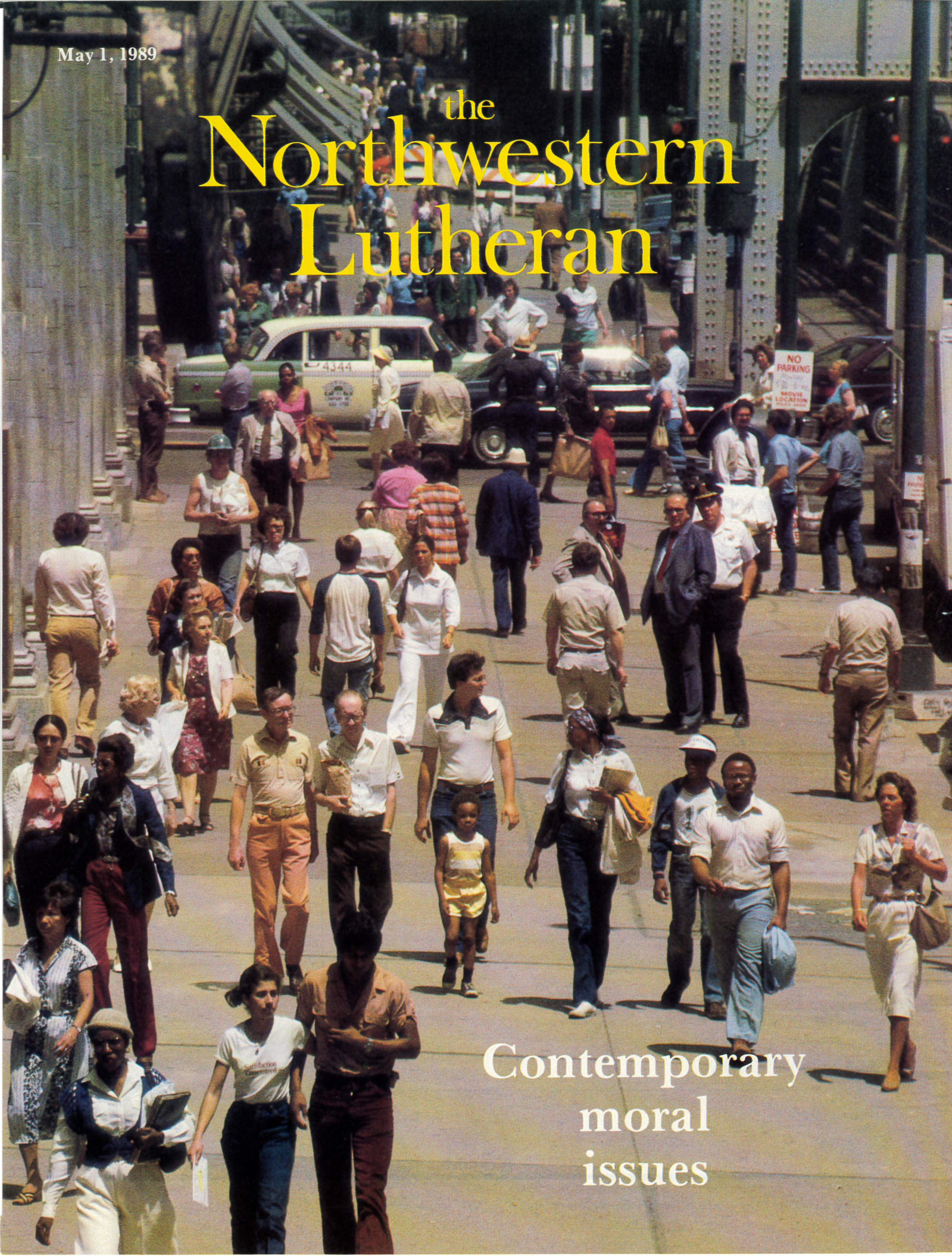
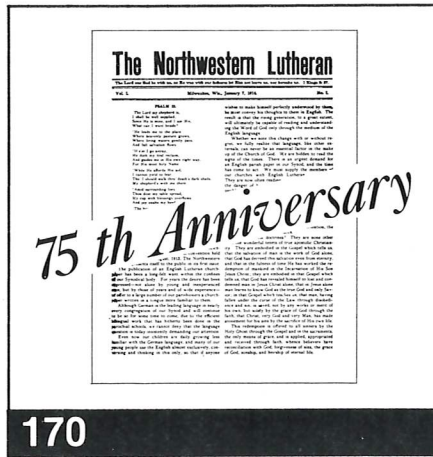
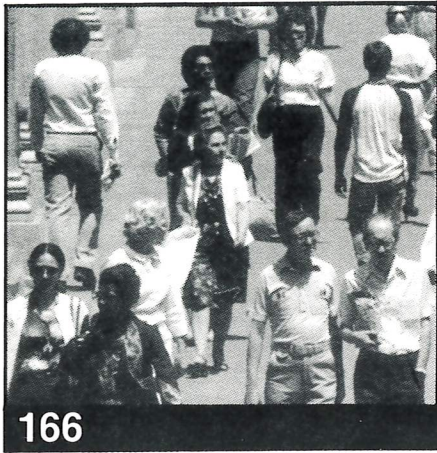


May 1, 1989

the Northwestern Lutheran

Contemporary
moral
issues





Celebrating Seventy-Five Years

*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**

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

MAY 1, 1989/VOL. 76, NO. 9

Editorial office

Rev. James P. Schaefer, Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222-4398
Phone 414/771-9357

Dorothy J. Sonntag, Assistant Editor

Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, V. H. Prange, C. Toppe.

District reporters

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Duane Weaver; Subscription manager, Suzanne Giese.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)
U.S.A. and Canada — **One year, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

All other countries — Please write for rates.

The Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1989 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

FEATURES

The word for today by Kurt F. Koeplin 163
"Jesus cares" is more than bumper sticker theology

Studies in John by Fredric E. Piepenbrink 165
I am the resurrection and the life

Contemporary moral issues by Wayne D. Mueller 166
Somebody's got to do something
Beginning a series of articles which explore some specific areas which plague American society and perplex Christians

Come to the sowing by D'Anne Thompson 168

Celebrating seventy-five years by Morton A. Schroeder 170
The magazine matures

Proposed list of hymns to be dropped 172

Speaking my mind by Tamra L. Harding 180
I wish I could spend more time with my parents

COLUMNS

Editorial comment by Victor H. Prange 164
Pastoral burnout

From this corner by the editor 179

WELS CONVENTION

Nominations 174

Delegates 175

“Jesus cares” is more than bumper sticker theology

by Kurt F. Koeplin

I will remain in the world no longer, but they are still in the world . . . and I am coming to you. Holy Father, protect them by the power of your name — the name you gave me (John 17:11).

Ever felt as though the wheels are starting to fall off your little red wagon? The pressures mount; the troubles multiply; the answers are (or at least seem to be) nonexistent or ineffective. You look up and see no blue sky, no sunshine, no hazy, lazy days of summer. All that is visible are storm clouds, melting cold rain, blank walls of dull gray. Hope is only a word in the dictionary under “h.”

What we have going for us

If we've all experienced something of this to a greater or lesser extent, then it would be wise to pay close attention to this portion of the high priestly prayer of Jesus. It's for us. It's also a reminder of what we have going for us. It points out what kind of a Savior and Lord we have.

Christ and care and compassion and concern is not just an alliterate phrase that rolls off the tongue. Rather it is an accurate description of that One who is in control.

Read this prayer. Listen to it with your soul. Hear Jesus as he demonstrates that he cares enough to ask for the very best — for his Father and for us.

The Savior begins his prayer in the same way as he taught us to pray: “Father.” What love and confidence are packed into that word: “Father, the hour has come.”

This is the “hour” which God had set before the great clock of time began to tick off its hours, days, years and centuries. It is the *most significant hour* in all of the vast sweep of time. It is an hour when the eternal destiny of all humanity is about to be determined. This is God's great hour. It is the time when the Lamb would be offered on the altar of the cross for the sins of the world.

Jesus knew what awaited him. It would have been so tempting to run away; pass it by; wait it out. But our Lord does not run up the white flag of surrender. He cares. He cares about his Father's glory and from his heart and lips comes this prayer.

He spoke it out loud because he wanted his disciples to hear it. He also caused the Spirit to record it so that we can read it and know what thoughts filled his heart as he began his lonely walk to Calvary.

The very best

This is a prayer that seeks the very best — the glory of God. Throughout his life Jesus sought only to glorify the Father. How? By telling of God's great love for sinners; telling us and showing us what God is like. We know what God is like: loving, kind, compassionate, forgiving — more eager to bless than to punish, to save than to condemn. Thank God, Jesus glorified his Father by going the way of the cross.

But lest we forget, he cared enough to ask for the very best for us also. Please note that he did not ask: “Make them wealthy,” or, “Give them fame, power and prestige,” or even, “Give them a carefree life.”

“Holy Father, protect them by the power of your name.” Remember, Jesus was praying for his disciples, his closest friends. Soon he would be physically removed from them. So he commits them to his Father's care.

He knew them. He also knew who and what was lined up against them. The Good Shepherd knew them to be weak, frail, frightened, human. He also knew about coming persecution, the pressures of witnessing and conformity. “Holy Father, protect them.”

How we need his prayers today! Physical persecution isn't very big in America today, but pressure to conform to a pluralistic society is. “Don't stand out. Don't speak up for Jesus.” We are constantly pressured.

Christians have a desire to please God, but our flesh always intervenes: “Is it really worth being a Christian?” Then the wheel nuts come loose on our wagons — and we wonder. . . .



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

When (not if) — when that happens, remember who has been and is interceding for us. “Jesus, one who cares!” □

Pastoral burnout

In recent years there has been a rash of books and articles on the subject of personal stress. There seems to be little question that stress factors in our lives today are much greater than those of fifty years ago. A term often used to describe the end result of too much stress is "burnout."

Burnout is happening also to pastors. In my files I have an essay written in 1985 by a WELS pastor with the rather plaintive title: "Clergy Stress and Burnout or All Stressed Up and No Place to Blow."

This is not a problem for the congregations of our synod to dismiss lightly. The pastor who experiences burnout will not only suffer personal pain and likely bring distress to his family; his trauma will hinder the mission of the church. And we as a synod can ill afford losing pastors to burnout when a serious pastoral shortage is looming.

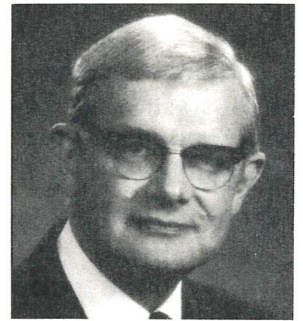
What's to be done? Much has been written and said suggesting remedies for the problem of pastoral burnout. I'd like to focus on one area of pastoral ministry which seems to me to contribute significantly to producing stress: counseling. I believe that pastors must be careful about becoming too deeply involved in a ministry of personal counseling. And members of congregations do well not to make unrealistic demands on their pastors in this area of ministry.

