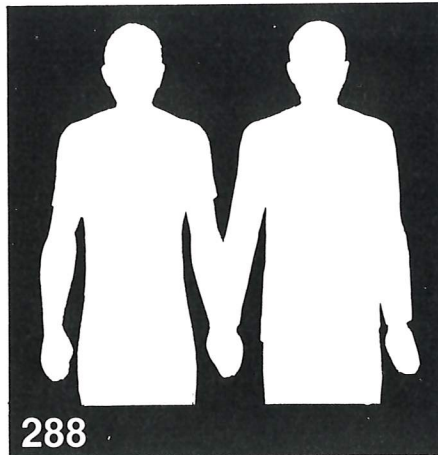


September 1, 1989

# the Northwestern Lutheran





**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**

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# Going on for your degree?

by Robert H. Hochmuth

*"The greatest among you will be your servant"* (Matthew 23:11).

**A**t the beginning of another academic year many earnest people are deliberating whether they will need to return to classes for an advanced degree in their field.

What about progressing as disciples of Jesus? Are we inclined to see ourselves as graduates? Comparing ourselves with the twelve, what level have we attained?

## Basic courses

Jesus was preparing them to confront the real world in his name, and that would require more than a kindergarten faith. At one crucial point he tested their progress with the question: "Who do you say I am?"

The immediate response: "The Christ, the Son of the living God." They scored well on the elementary achievement test; they had learned who Jesus was.

But they still had very much to learn about what his purpose was for coming into the world. Right then he proceeded to orient them to the next level in the curriculum. With emphatic language he laid before them the necessity for him to go to the cross.

Their ill-conceived anticipation of ease and prosperity in an earthly kingdom had to be erased. After much tutoring, after witnessing his dedication, and finally through the coaching of the Holy Spirit, they passed. That they met the course requirements is evident from their declarations after Pentecost: for sinners there is salvation through Christ, the crucified, and through him alone.

In a similar way the Holy Spirit has brought us to this level by leading us to acknowledge Jesus as the God-man and to trust him as the one who paid the price for our complete forgiveness. Now what?

## Another degree

Only dropouts can evade one more required course. "Saved to Serve" is its common title.

This is to be an area of concentration for every disciple. On the occasion just referred to, Jesus followed up with counsel about the necessity for each disciple to be ready to surrender self-interest in the interest of someone else's eternal benefit.

## No master's degree in the kingdom

In our text Jesus is underscoring that critical point. Discipleship means learning to put others ahead of self. This part of the course is not easy; after all, "What's in it for me?" is our inborn attitude. We crave recognition. We want to be masters, not servants. And because egotism is so deeply ingrained in candidates for discipleship, Jesus found it necessary to make this point again and again. In verse eight he reminded them, "You have only one Master." To follow him involves learning to overcome the longing to demonstrate superiority.

## Majoring in serving others

We're not to expect a quickie "how-to" course. It's a never-ending struggle to overcome our "why-should-I-knock-myself-out" spirit. Besides, the pervasive yen for fun, recreation, and personal enjoyment makes it hard for disciples to concentrate on their Lord's training. He was compelled to make it visual and unforgettable by taking on even the lowly service of washing their feet.

Is it time for us to recommit ourselves to majoring in serving others in our Lord's name? That's what being listed as a disciple in Jesus' curriculum is all about. Let Paul speak as valedictorian: "I make myself a slave to everyone, to win as many as possible" 1 Corinthians 9:19.

Lord, help us to learn what Christian servanthood is all about. □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

## *The WELS hymnal project*

I remember vividly one of my childhood birthday gifts. It was a small black book, the *Evangelical Lutheran Hymn Book*. This was one of the predecessors of *The Lutheran Hymnal* which came out in 1941. I recall how excited I was to have my very own hymnal.

Another birthday remembrance of mine comes a few years later. As the day drew to a close my mother offered me the choice of a last birthday favor before I was off to bed. I asked her to play on the piano what was then my favorite hymn: "Wake, Awake, for Night is Flying." (TLH 609)

I recount these two incidents so that you readers will know that I've had a love affair with hymns and hymnals for many years. Now it is my privilege to serve on the Joint Hymnal Committee of our synod.

Recently the hymnal project director made available to us on the committee a sampling of the many letters which he has received in recent months since the publication of the master hymn list. Many of the letter writers are also readers of the *Northwestern Lutheran*, I'm sure. So I want to take this opportunity to thank all of you for writing. We are reading your comments.

