Atlantic

February 15: South Central, Southeastern Wisconsin, Western Wisconsin

March 1: Arizona-California, Dakota-Montana, Michigan

If your district does not appear, it is because no news items were reported by your district reporter.



A check for Hispanic publications is presented by John Richmond, Lutheran Brotherhood general agent in Milwaukee, to Rev. William Meier, chairman of the Board for World Missions. Looking on are (left) Terry Helton, LB district representative and a WELS member, and Rev. Duane Tomhave (right), world mission administrator. The grant of \$35,000 from the Lutheran Brotherhood Foundation will hasten the printing of Spanish language materials already translated by members of our Latin American mission staff. Included are vacation Bible school courses, Sunday school lessons, Bible courses for current and prospective members and *People's Bible* volumes. Rev. Mark Goeglein of El Paso, Texas, mass communications director for Latin America, coordinates the work of translation and the Spanish materials are marketed through Northwestern Publishing House.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

- Carter, Jeffrey R.**, from Cross, Charles City, Ia., to Our Redeemer, Yelm, Wash.
- Gorseger, James A.**, from Trinity, Appleton, Wis., to St. John, Pigeon, Mich.
- Johannes, Robert D.**, from Shepherd of the Mountains, Reno, Nev., to St. John, Hancock, Minn.
- Petersen, Timothy T.**, from Atonement, Plano, Tex., to Redeemer, Scottville/St. Paul, Manistee, Mich.
- Wendland, Ernst H.**, from retirement to LBI/SEM, Zambia, Africa.
- Zager, Paul R.**, from Trinity, Englewood, Fla., to St. Timothy, Lombard, Ill.

ADDRESSES

PASTORS:

- Franzmann, Thomas B.**, 760 Vala Dr., Santa Barbara, CA 93111; 805/967-8429.
- Gunn, W. Jeffrey**, P.O. Box 310195, Lusaka, Zambia, Africa.
- Kosanke, Frederic G.**, 135 Foxrun, Beechwood Lakes Subdiv., Hendersonville, NC 28739.
- Krause, Daniel E.**, 412 — 11th St. #1L, Brooklyn, NY 11215; 718/788-2880.
- Lindloff, Timothy B.**, 1422 Columbus St., Manitowoc, WI 54220.
- Poetter, Timothy K.**, 918 S. 2nd St., Montrose, CO 81401; 303/249-0508.
- Prell, Conrad L.**, 571 High Ave., Hillsboro, WI 54634; 608/489-2171.
- Schulz, Dale R.**, 5 Rawlings Dr., Bear, DE 19701.
- Sommer, Orvin A., em.**, 1255 W. 18th Ave., Oshkosh, WI 54901.
- Weinrich, Stanley R.**, 10003 N. Cedarburg Rd., Mequon, WI 53092; 414/242-1235.

TEACHERS:

- Gartner, Steven J.**, 3 Spring St., Yale, MI 48097; 313/387-4180.
- Pitonak, Joseph J.**, 2514 Kimberly Dr., Muskegon, MI 49444; 616/773-8668.
- Rademan, James A.**, 1290 Trout, Saginaw, MI 48603; 517/799-5973.
- Rush, Gregory A.**, 35437 Chestnut, Wayne, MI 48184; 313/721-1853.

CONFERENCES

- Metropolitan Milwaukee**, Lutheran Teachers' Conference, March 2-3, at St. Jacobi, Greenfield, Wis.
- Michigan District**, Ohio Pastor-Teacher-Delegate Conference, January 16-17 at Beautiful Savior, Grove City. Agenda: Media's Impact on our Sensitivity to Sin (Kolterjahn); The Infectious Danger of an Unrepentant Heart in the Classroom (Kuske); Teaching Morality in a Relativistic Age (Jackson); Living with the Consequences of Sin (Laitinen).
- Michigan District**, Southeastern Pastor-Teacher-Delegate Conference, January 23-24 at Huron Valley Lutheran High School, Westland. Partial agenda: Pietism (Brenner); Exegesis of Matthew 17:19,20; Luke 17:5,6 (Burger).
- Minnesota District**, Crow River Conference, January 31 at St. Paul, Litchfield. Agenda: Exegesis of John 6:25ff (Olson); Church and Society (Engel).