Our church council is presently studying a book with the subtitle: "Ways to Create a Caring Congregational Fellowship." The author certainly emphasizes the importance of effective pastoral care. Yet he makes this important point: "The crucial message here seems to be that pastors should make a caring ministry possible, yet not be dominated by the need to do the majority of that caring ministry themselves."

An extensive ministry of personal counseling has some built-in dangers: 1) a pastor may give so much time to a few individuals with problems that the larger calling of preaching and teaching the word of God is neglected or slighted; 2) a pastor may be tempted to become too intimately involved with a person he is counseling, leading to sins against the sixth commandment; 3) a pastor who is skilled as a helper but does not limit his counseling ministry will shortly be overwhelmed with people who desire this service.

The pastor's first concern must always be preparation for the corporate, public worship of the church. One needs to trust that the preaching and teaching of the word of God will eventually bear fruit in the individual lives of members. Luther told his Wittenberg congregation: "While I slept or drank Wittenberg beer with my friends Philip and Amsdorf, the word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it. I did nothing; the word did everything."

A pastor needs to conduct his ministry with that same confidence in the effectiveness of the word of God. This will do much to lessen the threat of pastoral burnout.



*Victor Prange
is pastor of Peace,
Janesville, Wisconsin.*

Victor H. Prange

I am the resurrection and the life

John 11:25

by Fredric E. Piepenbrink

It happens to all of us sooner or later. The older we get the more frequently it happens. We stand at the grave site of a loved one, and amidst the tremendous sense of loss we ask ourselves this question, "Shall we ever see our loved one again?" Nature suggests some possibilities that seem to answer the question in the affirmative, like the "decaying" seed in the ground before it germinates and grows and blooms; or the metamorphosis of larva into a butterfly. But how can we be sure humans experience a similar transformation from death to life?

Reason is even less promising, although some have tried to argue that the annihilation of a human being would go against universal moral justice. An afterlife must exist, they say, in order to settle the account — a place of reward for every good and punishment for every evil, something definitely lacking in this life. Again, the argument is full of holes and totally void of establishing any certainty.

But in the midst of this silence from nature and reason, a voice stands out which attracts our attention. It is the voice of credence, since its author returned from the dead himself and was seen by those who loved him. It is the voice of Jesus who says, "I am the resurrection and the life" (John 11:25).

Lazarus had died. Martha was looking for some comfort. She needed it now. But the thought of a future resurrection was providing little help for her. What joy she would find, what comfort would be hers, if someone brought her belief in the resurrection from the future to the present. And that's exactly what Jesus did when he said, "I am the resurrection and the life." In other words, "You're looking at your brother's resurrection. It's not only in the future. It's standing right here before you, before your very eyes. When you see me you see the resurrection, because I'm the cause of it. I'm the one who has the power over death. I'm the one who will finally defeat it by my own resurrection not too many days from now." And then Jesus in a very dramatic way proved that what he was saying was true by actually raising Lazarus from the dead before her eyes. But Jesus' first lesson to Martha was that she find her comfort and peace and joy in him, in the present.

We have come in this Bible study series to the last of Jesus' seven great "I am" statements recorded only in the gospel of St. John. As a result of our study two

major truths should have become abundantly clear concerning our understanding of and faith in the Lord Jesus. First, Jesus in his essence is true God. Don't let anyone try to convince you that since Jesus was a human being, since he ate and slept and wept and died, since he directed individuals to the Father and desired only to glorify him, since he prayed to the Father and received help from him, that somehow we may interpret all this to mean that Jesus was something less than God. His seven "I am" statements discount any such interpretation. Because by them Jesus, using the Old Testament title that God gave to Moses on Mt. Horeb, "I Am," (Exodus 3:14) ascribes every spiritual activity of God to himself. From calling to faith out of the world of unbelief ("bread of life"), to gathering into fellowship and security with God ("good shepherd"), to enlightening in the truth ("light of the world"), to sanctifying in certainty and good works (the way, the truth, the life and true vine), to keeping in the faith by protection and guidance (gate), and finally, to raising to eternal life (resurrection and life), Jesus claims authorship to them all.

Secondly, Jesus' "I am" statements personalize the object of our faith and bring its blessings into the present. Our faith rests in a person, not in a set of teachings alone. And that is most beneficial because we can believe a doctrine, but we trust in a person. We can grasp a doctrine with our minds, but a person appeals to our hearts. This makes our religion not a matter of dead orthodoxy but a personal relationship with a living, breathing, vibrant, caring being, who is here now, ready to help. Nowhere is this better exemplified than in this final "I am" statement of Jesus, "I am the resurrection and the life."

If this series on the "I am's" of Jesus has proven helpful in any way to Christian and non-Christian readers alike, may it be in this insight: that "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands. . . . God did this so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Acts 17:24-28). □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Somebody's got

Modern America is a morass of immorality. We are accustomed to hearing the lists recited by our pastors and reported by the press: homosexuality, mercy killing, divorce, child abuse, rampant crime, abortion, environmental destruction, premarital and extramarital sexual relationships, self-centeredness and naked materialism, drug abuse and alcoholism. We deplore these aberrations from God's law. We bemoan their impact on the life of the church and observe how they thwart the church's mission. We are disgusted by the sorrow immorality brings to individual lives, the cost it demands of the public purse and the general decline of our civilization it heralds.

Every heart that belongs to Christ knows that something more is needed. It is not enough to decry, bemoan and deplore. *Somebody has got to do something about it.* That "somebody" will have to be someone who really cares, someone who is willing to do more than regretfully acquiesce to the mess, someone whose concern goes beyond the humanly measured loss of time, health, money and civilized mores, someone whose feelings can be touched by the spiritual loss of souls separated from God and headed for hell. Obviously, that somebody is I. And that somebody is you.

Jesus tells us who will do it

Jesus himself said that those who belong to him have the ability to make a difference in a dark and boringly flavorless world. "You are the light of the world," he told his followers. "You are the salt of the earth" (Matthew 5:13-16). Christians are uniquely equipped to measure the spiritual agony of immorality alongside its physical toll. In fact, our Lord states that if we do not do the work of flavoring and brightening this world, the work won't be done. "If the salt loses its saltiness, how can it be made salty again?" If the Christian community loses its ability to flavor this immorally bland world with the cleansing and preserving power of righteous living, no greater influence exists which can restore it. So, nobody at all remains to salt the earth.

Jesus told us how to do it

Equally clear is the Savior's description of how we go about salting the earth: "Let your light shine before men, that they may see your good deeds and praise your Father in heaven." We display distinguished good works. What we do for the Lord, why we do it and how we do it not only contrasts, it clashes with the dark motives and actions of an immoral society. Our life-style makes us stand out from the crowd.

The early Christians caught the spirit of Jesus' words. Many parallels can be drawn between the

pagan world in which they lived and our immoral society today. People had tired of the old systems of religion. Itinerant preachers played on people's emotions and pandered to them for money. Homosexuality, abortion and alcoholism were commonplace in small towns as well as large cities. Classic philosophy and once vaunted educational systems left the Greeks intellectually sterile. Each person lived by his own code of right and wrong; ethical foundations were abandoned. Yet in this setting the early church shone. It not only survived; it thrived. The sharp contrast between the daily personal lives of Christians and the practices of the pagan society around them clashed. The humility, decency, love and purpose of life demonstrated by Christians invited the unbelieving world to come and hear the gospel of Jesus Christ.

A lesson for today

How does that compare with the church today? An elderly man recently summarized for me his viewpoint on what is wrong with the church today. He said, "The Sunday morning sermons are about as good as they have ever been, but the Monday morning ones have lost a bit of their snap." Though God has blessed our fellowship with a heritage of pure doctrine, energetic efforts at evangelism, wise use of modern media for the promotion of the gospel, conveniently located congregations and spiritual administrators, the unbelieving world seems not to be flocking to our churches to hear the good news. God alone knows the many reasons why this is so. But maybe — just maybe — one of those reasons is that in general our lives do not always provide the clashing contrast with worldliness which draws sinners to hear about the Savior.

Think of what goes through the mind of the unchurched as he watches us go about our daily work. He knows we go to church. Still, he may not see much difference between the way he lives and the way we live. Many of us seem to be no more content, no more loving, no more focused on the meaning and purpose of life, no less materially minded. He must ask himself, "Why should I go to church, worship a God I cannot see, read a Bible I do not understand, donate money I can better use for myself — all that, and not end up any different from or better off than what I am now?"

We know that good works do not convert people.

to do something

by Wayne D. Mueller

Only the word of the gospel does that (Roman 1:16; 10:17). But Jesus says our good works will lead others to glorify our Father in heaven. That's because a distinctively holy life provides an indispensable context for the message of Jesus. Christian piety provokes others to examine the motive which lies behind it. The world is drawn to the church to hear what kind of powerful message could possibly produce the life-style seen in its members. This is true even when the message is not the truth of Scriptures. Witness the success of Mormon evangelism. We have a pure and powerful motivation from our pulpits to let our little gospel lights shine in a dark world. "You are the light in the Lord. Live as children of light" (Ephesians 5:8).

Jesus tells us not to be afraid

What keeps us from letting our righteousness loudly clash with the immorality of the world? Fear. We are afraid of what the world will say about us or do to us. Scripture frequently points out fear of the world as an obstacle to Christian witness. St. Paul told the Philippians to stand firm and united for the faith of the gospel "without being frightened in any way by those who oppose you" (1:27,28). St. Peter echoes the thought: "Do not fear what they fear; do not be frightened. But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:14,15). Jesus has the same message for us: "So do not be afraid of them. . . . What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the housetops. Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one [that is, God] who can destroy both body and soul in hell" (Matthew 10:26-28).

Students commonly retain about seven to eight percent of what they hear in the classroom. A part of that percentage for every Lutheran confirmand is Luther's introductory chorus to his explanation of each of the Ten Commandments: "We should fear and love God that. . . ." For good or for evil, fear is a powerful motivation. And there is to be fear in the heart of the Christian — not fear of the world which leads us to conform to its worldliness, but fear of God which transforms us for godliness (Romans 12:2).

Fear of God is a double-edged sword. Even in the Christian there is to be a fear of God which recoils at

his anger and threat of punishment. Our confessions explain why believers must have this kind of fear of God: "For the old Adam, as an intractable, refractory ass, is still a part of them, which must be coerced to the obedience of Christ, not only by teaching, admonition, force and threatening of the law, but also oftentimes by the club of punishments and troubles" (Formula of Concord, T.D. VI,24). That's what Jesus meant when he told his disciples to fear the God who could destroy them in hell. That kind of fear of God cuts out our old Adam's worldly illusion that sin is relatively harmless.

But it is not this fear of God's punishment which dominates our motivation for witnessing to an immoral society. Rather it is the fear of God engendered by faith in his son. It is a fear of awe and respect and trust we have for a forgiving and protecting God. This is the fear Luther said is coupled with love to obey God's commandments. This fear is founded on our forgiveness in Christ and cuts away any fear of God's punishment (Romans 8:31-34). This fear rests on God's protection and love and slices away our fear of what the world might do to us (Psalm 56:11). This godly fear shines its light into the world, boldly clashes with immorality, provides an inviting setting for the preaching of the gospel and in that way leads people to glorify their Father in heaven.