But you need to understand that when it comes to matters like favorite hymns and what should be included in our new hymnal, there will be great differences of opinion. Let me give you a few examples.

One writer says: "If song 533 ('Nearer My God to Thee') is not in the new hymnal that would be the work of the devil." But another writer is dismayed over the possibility of including that hymn, calling it "almost pantheistic."

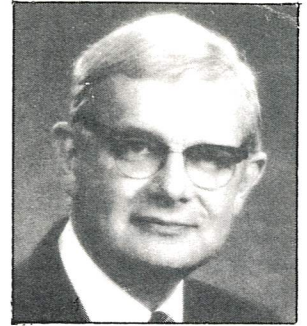
Several letters are critical of efforts to use inclusive language where possible when revising hymn texts. But someone else rejoices: "Hooray for inclusive language. . . . 'Men' is no longer a synonym for 'people.'"

One person finds it irritating "when required to stumble through the *Venite* and *Te Deum* . . . I hope the new hymnal will omit them." The very next letter says: "We like the Order of Matins in the old hymnal, especially the *Venite*."

There are any number of people who want to be rid of as many "German" hymns as possible, often judging them to be unemotional, boring, and hard to sing. Yet other writers bemoan the omission of a few of the standard Lutheran chorales on the master list and plead for the committee to find a place for them. And so it goes.

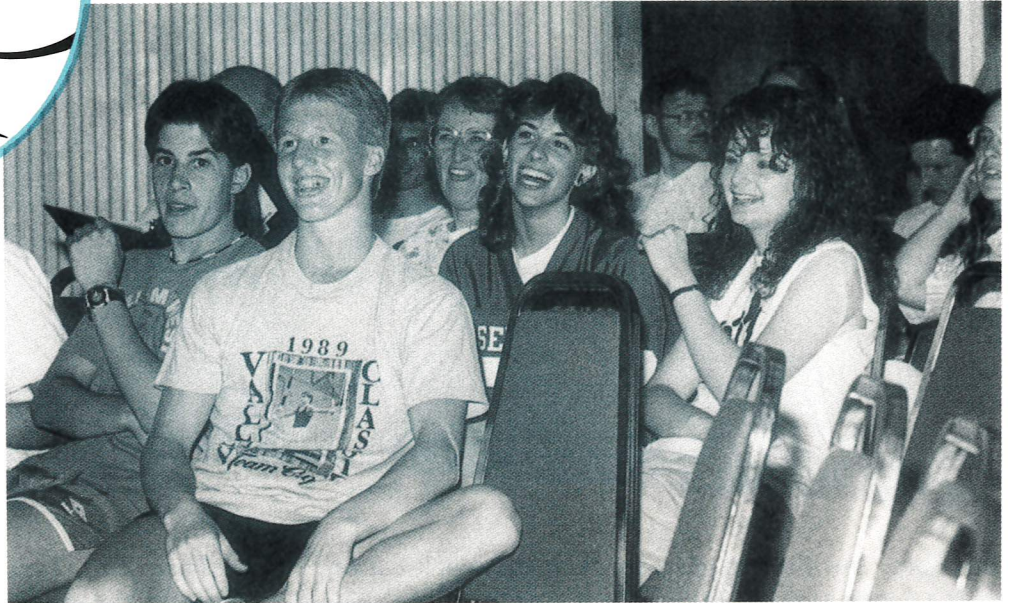
One thing I learned early on in this project: no one will be perfectly pleased with the new hymnal, not even myself. But I do hope that somewhere there is a boy or girl who one day will be thrilled to unwrap a copy of our new hymnal as a birthday gift. May God speed the day!

Victor H. Prange



Pastor Victor Prange who serves at Peace, Janesville, Wisconsin, is chairman of the Commission on Worship and chairman of the Joint Hymnal Committee

# 1200 youths ride the wave . . . with the word



by Martin H. Jackson

**T**he 1989 WELS International Youth Rally, directed by Lutheran Parish Resources, (LPR), and sponsored by Columbus, Ohio, area WELS congregations, hosted 1200 youths and 200 adults from the United States, Canada, and West Germany. The rally took place at Ohio State University July 17-20.

Lutheran Parish Resources is a privately funded para-church organization which works with Columbus area WELS congregations. Pastor Roger Zehms is the director and Floyd Stolzenburg is the consultant for LPR.