INFORMATION REQUESTED

The Board for Parish Education and the Division of Parish Services have asked Teacher Gerald Kastens to research family ministry: marriage and parenting. The intention is to recommend or to develop comprehensive resources to assist congregations and families. If you have resources to recommend or concerns to express, please write to:

Mr. Gerald Kastens
241 Fremont Street
Lake Mills, WI 53551

NL BACK ISSUES WANTED

The editorial office of the Northwestern Lutheran is looking for back issues of the magazine from 1914-1935 and from 1976-1980. If you can help, please contact the Northwestern Lutheran, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; phone 414/771-9357.

NO LOOKING BACK



by Tresa Buz

See page 28 of this issue for an article on Tresa Buz. Her first cassette recording, "No Looking Back," includes: Never Go Out Without Him, The Lord Is My Light, The Gift, No Looking Back, Only One Love, How Can I Keep From Singing.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

No Looking Back by Tresa Buz
34-2040 \$5.98 each QTY. _____
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NL

MISSION SEMINAR 1989 WISCONSIN LUTHERAN SEMINARY

Dates: February 1, 7:30 a.m. & 12:30 p.m.
Sessions I and II
February 1, 7:30 p.m. Session III
February 2, 7:30 a.m. & 12:30 p.m.
Sessions IV and V

Theme: "Prepare the Way for the Lord"
I. Preparing the Missionary
II. Preparing the Indigenous Church
III. Preparing the Family
IV. Preparing America
V. Preparing New Fields

The student body invites everyone to attend any session, especially the Wednesday evening session which is geared for the laity. To reserve a seat, please inform the undersigned which sessions you will attend.

Seminar booklets may be ordered at the cost of \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before January 15 to Stephen Raddatz, Mission Seminar secretary, 6717 W. Wartburg Circle, 117N, Mequon, WI 53092.

CALLING ALL YOUNG WELS ARTISTS

The third annual Youth Art Month at Wisconsin Lutheran College, Milwaukee is scheduled for March 5 through April 28. WLC art students began hosting this local art exhibit as part of the annual nationally celebrated Youth Art Month and as a way to encourage young WELS artists to develop their talents in the visual arts.

All students from WELS, grades K-12, are invited to participate, including public school students. Last year more than 75 students entered the exhibit, representing Wisconsin, Michigan, Minnesota and Japan. One of the participants, Lia Thoms, 11, a student at Pilgrim in Menomonee Falls, Wis., was selected as the artist to design this year's poster.

For further information on the requirements, categories, awards or other details of the exhibit, call Wisconsin Lutheran College, 414/774-8620. Deadline for artwork submissions is February 17.

WELS FILM/VIDEO RENTAL

JESUS, OUR GOOD FRIEND

1988 18 min. 1/2" VHS color P
This video strip is designed for children ages 3-6. It covers the events of Jesus' birth and childhood in three sections: the birth, the Wise Men, and the 12-year-old Jesus in the Temple. **Rental: \$5.00**

JESUS, OUR LOVING FRIEND

1988 18 min. 1/2" VHS color P
This video is designed for children ages 3-6. In filmstrip fashion it tells the story of Jesus' ministry in three sections, including his teaching and his miracles. **Rental: \$5.00**

GOD'S DEAR CHILD

1988 24 min. 1/2" VHS color P
This video strip is designed for children ages 3-6. It includes four devotions entitled "Wonderfully Made", "Made for Love", "Forgiven by God" and "Ever So Needed." **Rental: \$5.00**

THE MIRACLE OF ULTRASOUND

1988 15 min. 1/2" VHS color SCA
Ultrasound has made it possible to view the miracle of the developing child in the womb. This video uses this technique to demonstrate that the unborn child is a human being who deserves the protection of society and law. **Rental: \$7.50**

Note: The rental fee for the Dr. James Dobson FOCUS ON THE FAMILY video series has been reduced to \$10.00 per tape, effective December 1st.

Send your order for renting the videos to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

HANDBELL FESTIVAL

The 10th annual WELS Handbell Festival will be held April 1-2 at Winnebago Lutheran Academy, Fond du Lac, Wis. Workshops and rehearsals will be held on Saturday and the concert on Sunday at 2:00 p.m.