In future issues we will explore some of the specific moral issues which plague society and perplex Christians. We know our Lord wants us to make a clear witness to the world. But we still have some questions. How can we judge without becoming judgmental, be pious without appearing pietistic? How should we approach specific problems? Should we say something, suffer silently, lead by example or separate ourselves completely from the situation? To what extent can we show sympathy to an immoral person without giving the impression we are condoning his immoral actions?

One thing, however, is already more than clear. Our Savior wants us to do something about the immoral mess around us. His love gives us every reason to let our lights shine brightly. With the fear and love of God in our hearts we are fearless of what the world may say or do. And whenever those long lists of ugly sins are read off, and the realization strikes that somebody's got to do something about it, we know who that somebody is. □



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Come to the sowing

Mission society's 25th anniversary

by D'Ann Thompson



I'll never forget my first trip to a national Lutheran Women's Missionary Society convention. My friend Shirley, her four children and I hopped into her Bronco and off we went. We decided to drive until we were tired and then stop at a local motel. The next day we would drive on. That would be a fun way to go across country and arrive at this wonderful gathering we had heard so much about.

Little did we know what was in store for us. When we decided to stop for the night, we discovered that rooms were booked for miles around and there were no vacancies anywhere. We curled up and tried to sleep in the Bronco. After about five minutes of silence, someone started to laugh. One by one we were all laughing. By that time no one was sleepy, so Shirley started the car and we drove off into the night.

When we finally arrived at our destination, the ladies were already signing in, our rooms were ready and we settled in for an enjoyable experience.

Some of you may be coming for the first time. Make reservations for motel stops ahead of time if you are driving a long distance. Some turn the trip into a family outing. If enough people are coming from the same general location, they often rent a bus. The fellowship enroute is an extra bonus when traveling with others. Others arrive by airplane or train.

Would you like to hear about how the divine commission is carried out, to hear missionaries speak about their work in various fields? Then come to Bismarck, North Dakota, from June 23 to 25. Taste

the excitement that only the Holy Spirit can shower on believers. Get that "shot in the arm" that reading and hearing the word and learning of the example of others can provide. Come and join us at the twenty-fifth anniversary of the LWMS.

Missionaries in our country and abroad share with us their joys and frustrations through their sermons, addresses and slides and video presentations. Listeners have been known to shed a tear here and there and they laugh and applaud energetically as our missionaries tell various stories about their fields.

Synod workers such as Pastor Duane Tomhave, administrator for world missions, and Pastor Harold Hagedorn, administrator for home missions, will present various speakers and will be available to answer questions and supply additional information.

John Barber, director for WELS mass media ministry, will also be present. He is the producer/director of a multi-media program which is being produced to illustrate the past twenty-five years of synod mission work.

Individuals, circuits and congregations can support this year's special anniversary multi-media presentation by mailing their offerings to national LWMS treasurer Mrs. Beverly Lund, R.R. 2, Box 128-V, Beckley, WV 25801. We appreciate your help, considering that this is quite an undertaking.

Of course, we would also like to have you attend. You'll meet many WELS members from all over the country. "What a small world this is," is heard again

and again as people unexpectedly meet old friends. There are squeals of excitement and hugs of joy as we meet each other again. One of the nicest duties of the president is to calm the gathering to a low enough level of noise so that the presentations can begin.

If you ask someone who has been to a national convention to describe it she will probably say something like this. "It's an unusually exciting and interesting experience. It's hard to describe, but once



you have attended a LWMS convention you will want to go again."

Many husbands come with their wives. One husband explained it this way, "Attending a LWMS convention is like going to a spiritual retreat. You come away with a feeling of spiritual renewal, a feeling of being closer to the Lord."

One of the happy experiences at our last convention was the privilege of seeing fruits of our mission labors. Doris Bindu Liberty, a convert from Africa whose husband has been teaching at Marquette University in Milwaukee, Wisconsin this past year, was dressed in her native costume and shared with us her experience in becoming a Lutheran Christian. Her story was told in a slide presentation of the

convention. (The slide presentation and a video are available from the LWMS national office, 8420 W. Beloit Rd., West Allis, WI 53227.)

We also appreciated a group of women from our Arizona Apache mission some years ago who dressed in their native costumes and sang for us. We hope to see them again at this year's convention.

For the opening session our national board is considering asking our people, as well as our missionaries, to wear clothing native to their individual localities or native to one of our mission fields. Many of our own states have individual customs of dress. The idea is to make us aware of the world-wide scope of the mission field to which God has called us.

Of special interest are the exhibits from our mission fields. One wonders who has the greater benefit, those who set up the exhibits or those who view them. Each year the exhibits are more detailed and more decorative. The convention banners provided by the hosting circuits are also a visual delight. Ideas for our own churches can be obtained with the click of a camera.

The synod president, Pastor Carl Mischke, will be our guest speaker on Friday evening. We are making an effort to include in the program as many missionaries as possible. During the convention we will recall the joys and hardships that have been experienced over the past 25 years of LWMS history.

One of the most important features of the convention is the sharing of ideas which can be adapted to individual home situations. A lot of discussions go on after hours.

Those who have attended previous conventions might like to know that we have shortened the business meeting and have included time for you to meet with members of the national board. There will be a Sunday morning service for those who stay over.

We know that when you leave you will take with you that special uplift that comes from spirited Christian fellowship and a greater knowledge of our mission work and will experience an increased zeal to serve our beloved Savior Jesus.

Inquire of your church's LWMS reporter for information about registration. Husbands, children, pastors and friends are welcome. We look forward to seeing you at this 25th anniversary convention of the LWMS.

Our motto is "United to serve Jesus." □



D'Anne Thompson, a member of Glory, DeSoto, Texas, is spiritual growth laywoman for the LWMS.

The magazine matures



Pastor August Zich



Pastor Karl Krauss



Pastor Im. P. Frey



Prof. Carl Scheweppe

by Morton A. Schroeder

The first decades of the Northwestern Lutheran were not without trauma. Some of the events which formed and shaped the new magazine were natural and expected. The editors accepted them as matters "in the course of human events." They used them to fashion what they ardently hoped would be a more readable and thus a more desirable and salable product.

The first major event in the maturation of the Northwestern Lutheran was its explosion in size. When the last issue of volume 6 was put to press in December 1919, the magazine was a very modest eight-page paper. When the first issue of volume 7 was printed for distribution in January 1920, it had doubled in size. The editorial committee accepted the challenge with all appropriate gravity. Said "Greetings to Our Readers": "During the past years many a kind and complimentary remark has been made on our paper. . . . Cognizant of the fact, however, that much is yet to be done in our editorial work to live up to the requirements of the times, we venture upon our new course in the enlarged form of our periodical with a greater sense of responsibility. . . ." The annual subscription price remained the same for one year: \$1.25 by mail in Milwaukee, \$1.00 elsewhere. Each type of subscription was increased 25 cents in January 1921.

Changes in the membership of the editorial committee were another major event. Although the

changes were neither good nor bad in themselves, they necessitated adjustments in personal relationships. Fresh approaches, new outlooks and different interests had to be accommodated. People had to rethink former assumptions.

When Pastor Hans Koller Moussa, one of the original appointees, died in 1928, Pastor G. E. Bergemann, then president of the Wisconsin Synod, appointed Pastor August F. Zich of Green Bay, Wisconsin to fill the vacancy. Moussa's curiosity apparently had known no bounds, and his articles and mini-essays ranged the gamut of human endeavor. Zich's articles were more traditional — if that word can be used about a magazine whose traditions were still being forged — more church — and synod-centered, more didactic.

The second change in the editorial committee, then deemed reasonable and necessary, is amusing from our perspective in time. It is the kind of thing a child delights in: "1 for 3, in favor of my dad." Pastor John Brenner, another of the original appointees, was replaced by Pastors Karl F. Krauss of Lansing, Michigan and Im. P. Frey of Hoskins, Nebraska and Prof. K. [sic] Scheweppe of New Ulm, Minnesota. A study of the indexes for these years shows that Krauss and especially Frey were generous contributors, giving liberally of their time and talents. Scheweppe's contributions are scarcer, briefer and more Dr. Martin Luther College-oriented.

Another glance at the indexes shows also that the old-timers were now outnumbered four to two. Accommodations had to be made. And they were.

Other trauma, it seems to me as I pore over back copies of the Northwestern Lutheran, appear more frustrating and less manageable than additional pages and personnel changes. These old, crisp, delicate folios are far more nearly alive than their faded appearance gives them credit for being. With varying frequency they repeat several laments which, when written, were not audible to their composers: lack of formal editorial training, lack of promised help in learning the niceties of editorial work and the failure of the members of the synod to treat the new magazine with the same respect as its older sibling.

Lack of formal editorial training lay heavily on the heart and mind of John Jenny. Because of their respective positions, he, more than his longtime co-worker, Fred Graeber, wished he had had some

schooling in the niceties and formalities of being an editor. Even after he had been at the task for 24 years, he said, "None of its [the editorial committee] members were experts in editorial work or in publishing a paper." He forgot that Northwestern Publishing House had been in the business since 1891.

Jenny also seems to imply that at some time and in some place somebody made a promise which was never kept. He wrote, and I think you can feel the pique and peevishness, "Necessary editorial aid from outside was not forthcoming. They [the members of the editorial committee] had to pave their own way. As a result their editorial efforts were far from being perfect and from meeting the various wants of their constituents." The Northwestern Lutheran, sad to say, had no readers' reply column in 1938. Consequently, we shall never know if someone took umbrage with Jenny's self-indictment.

Jenny also fretted about the timing of the magazine's debut. He said, "Other difficulties presented themselves. They were those accompanying the so-called transitional period in our church body from the German vernacular to the English." Unknown to himself, Jenny had been nominated by his peers to be a general in leading members of the synod from German to American English. Although he regretted the lack of foot soldiers in his army, he was a good leader. His language — and that written by his lieutenants — is, it is true, stilted and formal. This is particularly true when he was self-conscious: when he wrote about the magazine, the committee, self. But by and large, the language is pure and readable. Don't misunderstand me. I don't intend to damn with faint praise. Jenny's was the language of his day, and he used it. Later editors were to err more than he; theirs would be the mistake of not going beyond the language of Jenny's day.

The lack of expertise which Jenny deplored shows itself clearly in two areas: reliance on memory rather than record and uneven reporting. Articles from this period typically will say, "... after having become President of Joint Synod *a few years ago*" or "Since *about three years . . .*" (italics mine).

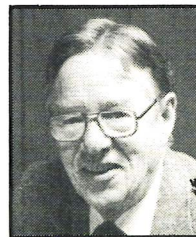
John Meyer's acceptance of the call to be president of Dr. Martin Luther College was reported in 24 words, including initials and articles, in a column called "Items of Interest." Each of the 16 other items in the column is longer and occupies more space. At the same time, issues contained strange copy such as "A Queer Legend," an article about the Devil's Dyke, a weird topographical formation in Kent, England. "Culled by the Way" contains jokes. Dropping the Devil's Dyke and the jokes and

giving Meyer more mark would have improved the evenness of the content.