The sponsoring congregations were: Beautiful Savior, Grove City, (Pastor Paul Kuske); Lamb of God, northeast Columbus (Pastor Roger Kovaciny); Prince of Peace, southeast Columbus (Pastor Marc Schroeder); Shepherd of Peace, Worthington (Pastor Gregory Jackson); and St. Paul, German Village (Pastor Keith Roehl), an independent congregation in fellowship with the WELS.

## Monday

The rally began with registration on Monday, as adults and teens arrived in cars, vans, and buses. The

only bus to break down was the one carrying the first scheduled speaker, Pastor Mark Henke of Divinity, St. Paul, Minn.

While waiting for the speaker for the opening service, Pastor Zehms organized the entire assembly according to birth dates, then marched them into the Ohio Union for the worship service. In the interlude, Jennifer Zemke told the assembly that her brother, Jason, who never missed a rally, was diagnosed with cancer and unable to come. The assembly passed a huge poster around for Jason and prayers were offered for him and his family. The opening service finally began, and Pastor Henke preached about God speaking to us in a "gentle whisper."

## Tuesday

Tuesday morning began with a devotion for all participants on the theme for the day: "Ride the Wave . . . with the Word — in the Home," riding the wave referring to life's ups and downs. After the devotion the students adjourned to smaller "break-out" groups to discuss the theme for the day with an adult volunteer.

After spending an hour in the break-out groups, we



had some free time to get a snack at the snack bar or play a video game at the adjacent arcade.

We returned to the three large group sessions, still focusing on the home. Our speaker was Pastor Mark Freier of St. Peter, Plymouth, Mich. He used several examples from his own family life and interviewed a member of his congregation, Mrs. Ellen Schroeder, about the sudden, unexpected death of her nine year old daughter, Jamie. She read a moving journal entry from her daughter, which spoke of her faith in Christ. Pastor Freier's conclusion was that the "waves" in the family can be overcome by the power of God's word.

Activities began in the afternoon with the workshops. Before we attended the rally, we had chosen one of four workshops to prepare for the closing service. The choices were choir, band, making banners, or planning the closing communion service.

At my workshop, we formed committees to decide on liturgy, hymns, and readings to be used in the closing service. While planning the service, we also learned something about the Lutheran liturgy.

After the workshops we were given free time to use the campus indoor recreation facilities. We swam, engaged in sports, talked to people we had not met before, or met old friends from other rallies.

Musical events followed supper. We listened to Crossfire, a group from Our Savior, Wausau, Wis. Many of the rally-goers liked their rap "God's Kids

Can Have Fun, Too!"

Taking the stage after Crossfire were the Saints Alive from St. James, West St. Paul, Minn., led by Pastor Richard Stadler. They had a spectacular beginning, solemnly singing the *Agnus Dei* (Lamb of God) in Latin, then doffing their choir robes to reveal black and fluorescent shorts and T-shirts, and launching into a contemporary song.

After Saints Alive we had an intermission before we saw Soter (Greek for "Savior"), the evening's main attraction. Soter is a rock group which was organized for the 1989 rally. They performed their own songs and some contemporary rock pieces.

### Wednesday

Like Tuesday, Wednesday began with a devotion and break-out groups. But this time the theme was "Ride the Wave . . . with the Word — in the Church." The main speaker for our group was Prof. Wayne Mueller, who teaches at Wisconsin Lutheran Seminary in Mequon, Wis.

Prof. Mueller told us he could read our minds — not because of some psychic power — but because he was a sinful person, and because Jesus spoke about our sinful nature. Professor Mueller also spoke about the righteousness of Christ which we wear. The rest of his presentation contrasted the "Wave of the world" with the "Wave of the Word." He concluded that of



Left to right: (1) a throng of youth, (2) Chris Bow of the Soters, (3-4) Saints Alive

the two waves, the word of God is more powerful than any wave the world offers.

In the afternoon, in heavy rain, we boarded 32 buses for King's Island. Although the amusement park was 90 miles from Columbus, no one seemed to mind. We drove out of the storm only to have the monsoon catch up with us at the park. Some attended indoor events. Others waited out the rain in the shelter assigned to us. The teens who went to the water park area did not care.

Many enjoyed the roller coasters, while others rode the standard complement of spinning rides. A copy of the Eiffel tower offered elevator rides to the top of the 330 foot building. We stayed about six hours, and after watching the 10 p.m. fireworks, drove back to Columbus.