OWLS TOUR

The OWLS (Organization of WELS Lutheran Seniors) has rescheduled its tour "Discovering WELS in the Great Southwest" for April 11-28 (18 days) from \$841. Pickup points will be designated. Reservations are requested by February 21. Contact: Mr. Reuben A. Feld, W4262 Emerald Dr., Wauertown, WI 53094; 414/699-3780.

SS MATERIALS — MIMEO

Available to any congregation for cost of shipping: a variety of "The Story of God's Love" Sunday School materials and one AB Dick manual mimeograph. Contact Pastor John Unnasch, 212 E. 2nd St., Wabasha, MN 55981; 612/565-3614.

NEEDED

The Milwaukee Federation of WELS Churches is in need of the following: portable pulpit or lectern, altar ware and four to six collection baskets. If you can help, please contact Mrs. Robert Krause, 1500 Valley Ridge Dr., Brookfield, WI 53005; 414/786-7839.

ANNIVERSARIES

Elkton, South Dakota — Trinity (100th), June 25, 1989, 10:30 a.m. Catered dinner. Contact Gene Ponto, R.R. 2, Box 62, Elkton, SD 57026; 605/542-4851.

Dallas, Texas — Calvary (25th), February 5, 8:30 and 10:00 a.m.; 3:30 p.m. (dinner to follow). Pastor John P. Gaertner, 9807 Church Rd., Dallas, TX 75238; 214/348-5567.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

COTTONWOOD, ARIZONA — Peace, 1450 E. Fir St., Cottonwood, 8:45 a.m.; SS/Bible class, 10:00 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

AUDIOVISUAL AIDS

GOD'S MISSION IN PUERTO RICO

(FS-A09-GMPR)
1988 17 1/2 min. C & M color JSCA
Wisconsin Synod missionaries are working to build the Kingdom of God on the beautiful island of Puerto Rico. This filmstrip tells the story of their work.

LEARNING DISABILITIES (VHS-65-LDJ)

1988 60 min. 1/2" VHS color SCA
Dr. John Juern, a Wisconsin Synod psychologist, spoke at Wisconsin Lutheran College on learning disabilities. Through the magic of videotape, the Board for Parish Education has made this presentation available to WELS and ELS teachers.

GROWING IN WISDOM AND FAITH

(VHS-66-WISCO)
1988 16 min. 1/2" VHS color IJSCA
Wisconsin Lutheran High school provides a Christian education for high school students in the Milwaukee area. This video is designed to encourage parents and students to take advantage of this outstanding opportunity.

THOMAS AND THE RESURRECTION

(VHS-40-THR)
1988 24 min. 1/2" VHS color JSCA
This video describes what might have happened if a modern reporter could have interviewed Caiphas and Thomas concerning the resurrection of Jesus. This is an amateur production, but the content is both interesting and informative.

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.



In this issue we are beginning a six-part series with the title "Everyone a minister." The subject is lay ministry. Shepherding us through the study will be Pastor Mark Braun. Braun, no stranger to these pages, is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College.

Lay ministry appears to be an idea whose time has come. Swirling around on the U.S. ecclesiastical current since World War II, it is now penetrating with irresistible force the citadel known as the WELS. For lay ministry we have Luther to blame. During the Middle Ages there were two classes of people in the church, the clergy (priests) and the laity (the pray, pay and shut up class). And between the two classes was fixed a great gulf.

Along came Luther, the great gulf-filler. "Every baptized Christian," he said, "is a priest already, not by appointment or ordination from the pope or any other man but because Christ himself has begotten him as a priest and has given birth to him in baptism." And the Roman system collapsed before the Reformation movement.

But what about pastors, the public ministry of the congregation? No problem. There's room for everybody. "Although we all are priests," Brother Martin explained, "this does not mean that all of us can preach, teach and rule. Certain ones of the multitude must be selected and separated for such an office. And he who has such an office is not a priest because of his office but a servant of all the others who are priests."

While the doctrine of the universal priesthood of all believers was not lost after Luther, the practice of it surely was. But migrating Christians disengaging themselves from the state churches in Europe and setting themselves up as free-church congregations in the U.S.A. brought a resurgence of the practice of lay ministry, a resurgence which is rapidly reaching full flood these days.