The "Gemeindeblatt" was the official organ of the Wisconsin Synod. It was older than the Northwestern Lutheran; it was entrenched. Pastors who had been used to submitting copy to the "Gemeindeblatt" continued to do so — faithfully. They frequently forgot, or perhaps ignored, the junior magazine. This was frustrating to the editors of the Northwestern Lutheran, and they cried out in words akin to this: A comparison of the columns of the Northwestern Lutheran and the "Gemeindeblatt" shows "... many of the brethren still neglect to send their . . . items to our paper. . . ." Their agony was real.

In spite of trauma, the Northwestern Lutheran matured, and it is easy to find something new in successive issues. Pictures of people, parsonages and property owned by the synod began to appear already in 1915. Page decorations and cuts of Christ and Luther illustrated articles dealing with the Savior's life and aspects of the Reformation. Some of the old cuts were used repeatedly; they are burned on my mind from my childhood. Book reviews were begun — more or less in earnest — in 1920. A strange apology accompanied the first batch of ten books and pamphlets: "... we have been at a loss to review all of the above named publications. . . ." A prelude by Fritz Reuter was reviewed in the April 18, 1920 issue. The first advertisement also appeared in April 1920. The object advertised: Bibles at \$1.25.

From advertisements to woodcuts, each addition to or change in the Northwestern Lutheran was evidence that the magazine was maturing. Some of the additions and changes were trivial; others gave promise of better issues to come. Among the promises of better issues was an announcement by John Brenner, president of the Wisconsin Synod. Dated August 2, 1936, it first acknowledged the resignation of Karl Krauss as assistant editor of the Northwestern Lutheran, this a result of Krauss' election to the presidency of the Michigan District. Brenner's announcement then turned to the future: "The successor for Pastor Krauss was chosen from Milwaukee in order to afford Pastor F. Graeber some relief." The successor would begin his work with the Northwestern Lutheran on September 27, 1936; he would continue with the magazine until 1957. His name: W. J. Schaefer. □



Morton Schroeder teaches English at Dr. Martin Luther College, New Ulm, Minnesota.

Proposed list of hymns to be dropped

With this issue we present the list of hymns from *The Lutheran Hymnal* proposed for dropping from the new hymnal list. This list has been sent out to the pastors, church musicians and schools of the synod. It is being printed here for ready reference by a larger number of worshippers.

The most painful part of any hymnal revision is the dropping of hymns which are being replaced by new hymns. This is necessary because when hymnals reach a certain size, some hymns must be dropped if there is to be new hymnody. An added frustration is that some of the new hymns are not readily accessible and cannot be compared with the more familiar dropped hymns.

About two hundred people have responded so far to the invitation to comment on the nine lists of proposed hymns for the new hymnal recently published in the *Northwestern Lutheran*. The "top twenty" in the list of dropped hymns requested to be included in the new hymnal are the following (beginning with the most wanted hymn and proceeding downward in order):

From Greenland's Icy Mountains
 Jesus Savior, Pilot Me
 Savior, I Follow On
 Asleep in Jesus
 Welcome, Happy Morning
 Nearer, My God, to Thee
 While Shepherds Watched Their Flocks
 Jesus, Jesus, Only Jesus
 I Gave My Life for Thee
 Come, Ye Disconsolate
 All That I Was, My Sin, My Guilt

God Himself is Present
 Christians, Awake, Salute the Happy Morn
 O Jesus, King Most Wonderful
 Wondrous King All-Glorious
 O Little Flock, Fear Not the Foe
 Watchman, Tell Us of the Night
 Now Are the Days Fulfilled
 Lord Jesus Christ, My Life, My Light
 The World is Very Evil

We thank those who have written us with their comments and personal lists of "wanted" hymns. Some have spent long hours in making detailed critiques of the hymn list. Their work will be valuable to the committees as they review and reconsider the hymn choices. Your study and response will be welcome. Each letter's content is logged and a running total of "votes" for each hymn is kept.

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.

TLH No.	Title				
4	God Himself Is Present	111	Thou Who Roll'st the Year Around	248	Father of Glory, to Thy Name
7	As We Begin Another Week	113	While with Ceaseless Course the Sun	253	In One True God We All Believe
9	O Day of Rest and Gladness	115	O Blessed Day When First was Poured	255	Stars of the Morning, So Graciously Bright
11	Safely through Another Week	116	To the Name of Our Salvation	257	Jesus, Brightness of the Father
12	This Day at Thy Creating Word	117	The Ancient Law Departs	258	Lord of Our Life
13	Before Jehovah's Awe-full Throne	119	Great God, We Sing That Mighty Hand	259	Flung to the Headless Winds
18	Lord, We Come Before Thee Now	121	For Thy Mercy and Thy Grace	263	O Little Flock, Fear Not the Foe
20	God of Mercy, God of Grace	133	Within the Father's House	264	Preserve Thy Word, O Savior
22	Lord, When We Bend Before Thy Throne	147	O Christ, Thou Lamb of God	265	Thine Honor Save, O Christ, Our Lord
24	Lord of My Life Whose Tender Care	148	Lord Jesus Christ, My Life, My Light	267	If God Had Not Been on Our Side
29	Through All the Changing Scenes of Life	168	The Royal Banners Forward Go	268	Zion Mourns in Fear and Anguish
31	When All Thy Mercies, O My God	169	Jesus Christ, Our Lord Most Holy	269	O Lord, Our Father, shall We be Confounded
33	The Lord Hath Helped Me Hitherto	174	Throned Upon the Awe-full Tree	271	Word Supreme, Before Creation
38	The Lord, My God, Be Praised	176	Behold the Savior of Mankind	273	Sweet Flowerets of the Martyr Band
40	The God of Abraham Praise	177	Our Blessed Savior Seven Times Spoke	274	Praise We the Lord This Day
41	Wondrous King, All-Glorious	178	We Sing the Praise of Him Who Died	280	Return, O Wanderer, Return
42	O Thou Love Unbounded	194	Abide with Us, the Day is Waning	281	The Savior Calls; Let Every Ear
51	Now May He Who from the Dead	196	I Am Content	282	Christians, Come in Sweetest Measures
57	O Bride of Christ, Rejoice	197	Where Wilt Thou Go	284	Father of Mercies, in Thy Word
69	Arise, Sons of the Kingdom	202	Welcome, Happy Morning	286	How Shall the Young Secure Their Hearts
71	Watchman, Tell Us of the Night	209	Who Is This that Comes from Edom	291	Lamp of Our Feet, Whereby We Trace
78	Hail the Day So Rich in Cheer	211	Lo, Judah's Lion Wins the Strife	303	This Child We Dedicate to Thee
82	Come Rejoicing, Praises Voicing	214	Lo, God to Heaven Ascendeth	304	An Awe-full Mystery Is Here
83	Hark! What Mean Those Holy Voices	217	Oh, Sing with Exultation	308	Invited Lord, By Boundless Grace
84	Christians, Awake, Salute the Happy Morn	219	The Head that Once was Crowned with Thorns	312	Lord Jesus Christ, Thou Living Bread
88	This Night a Wondrous Revelation	221	Hark! Ten Thousand Harps and Voices	314	Lord Jesus Christ, We Humbly Pray
93	O Lord, We Welcome Thee	222	Look, Ye Saints, the Sight is Glorious	317	Alas, My God, My Sins Are Great
99	Now Are the Days Fulfilled	223	We Thank Thee, Jesus, Dearest Friend	320	Lord Jesus, Think on Me
100	Christians, Sing Out with Exultation	225	Come, Holy Spirit, Come	321	O Faithful God, Thanks Be to Thee
101	O Gladsome Light, O Grace	227	Come, Holy Ghost, in Love	322	And Wilt Thou Pardon, Lord
107	We Christians May Rejoice Today	228	Oh, Enter, Lord, Thy Temple	325	O Thou That Hear'st when Sinners Cry
109	While Shepherds Watched Their Flocks by Night	229	Holy Spirit, Hear Us	327	Out of the Deep I Call
		232	Let Songs of Praise Fill the Sky	330	I Come to Thee, O Blessed Lord
		241	Father, in Whom We Live		
		242	Father of Heaven, Whose Love Profound		