#### Thursday

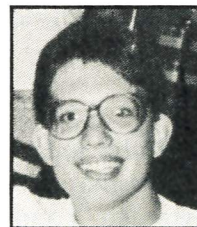
After the morning devotion, we went to our breakout groups and discussed how to "Ride the Wave . . . with the Word — in the World." Our speaker was Pastor Don Scheuerlein of St. Paul, New Ulm, Minn. His presentation focused on the pressures teenagers face today, using water in a cup to demonstrate how believers can and should help one another with trials and temptations. After lunch we went to our workshops again to finalize what we had started Tuesday. At the service planning workshop, the leaders got

volunteers to be ushers, lectors, and to fill communion glasses.

After about two hours of recreation, we all got dressed up and went to the closing banquet. The 14 Canadians from Ottawa and Toronto led the audience in the singing of "Alouette." The banquet was a good time to say goodbye to people we wouldn't see for a long time.

After the banquet we went to Mershon Auditorium for the closing communion service. The auditorium was decorated with banners made at the workshops. An orchestra of 150 youths performed several musical pieces rehearsed at their workshop sessions. A choir of 300 teens sang an anthem and a hymn. Pastor Roger Zehms of LPR served as liturgist, and Pastor Richard Stadler of St. James, West St. Paul, Minn., gave the sermon. Over 1700 attended the service.

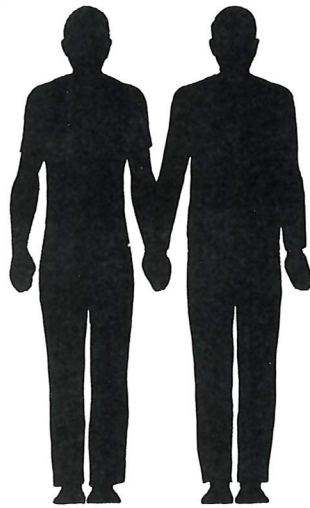
Pastor Zehms had to turn down over 200 young people due to a lack of space at OSU. The next international youth rally, scheduled for 1991 in Los Angeles, will plan for as many as 2000 participants. □



Martin Jackson is a senior at Michigan Lutheran Seminary, Saginaw, Michigan.

# Homosexuality

by Wayne D. Mueller



**I**t was a painful silence. Judy and her parents sat motionless, speechless. How could this happen in their family? Judy and her brother had gone to church together, attended Sunday school and taught vacation Bible school. This couldn't be happening to them.

Judy's brother, home for semester break, had just announced to his sister and parents that he was a practicing homosexual. He knew they would not understand but asked them not to be judgmental. He still believed in God, he said, still considered himself a Christian. He was going to a new church just off campus where they taught that Jesus loved him no matter what his sexual preference.

## Out of the closet

Judy, of course, is not alone. Many Judys today, along with parents, friends, and former classmates sit in stunned silence as young men and women "come

out of the closet" to announce that they are gay.

Homosexuals are not just coming out of the closet, they are coming out swinging. They attack those who resist their sin as bigoted fearmongers. They label Christians judgmental and say we reject homosexuality because we do not understand it. They demand the "right" to teach in our classrooms, to serve in the military, and to marry and adopt children. They organize "Christian" churches where Jesus is not a Savior from sin but a symbol of what they see as their own wrongful persecution.

## Witness for the prosecution

Unfortunately for homosexuals, vindication for their proud sinning is temporary. God does not justify sinners on the basis of public opinion polls or majority politics. God's moral will is — as is God himself — changeless. Encrusted consciences and agnostic columnists have their day, but the will of God



## *Not the proud but the penitent homosexual has Jesus as his friend.*

abides forever.

Scripture says homosexuality is wrong, not a "right." The men of Sodom surrounded Lot's house and demanded, "Where are the men who came to you tonight? Bring them out to us so that we can have sex with them." But Lot told them they were wrong: "No, my friends. Don't do this wicked thing" (Genesis 19:4-6). Consistently the Bible calls homosexuality an ugly sin. It is the abandoning of natural relations, an indecent act (Romans 1:27), male prostitution, and homosexual offense (1 Corinthians 6:9). Homosexuality is called perversion and listed alongside the sin of adultery (Romans 1:27; 1 Timothy 1:10; Jude 7).

Equally clear in God's word is the deserved punishment for this sin. "Those who do such things deserve death," Paul writes (Romans 1:32). They will not inherit the kingdom of God (1 Corinthians 6:9). Jude says that the sexually immoral and perverse Sodom and Gomorrah "serve as an example of those who suffer the punishment of eternal fire" (v. 7).