I would like to view this lay ministry series as the first shot fired in a spiritual renewal effort authorized by the church's 1987 convention. That convention called for an "intensive and extensive nurturing program which will encourage a spiritual renewal of our synod's membership." As the effort unfolds it will seek for greater involvement by members in searching and sharing God's word, followed by a substantially increased lay ministry "in service to one another and in outreach to the community." Our series will mesh nicely with these purposes.

The spiritual renewal effort will seek consensus on the theological and practical dimensions of the subject before recommending "process" options and resources for use in congregations. District parish services boards have conducted several hundred interviews with pastors, teachers and laypersons to focus the project. The project director, Paul Kelm, is developing a game plan to launch the "process" and complete the "project" in 1991, well aware that "except the Lord build the house, they labor in vain that build it."

James P. Schaefer

Singles ministry

by Debbie Conlon

I was surprised by a comment made by a married friend the other day over lunch. "You know," she said, "hearing about your singles group makes me almost wish I were single and carefree. You seem to have so much fun." My initial reaction was anger, which quickly gave way to understanding. I might have said the same thing seven years ago. The thought may have also crossed my mind then, when I was married and settled into the familiar and seemingly predictable routine of sharing our married lives. Concerned with the business of married life, I never took the time to empathize or socialize with the singles around us — besides I was more comfortable with other couples.

Suddenly my predictable world was turned upside-down. My husband was diagnosed as having leukemia and after eighteen months of treatment he was gone. When the numbness began to wear off I found myself with a new title — widow. I was now a "single parent," "unmarried," "single head of household."

I made the transition back to singleness and in doing so found how little I knew about single people. I came to understand their unique needs in a personal way. Naturally drawn to new friends who were either always single or resingled, it became obvious that though we all had different circumstances, our needs were very similar.

It also became apparent as I made new friends that it was going to be very difficult to make strong lasting friendships among my secular co-workers, whose values and morals were so different from mine. I wanted and needed close Christian friendship.

I had friends who were very good to me at church, whose friendships I valued, but on many occasions I felt like an extra appendage. I really needed single friendships from people whom I felt understood "where I was coming from." I also needed to know that I wasn't the only single thirty-year old in the Wisconsin Synod.

As time went by I did make the acquaintance of a few singles in our church and sister churches and found that they had similar concerns. As Christians they needed a way to make Christian friends. They needed to feel they had an identity within our churches, which are basically family and marriage oriented, and wanted to find ways to use their God-given talents as singles to do God's work.

My friends who had gone through a divorce needed

to be reassured of God's love and the support of Christian friends to help them heal the hurt. Single parents needed to hear they were doing a good job raising their children and a chance to vent the frustrations of doing a big job alone.

I despaired when I thought of all the ways we could be of help to each other but lacked the organization and the know-how to pull it all together. I also realized that most of our pastors already were overburdened with responsibilities and the effort of pulling it all together would have to be made by the ones to whom it mattered most — the single population.

I attended a one-day workshop in Milwaukee last May and heard Joanne Halter, director of social services for Wisconsin Lutheran Child and Family Services, speak on being "wholly single." I no longer felt left out. I found renewed purpose in my life as a Christian. I realized I was a single because that was God's will for me, at least for a time. I also found hope in the many single people I met that day who expressed similar thoughts.

Last October 14-16 the second annual Singles Retreat was held at the Yahara Center near Madison, Wisconsin. It was a time of spiritual and mental rejuvenation for many. There were about 140 people there from eight states, including Florida, Alabama and New York. The mailing list of interested single people has gone to 900 in the last two years. The best news is that the group has officially become a new program of Wisconsin Lutheran Child and Family Services. It was so exciting to hear and see how the Lord had answered our prayers.

I would ask all non-singles to give this ministry their understanding support for the good of the Christian church. I would challenge singles to become a part of this exciting new ministry, to evaluate goals and priorities and see how they fit into God's purpose for them on this earth. And this is my prayer, that their love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ (Philippians 1:9). □



Debbie Conlon is a member of Timothy Lutheran, St. Louis Park, Minnesota.