- 332 Arm These Thy Soldiers, Mighty Lord
333 Blessed Savior Who Hast Taught Me
336 My God, Accept My Heart This Day
340 Awake, My Soul, to Joyful Lays
348 Jesus, Jesus, Only Jesus
350 Jesus, the Very Thought of Thee
356 Jesus, Savior, Come to Me
357 Jesus, Thou Art Mine Forever
359 Christ, Whose Glory Fills the Skies
361 O Jesus, King Most Wonderful
362 My Soul's Best Friend, What Joy
and Blessing
363 To Our Redeemer's Glorious Name
365 Jesus I Will Never Leave
368 The Lord My Pasture Shall Prepare
374 Grace! 'Tis a Charming Sound
378 All That I Was, My Sin, My Guilt
379 I Do Not Come Because My Soul
384 Oh How Great Is Thy Compassion
386 My Savior Sinners Doth Receive
389 Not What These Hands Have Done
397 O Love, Who Madest Me to Wear
405 I Gave My Life for Thee
406 Lord, as Thou Wilt, Deal Thou with Me
407 Farewell I Gladly Bid Thee
415 Lo, Many Shall Come from the East and
the West
418 My God, My Father, While I Stay
419 O'er Jerusalem Thou Weepest
420 My Jesus, as Thou Wilt
422 Savior, I Follow On
426 The Lord My Shepherd Is
432 In Hope My Soul, Redeemed to Bliss
Unending
433 Jesus, My Truth, My Way
434 O God of Jacob, by Whose Hand
435 My Spirit on Thy Care
440 Lord, Lead the Way the Savior Went
445 Am I a Soldier of the Cross
448 Brief Life Is Here Our Portion
449 My Soul, Be on Thy Guard
450 Soldiers of Christ, Arise
452 The Son of God Goes Forth to War
454 Prayer Is the Soul's Sincere Desire
455 Our Heavenly Father, Hear
456 Approach, My Soul, the Mercy Seat
460 Behold the Sure Foundation-Stone
469 Glorious Things of Thee Are Spoken
470 Rise Again, Ye Lion-Hearted
471 Hark! the Sound of Holy Voices
472 Rise, Ye Children of Salvation
474 Zion Stands by Hills Surrounded
475 Ye Watchers and Ye Holy Ones
476 Ten Thousand Times Ten Thousand
478 The Saints on Earth and Those Above
479 Zion, Rise, Zion, Rise
480 Lord of the Worlds Above
481 Through the Night of Doubt and Sorrow
486 O Thou Whose Feet have Climbed Life's
Hill
487 How Beauteous Are Their Feet
488 Lord of the Harvest, Hear
489 Lord of the Church, We Humbly Pray
490 Pour Out Thy Spirit from on High
495 From Greenland's Icy Mountains
497 The Morning Light is Breaking
499 Look from Thy Sphere of Endless Day
- 501 Soldiers of the Cross, Arise
503 Rise, Crowned with Light, Imperial
Salem, Rise
504 O Spirit of the Living God
505 O'er the Gloomy Hills of Darkness
508 Thou Whose Almighty Word
510 Savior, Sprinkle Many Nations
513 Art Thou Weary, Art Thou Troubled
515 O Thou from whom All Goodness Flows
519 Beloved, "It Is Well!"
520 Commit Whatever Grieves Thee
525 As Pants the Hart for Cooling Streams
527 Lord, It Belongs Not to My Care
530 Thy Ways, O Lord, with Wise Design
531 Come, Ye Disconsolate
532 Thy Way, Not Mine, O Lord
533 Nearer, My God, to Thee
534 God of My Life, to Thee I Call
538 Now the Shades of Night are Gone
539 Come, Thou Bright and Morning Star
542 The Sun Arises Now
543 When, Streaming from the Eastern Skies
545 The Morning Sun is Brightly Beaming
546 How Lovely Shines the Morning Star
547 The Radiant Sun Shines in the Skies
548 My Inmost Heart Now Raises
549 God, Who Madest Earth and Heaven
551 Sun of My Soul, Thou Savior Dear
553 Through the Day Thy Love hath
Spared Us
555 The Day is Past and Over
556 O God, Be with Us
557 At Even, when the Sun did Set
559 O Christ, Who Art the Light and Day
561 Now that the Day hath Reached Its Close
562 Round Me Falls the Night
563 The Sun's Last Beam of Light is Gone
566 Christ, by Heavenly Hosts Adored
570 Praise, Oh, Praise, Our God and King
571 What Our Father Does Is Well
573 To Thee, O Lord, Our Hearts We Raise
576 Judge Eternal, Throned in Splendor
578 Lord, While for All Mankind We Pray
579 Almighty Lord, before Thy Throne
- 582 God, Lord of Sabaoth, Thou Who
Ordainest
583 Great King of Nations, Hear Our Prayer
584 Swell the Anthem, Raise the Song
586 A Pilgrim and a Stranger
587 Asleep in Jesus! Blessed Sleep
588 I Would Not Live Aways; I Ask Not to Stay
591 Jesus, I Live to Thee
592 I Know of a Sleep in Jesus' Name
593 Why do We Mourn Departing Friends
594 When My Last Hour Is Close at Hand
595 Tender Shepherd, Thou Hast Stilled
596 This Body in the Grave We Lay
599 My Course is Run, Praise God,
My Course is Run
600 O Lord, My God, I Cry to Thee
601 All Men Living Are But Mortal
602 It is Not Death to Die
603 In the Resurrection
605 The World Is Very Evil
606 O'er the Distant Mountains Breaking
610 And Will the Judge Descend
612 That Day of Wrath, That Dreadful Day
614 For Thee, O Dear, Dear Country
615 A Rest Remaineth for the Weary
617 There Is an Hour of Peaceful Rest
620 Lord, Who at Cana's Wedding-Feast
621 O Father, All Creating
622 The Voice that Breathed o'er Eden
626 O Happy Home Where Thou art Loved
Most Dearly
631 Savior, Who Thy Flock art Feeding
632 In the Name which Earth and Heaven
633 O Lord of Hosts, Whose Glory Fills
634 Come, Jesus, from the Sapphire Throne
635 Here in Thy Name, Eternal God
636 Great Is the Lord, Our God
637 Founded in Thee, Our Only Lord
638 In Loud, Exalted Strains
641 One Thy Light, the Temple Filling
642 Arise, O God, and Shine
649 Jesus, Savior, Pilot Me
650 Behold a Stranger at the Door



Christ, Oakley, Michigan, celebrated its centennial in August, 1988. The original church (left), built in 1888, was replaced in 1983. A school was begun in 1979.

NOMINATIONS FOR THE 50TH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD Prairie du Chien, Wisconsin / August 7-11, 1989

BY THE NOMINATING COMMITTEE

The following slate of candidates has been chosen by the Synod Nominating Committee to be presented to the delegates at the fiftieth convention of the Wisconsin Evangelical Lutheran Synod, August 7-11, 1989. The delegates will elect one for each position listed. The district affiliation of each candidate is noted in parenthesis, incumbents are noted by an asterisk (*); incumbents by appointment are noted by a double asterisk (**).

Executive Committee for the Lutheran Apache Mission, Pastor

James Liggett, Sleepy Eye, MN (MN)
Daniel Pautz, Tempe, AZ (AC)
Thomas Schulz, Albuquerque, NM (AC)

Executive Committee for the Lutheran Church of Central Africa, Pastor

Kirby Spevacek, Cibecue, AZ (AC)
David Sternhagen, New Orleans, LA (SA)
Stephen Valleskey, Houston, TX (SC)

Executive Committee for the Lutheran Ev. Christian Church, Japan, Pastor

Terry Deters, Phoenix, AZ (AC)
Paul Eckert, Greenfield, WI (SEW)
* Ronald Freier, St. Joseph, MI (MI)

Executive Committee for Latin American Missions, Pastor

Carl T. Otto, Milwaukee, WI (SEW)
James Radloff, Houston, TX (SC)
Lawrence Retberg, Saginaw, MI (MI)

Executive Committee for Southeast Asian Missions, Pastor

Eugene Ahlswede, Eagle River, WI (NW)
John Chworowsky, Walled Lake, MI (MI)
* Daniel Koelpin, Waukesha, WI (SEW)

Special Ministries Board, Pastor

* Edgar Herman, Flat Rock, MI (MI)
William Russow, Clear Lake, SD (DM)
Carl Ziemer, Zumbrota, MN (MN)

Special Ministries Board, Layman

Dr. Lowell Dale, Rochester, MN (MN)
David Pomerence, Bloomington, MN (MN)
Rolf Wegenke, Madison, WI (WW)

Special Ministries Board, Layman

James Huhn, Watertown, WI (WW)
* Richard Raabe, Milwaukee, WI (SEW)
Warren Siedschlag, Pickerel, WI (NW)

Coordinating Council, Layman

* Mel Koch, Carrollton, GA (SA)
Dennis Poulos, Fenton, MI (MI)
James Rupp, Temple, TX (SC)

Coordinating Council, Layman

Dr. Gary Fahnenstiel, Ypsilanti, MI (MI)
Robert Hering, Yukon, OK (SC)
Fred Pfothenhauer, Rogers, MN (MN)

Board for Evangelism, Pastor

Michael Hintz, Granger, IN (MI)
Philip Hoyer, Calgary, AB Canada (DM)
Jon Mahnke, San Jose, CA (AC)

Board for Evangelism, Pastor

** Steven Degner, Santa Maria, CA (AC)
Daniel Myers, Saskatoon, AB Canada (DM)
Steven Persons, Pierre, SD (DM)

Board for Evangelism, Teacher

** Carl Hochmuth, Austin, TX (SC)
Keith Lauber, Fond du Lac, WI (NW)
Duane Polack, Milwaukee, WI (SEW)

Board for Parish Education, Pastor

David Dolan, Algoma, WI (NW)
** David Priebe, Juneau, WI (WW)
David Waege, Mishicot, WI (NW)

Board for Parish Education, Elementary Teacher

Donald Helwig, Woodruff, WI (NW)
Gary Krug, San Diego, CA (AC)
** Daniel Schmal, Watertown, SD (DM)

Board for Parish Education, LHS Teacher

* Robert Adickes, Phoenix, AZ (AC)
James Bauer, New Ulm, MN (MN)
Clyde Wobeck, Onalaska, WI (WW)

Board for Parish Education, Layman

Gale Krueger, Midland, MI (MI)
Bowen Loftin, Houston, TX (SC)
** Timothy Pipkorn, Tampa, FL (SA)

Board for Parish Education, Layman

Gene Rodewald, Sleepy Eye, MN (MN)
David Timm, Milwaukee, WI (SEW)
* James Wade, Watertown, WI (WW)

Divisional Board for Worker Training, LHS Administrator

Jerome Birkholz, New Ulm, MN (MN)
Earl Heidtke, Waco, NE (NE)
** John Schibbelhut, Fond du Lac, WI (NW)

Divisional Board for Worker Training, Layman

** Ronald Kapp, Alma, MI (MI)
Calvin Kozlowski, Wauwatosa, WI (SEW)
Robert Manteufel, San Antonio, TX (SC)

Northwestern Publishing House Board, NWC Professor

** Gary Baumler, Watertown, WI (WW)
John Braun, Watertown, WI (WW)
Joel Fredrich, Watertown, WI (WW)

Northwestern Publishing House Board, Layman

James McGoldrick, St. Marys, WV (MI)
Herbert Schaper, New Ulm, MN (MN)
** Thomas Schultz, Watertown, WI (WW)

Northwestern Publishing House Board, Pastor

Robert Balza, Appleton, WI (NW)
** Myron Sordahl, Westland, MI (MI)
Michael Traudt, Valentine, NE (NE)

Board for Stewardship, Pastor

** Robert Baer, Westland, MI (MI)
Donald Ninmer, Menasha, WI (NW)
Mark G. Schroeder, Maitland, FL (SA)

Board for Stewardship, Pastor

Michael Dietz, Olivia, MN (MN)
Thomas Franzmann, Santa Barbara, CA (AC)
** Joel Gerlach, Wauwatosa, WI (SEW)

Board for Stewardship, Teacher

Owen Dorn, Watertown, WI (WW)
Daniel Feuerstahler, Lannon, WI (SEW)
** Jason Nelson, Milwaukee, WI (SEW)

BY THE DISTRICTS

The following slate of candidates will be presented to the delegates at the fiftieth convention of the Wisconsin Evangelical Lutheran Synod, August 7-11, 1989, one to be elected to each position. The nominating district is indicated in parentheses, incumbents are noted by an asterisk (*). The order is determined by the districts and at times expresses preference.