### **Caring response**

We want to convey an attitude of sincere spiritual concern for homosexuals. That won't be easy. Our concern must not suggest that we condone their lifestyle or tolerate their sin. We have to tell homosexuals that God hates and punishes what they are doing. If someone insists on publicly displaying or defending his homosexuality, we may have to deny him the right to use our home as his soapbox.

When they first come out of their closets, homosexuals are not eager to listen to Christian witness. They have learned to squelch their screaming consciences and fortified their arguments with the slogans and rationalizations of their peers. At this point pained silence may be the only way to communicate our grief at their pride in their sin.

Trust in the power of a gracious God will lead us to use this time for prayer, study, and patience. Pray God for the opportunity at some time to speak about the nature of sin and of God's forgiving love. Study

Scripture to know what to say when the time comes. Christian patience will recognize when that time has arrived.

The consequences of homosexual activity sometimes bring offenders to a realization of their sin. Paul says there are such consequences for homosexuals (Romans 1:27). Besides various diseases, the loneliness and frustration associated with promiscuity can plague them. These troubles may be our cue to break our painful silence and share the word.

### **Cause and cure**

Homosexuals usually justify their actions with some logical variation of "I can't help it. That's just the way I am." Often the implication is that God made them that way. But God doesn't make people homosexual (James 1:13-15). For sociologists the jury is still out on whether the propensity for homosexual behavior is inherited or is learned through our culture. We know, however, that sinful tendencies are inherited (Ephesians 2:3) and prompted by the devil and the world around us (Ephesians 2:1,2). Since the cause of sin is within us, we may not claim the cause of sin as an excuse for it (Romans 1:18-20).

The cross of Christ is the only cure for homosexuality. Not the proud but the penitent homosexual has Jesus as his friend. Homosexuality is no less forgivable than the sins we ourselves bring to God daily. Some members of the congregation in Corinth were former homosexuals who found healing in the name of the Lord Jesus Christ (1 Corinthians 6:9-11). This healing consisted of full forgiveness and the power to put away their former sinful lifestyle. This is the healing the Judys of the church today bring to an immoral society when they get the chance to break their painful silence. □



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

# The magazine holds steady

by Morton A. Schroeder

**T**he Rev. W. J. Schaefer ended his career as editor of the *Northwestern Lutheran* on February 3, 1957. The Rev. James P. Schaefer began his novitiate at the same post on February 1, 1982. The intervening 25 years — those between the departure of Schaefer *père* and the advent of Schaefer *fils* — were tumultuous years in the history of our country.

The 60s and 70s were the decades of Woodstock and moon walk, of assassination and resignation of American presidents, of the Great Society's war on poverty and its war fought on the killing fields of Viet Nam. They were the decades of the 1968 Chicago Democratic convention and the Chicago Seven. They were pot and grass and flower children urging Americans to "make love, not war." They were decades of national trauma.

The 60s and 70s were tumultuous decades also in the history of our synod. They began in 1961 with the withdrawal of fellowship with the Lutheran Church — Missouri Synod. They ended with the death of the incumbent synodical president in 1979. They witnessed the expansion of the area Lutheran high school system, the population explosion in synodical schools and subsequent building programs. They saw our gospel flag planted in Hawaii, Mexico, Colombia, Indonesia, and Taiwan. They witnessed the growth of a synodical hierarchy, formed to solve problems accompanying the growth of the synod. And the synod, in its growing pains, sought a kinder, gentler image with a kinder, gentler logo: "Come to the WELS." The WELS had moved to bumper stickers.

Two men were picked to fill the post of managing editor of the *Northwestern Lutheran* during those raucous decades: Pastors Werner H. Franzmann and Harold E. Wicke. Franzmann and Wicke were to play the official organ of the synod with tuneful melody, making sure that all voices were heard. Their music — and I believe I have the pitch — was not to agitate; it was to placate. Their music was not to antagonize; it was to harmonize. They were not to compose their agenda; they were to perform the synod's agenda.



Pastor  
Werner H.  
Franzmann

Franzmann regarded himself as a "moderating influence" during those days of storm and stress. "We were," he said, "in the throes of our struggle with Missouri. The magazine had to place strong influence on that, setting forth the principles we [the Wisconsin Synod] were to uphold. Yet, we [I] tried very hard not to nit-pick."