Board of Trustees

Layman (DM)
* Kenneth Gosch, Aberdeen, SD
Garry Denker, Rapid City, SD
Wilfred Bauer, Bismarck, ND

Layman (MN)

* Arvid Schwartz, Eden Prairie, MN
David Lindemann, New Ulm, MN
Dennis Braun, Inver Grove Heights, MN

Layman (NE)

Phil Frey, Denver, CO
** Michael Jacobson, Lincoln, NE
Paul Kahrs, Colorado Springs, CO

Layman (NA)

* Clair Ochs, White Marsh, MD
Dale Anderson, Rochester, NY
Richard Band, Londonderry, NH

Pastor (SC)

David Krenke, Midland, TX
James Tauscher, San Antonio, TX
Larry Zwieg, Atascocita, TX

Michigan Lutheran Seminary Board of Control

Pastor (MI)
Lynn Schroeder, Saginaw, MI
Gregory Jackson, Powell, OH
Dale Klessig, Wayland, MI

Teacher (MI)

* Jerold Meier, Plymouth, MI
Daniel Kuehl, Toledo, OH
Steven Janke, Wyoming, MI

Layman (MI)

Hogey Holtz, Saginaw, MI
Larry Stebbins, Fruitport, MI
Gale Krueger, Midland, MI

Dr. Martin Luther College Board of Control

Pastor (MN)
* Warren Henrich, Redwood Falls, MN
David Bode, Delano, MN
Norbert Meier, Little Canada, MN

Teacher (MN)

Theodore Lau, Inver Grove Heights, MN
Curtis Mantey, Belle Plaine, MN
Frederick Lohmiller, Nicollet, MN

Pastor (NW)
 Robert Bitter, Oakfield, WI
 Keith Haag, Manitowoc, WI
 Eugene Kock, Minocqua, WI

Northwestern College Board of Control

Pastor (MN)
 David Tiarks, Burnsville, MN
 Martin Schwartz, St. Paul Park, MN
 Mark Henke, St. Paul, MN

Pastor (SEW)
 Alan Siggelkow, Milwaukee, WI
 Glen Schaumberg, Niles, IL
 George Swanson, Wilmot, IL

Layman (WW)
 Hilbert Siegler, Bangor, WI
 Michael Werner, Colfax, WI
 Ken Zindars, Watertown, WI

Martin Luther Preparatory School Board of Control

Pastor (WW)
 Norman Kuske, Bloomer, WI
 James Mumm, Onalaska, WI
 Roger Vomhof, Altura, MN
 Teacher (MN)
 John Schultz, Goodhue, MN
 Richard Gibson, West St. Paul, MN
 Paul Willems, New Ulm, MN

Wisconsin Lutheran Seminary Board of Control

Pastor (MI)
 Edward Zell, Sr., Redford, MI
 Daniel Hennig, Monroe, MI
 Carl Pagel, Livonia, MI

Layman (SEW)
 Norbert Ehler, Cedarburg, WI
 Norman Bergemann, Wauwatosa, WI
 Edward Ungemach, Kenosha, WI

Pastor (WW)
 Kenneth Gast, Tomah, WI
 Harold Hoepfner, West Salem, WI
 Mark Zaring, Fort Atkinson, WI

**LIST OF DELEGATES TO THE 50TH BIENNIAL CONVENTION OF THE
 WISCONSIN EVANGELICAL LUTHERAN SYNOD
 Prairie du Chien, Wisconsin / August 7-11, 1989**

VOTING DELEGATES

ARIZONA-CALIFORNIA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Apache	Robert Clark	Grace, San Carlos, AZ	Kirby Spevacek	Kenric Peterson Eugene Caruss
Black Canyon	Leland Radichel Dean Hegeholz	First, Prescott, AZ St. Thomas, Phoenix, AZ	Allen Schroeder Gary Haag Hugh Reaume	Joe Archer Lynn Kuether Glenn Bode Lauris Plath Dale Schaumberg
California North	Donald Abinante	St. Mark, Citrus Heights, CA	William Warnke	
California South	Lyle Steinhebel Rod Jenson James Ringstrom	Hope, Fremont, CA Ascension, Escondido, CA Beautiful Savior, Carlsbad, CA	Jon Mahnke Dayton Fritz Hermann John	
Gadsden	Olav Skartland John Jolin Paul Veers	Living Word, Mission Viejo, CA Messiah, White Rock, NM Shepherd, Albuquerque, NM	Paul Siegler Paul Hartman Mark Goeglein	

DAKOTA-MONTANA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Alberta-Montana	William Gaub Derek Pruitt	Apostles, Billings, MT Shining Mountains, Bozeman, MT	Robert Koester	Thomas Libka
Eastern	Mark Heisner Norman Klatt Tom Hansen	Bethlehem, Watertown, SD Emmanuel, Henry-15SE, SD Faith, Huron, SD	Timm Meyer Reginald Pope	
Western	Duane Striegel Bernard Besser Willis Sackreiter	Trinity, Carson, ND St. John, Carson-26S, ND Zion, Mobridge, SD	Gerald Blobaum John A. Ruege, Sr.	

MICHIGAN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Northern	Robert Schulz Alfred Becker Wilbur Busse Albert Althoff David Moore Lawrence Wise	Mt. Olive, Bay City, MI Emanuel, Flint, MI Trinity, Lincoln, MI Prince of Peace, Traverse City, MI St. John, Saginaw, MI St. John, Saginaw (Zilwaukee), MI	Orville Maasch Lynn Schroeder Mark Wendland Daniel Schaller Frederick Zimmermann Lawrence Retberg Keith Schroeder	Ronald Schleaf Greg Milbrath Stephen Schultz Karl Bauer Robert Hill John Festerling Robert Filter Charles Buege Kenneth Nolte Richard Siegler
Ohio	Ralph Ylhainen Charles Fultz David Niederstadt	Trinity, Jenera, OH Good Shepherd, Beckley, WV Our Savior, Ashland, OH	James Mattek Roger Kovaciny Stephen Lawrenz	
Southeastern	Arthur Lewis John Leyrer Howard Hill Michael Murphy	Zoar, Detroit, MI Hope, Portland, MI Trinity, Saline, MI Peace, Livonia, MI	Gary Richmond Edward Schaeewe Michael Bater Mark Porinsky Mark Freier David Clark James Frey Gerald Schroer	
Southwestern	Lavern Arndt Dr. Charles Burling	St. Paul, Hopkins, MI St. John, Dowagiac, MI		

MINNESOTA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Crow River	Bernard Christianson Norman Duske Donald Poppe	St. Peter, Monticello, MN St. Paul, Montrose, MN St. Paul, Morris, MN	Robert Kant Arthur Frenz, Jr.	Bruce Braun Richard Gibson Tod Hauf Jonathan Hahm Ronald Ohm Richmond Scharf Frederick Lohmiller John Oldfield, Jr. James Wooster Martin Schroeder Otto Schenk
Mankato	Gerald Tjernagel	St. Mark, Mankato, MN	Mark Guthmiller Thomas Nass	
New Ulm	Don Hellickson	Zion, Sanborn, MN	Melvin Schwark James Liggett Bruce Backer	

Red Wing	Everett Handt Wallace Huebner Harley Kuhlmann	Cross, Charles City, IA St. Peter, Goodhue, MN Zion, Hokah, MN	Matthew Majovski John Unnasch	Robert Stoltz David Wendler
Redwood Falls	Delbert Kuehn Dale Kreft	St. Paul, Seaforth, MN St. John, Vesta, MN	Mark Sattler Dale Schaffer	
St. Croix	John Mohrlant Robert Boman Willis Loney Harold Rufledt Gerald Goldschmidt	St. John, Centuria, WI St. James, West St. Paul, MN Trinity, Osceola, WI Mt. Olive, St. Paul, MN St. Paul, Cannon Falls, MN	James Rath Verne Voss Michael Mulinix Richard Durow John May Wilber Niermeier	
Southern	Ivan Ball	Our Savior, Burlington, IA		

NEBRASKA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central	Melvin Pfeil	Immanuel, Hadar, NE	Frederic Berger	Randy Hoffmann Daryl Weber Keith Bowe
Colorado	Paul Buelow Gil Thomas	Lord of Life, Thornton, CO St. Peter, Ft. Collins, CO	Delmer Kannenberg David Russow Mark Zander	
Rosebud	Leonhardt Kahler Leland Jacobs	Zion, Colome, SD Our Redeemer, Martin, SD		
Southern	Wendel Doehling David Flood Donald Niemann	Christ, Grand Island, NE Redeemer, Hastings, NE St. Mark, Lincoln, NE	Wayne Hilgendorf David Schultz Theodore Wendt	

NORTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Colonial North	William Berthelet Norbert Rhinerson	Divine Word, Nepean, Ontario Christ the Redeemer, Barre, VT	Richard Schleicher Thomas Haar Walter Beckmann Glen Thompson	
Colonial South	Richard Thimijan Roger Kaus	Divine Peace, Largo, MD Gethsemane, Raleigh, NC		

NORTHERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Fox River Valley	Allen Micheel Donald Geer Jerry Buser George Kruse Berton Wells Luther Huebner Karl Seiltz Robert Schneider Melvin Prahl Dr. Arthur Gorz Paul Flenz	Trinity, Kaukauna, WI St. John, Appleton-5N, WI Divine Savior, Shawano, WI St. Peter, Kewaunee-8SW, WI Immanuel, Kewaunee, WI Bethlehem, Hortonville, WI Immanuel, Black Creek, WI Emanuel, New London, WI First, Green Bay, WI St. Paul, Algoma, WI Bethel, Menasha	Jeffrey Suhr Dale Zwieg James Naumann John Mattek Ronald Szep Frederick Heidemann	Gregory Thiesfeldt Thomas Marten Randall Westphal Robert Wiegman Jimmy Groth Arvon Peter Lyle Schneider Gregory Miller
Lake Superior	Bruce Kelm Edwin Aderman	Grace, Powers, MI Mt. Olive, Iron Mountain, MI	LeRoy Ade Richard Frohmader	Terry Paul Michael Hertig Michael Mathwig Verlyn Fuhrmann Timothy Schroeder Allan Hess Merlin Putz Richard Winter James Grasby David Umnus
Manitowoc	Steve Graczykowski Harold Jaeger Robert Dill Oliver Voigt	Our Savior, Two Rivers, WI Trinity, Manitowoc-10SW, WI First German, Manitowoc, WI Bethany, Manitowoc, WI	Karl Kuenzel Edward Stelter Arno Wolfgramm	
Rhineland Winnebago	Eugene Sauke Ralph Strohschein Henry Krueger Paulus Koepsell William Lenz, Sr. Milton Neuman Lester Whitefoot	St. John, Phelps, WI Grace, Oshkosh, WI Martin Luther, Oshkosh, WI St. Paul, North Fond du Lac, WI Trinity, Campbellsport-8NE, WI St. Paul, Manchester, WI St. Paul, Marquette, WI	David Kock Kurt Grunewald Robert Pless Walter Moll David Haberkorn	

PACIFIC NORTHWEST DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Alaska Pacific Northwest	Brad Knapp Donald Kramer Leroy Heinse Ken Hallauer	Immanuel, Salem, OR Snoqualmie Valley, Snoqualmie, WA Peace, Vancouver, WA Divine Savior, Pullman, WA	George Frey Gordon Peters James Oldfield Ronald Baerbock	Jonathan Schoeneck David Sauer

SOUTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Cypress	Ed Furno Harry Williams	Faith, St. Petersburg, FL Northdale, Tampa, FL	Earl Noffsinger Edward Schuppe Rodney Busch Herbert Kuske Larry Zahn	Mark Boehme
Everglades South Central	Harvey Carne Thomas Holman Wayne Batterman	Crown of Life, Ft. Myers, FL Shepherd of the Hills, Knoxville, TN Sola Fide, Lawrenceville, GA		

SOUTH CENTRAL DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	Dennis Hauch Robert Manteufel Joel Nitz Timothy Loeffler	Christ Our Savior, Angleton, TX Our Savior, San Antonio, TX King of Kings, Little Rock, AR Shepherd of the Hills Lubbock, TX	Robert Neumann Larry Zwieg James Tauscher John Gaertner	John Lange

SOUTHEASTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Chicago	James Allen Donald Nicoline Orrie Bobholz	Our Shepherd, Crown Point, IN St. Paul, Round Lake, IL Our Redeemer, Grant Park, IL	James Ziesemer James W. Naumann Kenneth Gawrisch	Paul Kneueppel Dale Walz Dale Stelter Paul Ruede James Marshall Paul Swain Donald Hahnke Paul Nelsen James Schierenbeck Dennis Busse David Frick Kenneth Leverence Theodor Nommensen Walter Schultz David Allerheiligen Richard Baumgart John Helke John Johnson Larry Numerich John Stark Scott Jecker Gerald Bergemann Karl Blauert
Dodge-Washington	Erwin Troeller Glenn Blank	Peace, Hartford, WI St. Paul, Slinger, WI	Larry Pautz Donald Thompson	
Metro North	Ed Koepke James Leichtle Steven Oberg Ralph Manke Clarence Miller Siegfried Goerke Robert Wartchow Clarence Mueller	St. John (Clinton), Milwaukee, WI St. John, Mequon, WI St. John, Lannon, WI Bethlehem, Menomonee Falls, WI Salem, (N. 107), Milwaukee, WI St. Michaelis, Milwaukee, WI Atonement, Milwaukee, WI Jerusalem, Milwaukee, WI	John Brug Randall Siegel George Ferch Martin Scheele Thomas Fischer Duane Erstad Paul Nitz	
Metro South	Alvin Broehm Rudolph Cook Jack Zamiatala Stefan Kuklinski Alan Fabian William Merten Robert Olson Carl Klitzke Scott Rawlins Marvin Wenck William Runge	Crown of Life, Waukesha, WI Divine Peace, Milwaukee, WI Fairview, Milwaukee, WI Gethsemane, Milwaukee, WI Good Shepherd, West Allis, WI Grace, Waukesha, WI Jordan, West Allis, WI Messiah, Milwaukee, WI Faith, Antioch, IL St. John, Burlington, WI Zion, Bristol, WI	Arthur Schupmann Gordon Synder Ronald Heins William Bernhardt Martin Schulz John Ibsch	
Southern			Richard Weeks Robert Otto	

WESTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central	Clifford Witte Tom Timmermann Harry Acker Lorenz Jaeger Gary Kamin William Woelffer Eugene Kessler Martin Kehl Fred Dieckhoff Alfred Miller	St. John, Whitewater, WI Good Shepherd, Beloit, WI St. Peter, Helenville, WI St. Paul, Ixonia-3NW, WI Eastside, Madison, WI Friedens, Randolph, WI St. John, Waterloo, WI St. John, Beaver Dam-7NE, WI St. Peter, Brodhead, WI St. Stephen, Fall River, WI	Gerhardt Cares Thomas Wilsmann Myron Schwanke Elton Stroh Donald Swartz Donald Sellnow Cyril Spaude	Frederick Pingel Dennis Kufahl Robert Landvatter Harlan Pelischek Ronald Gross Thomas Hunter Wayne Zuleger Norman Dux Ursel Seidel Vernon Meyer Leroy Robbert Arnold Nommensen Otto Mammel Kermit Moldenhauer
Chippewa River Valley	Dr. Phil Henkel	Redeemer, Rice Lake, WI	James Adomeit	
Mississippi River Valley	Harold Lubeck Robert Munger Urban Matzke John Berg Nick Schroeder Russell Vertein	Mt. Calvary, La Crosse, WI Immanuel, La Crosse, WI Trinity, Rollingstone-7SW, MN St. Matthew, Winona, MN St. Paul, Bangor, WI Christ, Baraboo-4SE, WI Grace, Mosinee-12SW, WI Immanuel, Mosinee, WI Our Savior, Wausau, WI Our Savior, Clinton, IA Mt. Zion, Jacksonville-4NW, IL	David Eckert David Fischer	
Southwestern	Fred Hollatz Glen Schulz Leonard Becken Robert Manning Walter Hedrick		Henry Klug Kenneth Wenzel Norman Paul Reuben Schmitz Allen Lonquist Robert Jordan Mark Brunner James Schneider	
Wisconsin River Valley				
Wisillowa				

ADVISORY DELEGATES

Officers

Rev. Carl Mischke, President
Rev. Richard Lauersdorf, First Vice President
Rev. Robert Zink, Second Vice President
Rev. David Worgull, Secretary

Coordinating Council

Rev. Carl Mischke, Chairman
Rev. Robert Zink, Secretary
Rev. Forrest Bivens
Rev. Wayne Borgwardt*
Mr. John Brooks
Rev. Douglas Engelbrecht
Mr. Marc Frey
Rev. Daniel Gieschen
Rev. Harold Hagedorn*
Rev. Paul Kelm*
Mr. Mel Koch
Rev. Richard Lauersdorf
Rev. Daniel Malchow*
Rev. William Meier
Mr. Cal Patterson*
Rev. Joel Schroeder
Mr. Donald Schuppe
Mr. John Steudel
Rev. Duane Tomhave*

Rev. Robert Van Norstrand*
Mr. John Zimdars, Jr.
* Denotes advisory members of the council

DIVISION OF ADMINISTRATION

Conference of Presidents

Rev. Carl Mischke, Chairman
Rev. Walter Beckmann
Rev. Gerhard Birkholz
Rev. Vilas Glaeske
Rev. Karl Gurge
Rev. John Guse
Rev. Ronald Kaiser
Rev. Richard Lauersdorf
Rev. Robert Mueller
Rev. Marcus Nitz
Rev. Winfred Nommensen
Rev. Carl Voss
Rev. Edward Werner
Rev. Warren Widmann
Rev. Robert Zink

Commission for Communication and Financial Support

Rev. Robert Zink, Chairman
Rev. Mark Liesener

Rev. Daniel Malchow, Administrator
Rev. Donald Meier, Planned Giving Counselor
Rev. Ronald Roth, Special Gifts Counselor

Miscellaneous Boards and Commissions

Prof. Wilbert Gawrisch, Chairman,
Commission on Inter-Church Relations
Rev. Gerhardt Cares, Chairman,
Committee on Constitutional Matters
Prof. Leroy Dobberstein, Chairman
Commission on Periodicals
Rev. Kenneth Strack, Chairman,
Committee on Relief
Rev. Arthur Koepsell, Chairman,
Public Relations Committee
Teacher William Zeiger,
Media Relations Committee
Rev. David Worgull, Chairman,
Nominating Committee
Rev. Paul Kuske, Chairman,
Support Committee
Rev. James Schaefer, Editor,
The Northwestern Lutheran
Prof. Em. Conrad Frey, Chairman,
Strategic Planning Committee

DIVISION OF HOME MISSIONS

Board for Home Missions

Rev. Daniel Gieschen, Chairman
Rev. Howard Kaiser
Mr. Tom Schlittenhart
Rev. Harold Hagedorn, Administrator
Rev. Peter Kruschel, Associate Administrator
Rev. Ronald Freier, Chairman,
Mission Coordinating Committee

DIVISION OF PARISH SERVICES

Rev. Forrest Bivens, Chairman
Rev. Victor Prange, Chairman,
Commission on Worship
Rev. Kurt Eggert, Hymnal Project Director
Teacher Robert Adickes, Chairman,
Board for Parish Education
Teacher Donald Zimmerman, Administrator,
Board for Parish Education
Teacher Daniel Schmeling, Chairman,
Special Ministries Board
Teacher Alfons Woltd, Administrator
Special Ministries Board
Rev. David Rutschow, Chairman,
Board for Evangelism
Rev. Robert Hartman, Administrator,
Board for Evangelism
Rev. Robert Baer, Chairman,
Board for Stewardship
Rev. Gordon Snyder, Chairman,
Northwestern Publishing House
Board of Directors
Prof. Allen Zahn, Chairman,
Commission on Youth Ministry
Rev. Paul Kelm, Project Director
for Spiritual Renewal

DIVISION OF WORKER TRAINING

Board for Worker Training

Rev. Douglas Engelbrecht, Chairman

Rev. Wayne Borgwardt, Administrator
Rev. Warren Henrich
Prof. Lloyd Huebner
Dr. Ronald Kapp
Teacher Gerald Lanphear
Prof. John Lawrenz
Prof. Theodore Olsen
Prof. Armin Panning
Teacher John Schibbelhut
Rev. Lynn Schroeder
Rev. Edmund Schulz
Rev. Alan Siggeikow
Mr. Peter Westra
Rev. Edward Zell, Sr.
Prof. William Zell

DIVISION OF WORLD MISSIONS

Board for World Missions

Rev. William Meier, Chairman
Rev. William Bernhardt, Secretary
Rev. Duane Tomhove, Administrator
Rev. Daniel Koelpin, Chairman,
Committee for Interim Missions
Mr. James Haag
Rev. Wayne Laitinen, Chairman,
Executive Committee for
Latin American Missions
Rev. Philip Koelpin, Chairman,
Executive Committee for
the Lutheran Apache Mission
Rev. Daniel Westendorf, Chairman,
Executive Committee for
the Lutheran Church of Central Africa
Rev. Ronald Freier, Chairman,
Executive Committee for
the Lutheran Evangelical Christian Church
in Japan
Rev. Kurt Koeplin, Chairman,
Executive Committee for
Southeast Asian Missions

FISCAL SERVICES

Board of Trustees

Rev. Joel Schroeder, Chairman
Rev. William Gabb, Vice Chairman
Rev. Ralph Scharf, Secretary
Rev. Robert Van Norstrand, Administrator
Mr. Ronald Meier, Treasurer
Mr. Cal Patterson, Director of Finance
Mr. Norbert Manthe, Controller
Mr. Warren Hanson, Real Estate Officer
Mr. Richard Sonntag, Benefits Adm. Manager
Mr. Gene Williams, Data Processing Manager
Mr. Paul Baer
Mr. Kenneth Gosch
Mr. Michael Jacobson
Rev. David Krenke
Mr. Herbert Krueger
Mr. Clair Ochs
Mr. Arvid Schwartz
Rev. John Seifert
Mr. John Wempner
Dr. David Williams

MISCELLANEOUS

Dr. Richard Heins, Chairman,
VEBA Commission
Mr. Kenneth Fockel, Chairman,
Pension Commission
Mr. Neil Turnbull,
Wisconsin Ev. Lutheran Foundation
Rev. John Graf, Chairman,
Preparatory School Study Commission

CONVENTION RELATED

Prof. John Brug, Convention Essayist
Mr. Robert Grebe, Convention Essayist
Rev. Alan Eckert, Convention Essayist
Prof. William Zell, Convention Preacher
Rev. Karl Gurgel, Convention Preacher
Rev. Carl Voss, Parliamentarian

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Juroff, Henry A., from St. Paul, Sheboygan Falls, Wis., to retirement (effective June 5).
Neyhart, Dale P., from First, Gary, S.D. to Zion, Van Dyne, Wis.
Schulz, Mark M., from Faith, Pittsfield, Mass., to Trinity, Bay City, Mich.

TEACHERS:

Anderson, Dale W., from Zion, Moberge, S.D., to Good Shepherd, West Bend, Wis.
Barez, Beth A., from Peridot Mission, Peridot, Ariz., to Trinity, Nicollet, Minn.
Becker, Sharon L., from Trinity, Aberdeen, S.D., to Crown of Life, Hubertus, Wis.
Bellke, Steven D., from St. Stephen, Beaver Dam, Wis., to Mt. Olive (ELS), Mankato, Minn.
Fischer, Robert O., from Siloah, Milwaukee, Wis., to St. Matthew, Appleton, Wis.
Kolander, John D., from Samuel, Marshall, Minn., to Immanuel, Waupaca, Wis.
Pappenfuss, Paul E., from Christ the Lord, Houston, Tex., to St. Andrew, St. Paul Park, Minn.
Plath, Carol, from Arizona Lutheran Academy, Phoenix, Ariz., to Grace, Glendale, Ariz.
Schultz, Thekla F., from Our Savior, San Antonio, Tex., to St. Mark, Brown Deer, Wis.
Schwartz, Thomas R., from Evergreen Lutheran High School, Tacoma, Wash., to Huron Valley High School, Westland, Mich.
Smith Roger P., from St. Paul, Platteville, Wis., to St. John, Antigua, West Indies.
Tauscher, Lynda, from inactive to St. John, Barre Mills, Wis.

MEDITATIONS WANTED

Wanted: back issues of Meditations for use on Dial-a-Devotion telephone ministry. Rev. Paul E. Goddard, St. John Lutheran Church, 229 W. James Blvd., St. James, MO 65559; 314/265-3167.

VACATIONERS

If you are vacationing in the Detroit Lakes, Minn., area this summer, you are invited to attend services at Immanuel Lutheran Church (ELS), Audobon, six miles west of Detroit Lakes on highway 10. Service is at 9:30 a.m. on Sundays. Pastor Martin J. Doepel, Box 187, Audobon, MN 56511; 218/439-6259 or 218/439-3344.

1989 OWLS NATIONAL GATHERING

The annual meeting of the OWLS will take place at the Clarion Hotel, Lansing, Michigan, July 18-20.

Anyone age 55 or who is retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship and educational experience. Anyone interested in joining fellow Christians for several exciting days should contact Organization of WELS Lutheran Seniors, 8420 W. Beloit Rd., West Allis, WI 53227; 414/312-9977.

1989 OWLS HOSTEL

The 1989 Owls Hostel will be offered at Michigan Lutheran Seminary, Saginaw, Mich., July 21-26. The hostel offers a week of educational experiences for seniors. Lodging and meals are provided. For further information contact the Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; 414/771-9357.

ANNIVERSARIES

Dupree, South Dakota — First English (75th); July 9, 11:00 a.m. (catered dinner to follow). 2:00 p.m. (luncheon to follow). Contact Richard Johnson, Box 434, Dupree, SD 57623; 605/365-5128.

Darwin, Minnesota — St. Peter (100th); June 11, 10:00 a.m. (Catered dinner at noon.) Confirmation reunion service, 2:00 p.m. Contact Pastor Dennis C. Klatt, RR 1, Box 100, Darwin, MN 55324; 612/275-2965.

Kent, Washington — Holy Trinity (25th), confirmation reunion, May 21; anniversary service, June 18 (noon meal).

Stephensville, Wisconsin — St. Paul (100th); May 21, 10:00 a.m. and 2:30 p.m. Dinner at noon. Please make dinner reservations by May 8. Contact Pastor Paul Alliet, Rt. 1, Hortonville, WI 54944; 414/757-5669 or 414/757-5502.

INNER CITY VACATION BIBLE SCHOOL

Teachers, students and fellow Christians: Spend an exciting, educational and edifying two weeks this summer (June 12-23) teaching VBS, canvassing or making follow-up calls. The Milwaukee inner city VBS program provides young children with the opportunity to learn of their Savior and helps the inner city churches to canvass their areas.

You can teach and canvass with us. Come and learn how to share the gospel with others, practice teaching methods, share in a child's joy and enjoy the company of fellow Christians. Come and share the gift of eternal life. For more information contact John Vieths, 4115A N. 71 St., Milwaukee, WI 53216; 414/462-3875.

LWMS GOLDEN WEST CIRCUIT RALLY

The women of the LWMS Golden West Circuit invite you to participate in their fall rally and retreat scheduled for October 6-8 at Camp Arbolado in the beautiful Angeles Oaks National Forest. Contact Yvette Burk, 1222 N. Parsons, Santa Ana, CA 92703; 714/554-2650, no later than August 20.

NORTHERN CALIFORNIA VACATIONING PREACHERS NEEDED

Preachers are needed for the Sundays from June 18 — July 16 for Hope, Penryn (northeast of Sacramento). Stay in the parsonage while you visit Lake Tahoe, San Francisco, Napa Valley, Yosemite, Gold Country. Contact Hope Lutheran Church, 7117 Hope Way, Penryn CA 95663; 916/652-4273.

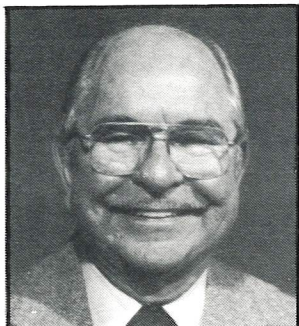
VACATION IN VIRGINIA

Parsonage available June 18 to July 7 and Aug. 12-24 for use by preacher and family in Virginia Beach, 20 minutes from the ocean, close to historical areas. Preacher needed June 25, July 2, Aug. 13 and 20. Contact Pastor Joel Luetke, 804/424-3457.

SIGN AVAILABLE

A 60" x 42" one-sided illuminated church sign is available to any congregation for the cost of shipping. The sign is aluminum, has a locking plexiglass cover and comes with changeable letters. Contact Pastor Timothy Kujath, St. Paul Lutheran Church, 2665 North Street, East Troy, WI 53120; 414/642-3200.

As you page through this issue, you may be tempted to ask: Have I picked up a magazine of lists? I hope you are not discouraged. Plunge ahead.



One list consists of the hymns which the hymnal committee proposes to drop from the new synodical hymnal. In February we completed a 9-issue tabulation of all the proposed hymns for the new hymnal. The listing, however, did not indicate those that were to be dropped. It has now been done for you in a convenient form. We felt you would welcome this information.

Another list is of the nominees for positions to be filled at the fiftieth convention of the synod scheduled for this summer. The longest list is of the voting and advisory delegates to the convention which the synod's bylaws require us to print "at least once." Of the 355 voting delegates, 139 are lay, 124 are pastors and 92 are teachers. The bylaws specify the number of delegates.

Also listed are about 100 advisory delegates representing standing and special committees, board and commissions of the synod. Three of these are represented in their entirety: the Board of Trustees (guardian of the funds), the Coordinating Council (the budgeting agency) and the Conference of Presidents (guardian of doctrine and practice). Together, these three boards account for almost half of the advisory delegates.

Some time ago a correspondent pointed out that the synod was a "pastrarchy" which he defined as a "form of government in which pastors rule." He pointed out that "the executive officers of the synod are all pastors, the membership of almost all the synod's boards and committees is dominated by pastors, and the majority of the voting delegates at synod conventions are pastors and teachers." All of these tend to make the synod a "pastrarchy." (A word my correspondent coined.) This has serious consequences, my correspondent said, chief among them is a "we"/"they" perception.

There may have been a time when we deserved to be called "clergy-ruled." When I entered the ministry and in simpler times than these, three pastors dominated the decision-making process. And that was true of many congregations where a family or several families made all the important decisions. In many ways this was efficiency at its best. Mostly the men were good men and made good decisions. But that was another time.

As democracy worked its way down to the grassroots, we have changed. At this convention, lay voting delegates outnumber the pastors 139 to 124, more than enough votes to prevail if it were a power struggle. (Which it isn't.) My memory, going back about 20 conventions, suggests that pastors are as split in their votes on most issues as the laity. The Board of Trustees, our most powerful board and the legal body corporate of the synod, was once evenly divided between pastors and laymen. The Constitution now calls for one pastor for every three laymen. The days when a congregation was a "pastrarchy" are mostly over and so are those days in the synod.

Look up the delegate coming from your area. If you have a special message for him, get in touch with him. We are still small enough to work that way. The days are coming when size will no longer make it possible. So enjoy it while you can.

James P. Schaefer



I wish I could spend more time with my parents

by Tamra L. Harding

My name is Tamra Harding and I have just recently turned 13. I attend St. Martin Lutheran School, Watertown, South Dakota. On March 6 in religion class we read the article in the Northwestern Lutheran titled, "Too soon it's too late" (March 1). Now, knowing some teenagers personally, I know where this article is coming from but I was disturbed when I got this impression.

I was disturbed when I got the impression that this article stated that teenagers don't care to talk to their parents much. I myself would like to think I'm an average teenager. I play basketball, cheerlead, I'm in track, and I also play a variety of musical instruments along with playing handbells and singing in choirs and bands.

My mom and dad both hold down full-time jobs besides playing music on the weekends. If you think I don't get to talk to my parents much, you're partly right. With all the activities I mentioned, it sounds like it's my fault I don't get to see my parents, but actually those activities don't all take place at the same time. Either some are over or have not begun. Even if I were to quit some of these activities, that would probably not change the amount of time I spend with my parents.

With my dad working through the day and my mom working through the night, it's hard to get both of them together. When my mom is going to work my dad is going to sleep. When my dad is going to work my mom is going to sleep. During the summer that

schedule was hard to maintain. Since I'm the oldest child I had to kind of "grow up" and babysit my brother and sister who are nine and ten. In one simple sentence, *I wish I could spend more time with my parents.*

But when our family does get time together we like to use the time wisely. This may seem funny but one of my parents' occupations brings the family together. That occupation is music. Sometimes my parents will take us with them when they play music on the weekends. We come and sing and play musical instruments with them.

They don't play music as much as they used to because back in 1985 my dad got heart problems and they really cut down on playing music. The year 1986 had to be one of the greatest years of my life because we were a family. I think my dad's heart problem was one of God's ways of bringing my family closer together. They quit music for a while but later they started helping out bands. That's when we kids got to sing with them and music became the family occupation.

Now, as a teenager I have a special relationship with my parents. Even though we have little time to spend together, we keep up to date. I tell my parents lots of things. In fact, there are kids who say things to other kids but when they come to tell me they think whether or not to tell me what they're talking about for fear I'll tell my parents.

So again I'll say that *I wish I could spend more time with my parents* and I stress this point greatly. If anyone has the chance, spend more time with your parents because there may come a time when you won't be able to spend time with them. I am hoping our relationship will be still stronger when I get older. □



Tamra Harding is a student at St. Martin Lutheran School, Watertown, South Dakota.