The story of the Franzmann editorship began with a request in the November 1956 issues of the *Northwestern Lutheran*: "Nominations are herewith requested to fill the office of the Managing Editor of *The Northwestern Lutheran*. . . . Nominations should be in the hands of the undersigned by December 1, 1956." The undersigned was the secretary of the Conference of Presidents.

Although lists of nominees for various synodical positions were published regularly in the *Northwestern Lutheran* during those years, this list was not. Nor was it printed in the 1957 *Proceedings*. Perhaps there was no list. The then-president of the synod, Oscar J. Naumann, announced in the February 17, 1957 issue of the *Northwestern Lutheran*: ". . . The Reverend Mr. Werner Franzmann, who was recently installed in his new office of literary editor at our Northwestern Publishing House, has accepted appointment to the position of Managing Editor of the *Northwestern Lutheran*. . . ."

Franzmann's editorial team consisted of "Walter W. Kleinke, C. Lawrenz, J. Meyer, J. Brenner, Im. P. Frey, Egbert Schaller, and G. Sydow." Pastor H. C. Nitz and Professor Carleton Toppe were added soon. Additional changes were made later — when and as circumstances dictated.

Franzmann's early contributions to the magazine were brief. His first initialed article, "God's 'Other' Purpose in Lent," appeared on March 17, 1957. It was

a sensible approach to the matter at hand. "It's Always Easter" was another brief encounter of the written kind. Franzmann's longest essay in those "getting to know you" days was titled "Twentieth Century Scientists and the Resurrection of Christ."

Franzmann relied a great deal on a quartet of writers while he was tuning the organ to his key: H. A. Koch tirelessly produced a series called "In the Footsteps of St. Paul." E. S. (Egbert Schaller) wrote wittily in his "From a Wider Field." C. J. L. (Carl J. Lawrenz) led readers through "Studies in God's Word." The articles which J. M. (John Meyer) wrote were, like Lawrenz's, scholarly and profound; they asked lay persons to bring to their reading something which most lay people simply did not have.

Looking back more than 30 years and trying to evaluate the written word, Franzmann said, "I suppose, viewing it objectively, it [the copy] was above the head of the average lay person." He regretted this. He said, "I briefed the writers; I urged them to keep the language in everyday speech." He added, "Part of this was, of course, a legacy from the past."

Franzmann almost immediately introduced a completely different kind of item: a catechism-type column called "Know Your Synod." Directed at lay people, it appeared on April 28, 1957. First a question: "What is the official, complete name of our Synod?" Then *the* answer: "The Evangelical Lutheran Joint Synod of Wisconsin and Other States." The series ran for months, and it provided interesting, factual material for the people in the pews.

Franzmann, like his immediate predecessor, was not satisfied with the magazine. And so he set out to make his improvements. He said, "I wanted to brighten up the magazine. In this respect, Professor Siegfried Fenske, the layout man, and Mr. Harold Schmitz, a Northwestern Publishing House artist, were a real help to me."

Changes and additions kept coming. New columns were added in November of that first year: "What Shall I Say?" and "A Lantern to Our Footsteps." The first was written by a parish minister, the second by a seminary professor. The managing editor directed that both be aimed at the people in the pews. Special Christmas and Easter issues added luster to the magazine. Bright, cheerful, and Christ-centered, they brought a sense of well-being to the readers.

The special Easter issue dated April 14, 1968, encased in an attractive cover and full of colorful illustrations and special articles by guest writers, seems to have been Franzmann's final swing of his creative editorial baton. The following 158 pages of that volume have about them an air of resignation. Color

and art work are minimal. Pictures, which the magazine sometimes used to excess, practically disappeared. Excepting the pictures of the Wisconsin Lutheran Seminary graduates, there are only 39 — an average of one every four pages. Even the masthead lost its requisite natural uniformity and consistency.

The problem was the onerous burden Franzmann carried. Although he had an assistant editor, two seminary professors on the editorial board and 12 contributing editors, he was unable to do what his dual position demanded. He was supposed to edit the Northwestern Lutheran in his spare time, and he would be paid \$80.00 for his efforts. The office demanded far more than spare time and spare change. His doctor said to him, "You can't produce more at 63 than you did at 60."

The July 21, 1968 issue of the Northwestern Lutheran announced the not unexpected change in Franzmann's vocational plans: "Pastor Werner Franzmann has accepted a call into the parish ministry. . . ." The call was to Darlington Ev. Lutheran Church, Ann Arbor, Michigan.

Franzmann's farewell to the readers of the Northwestern Lutheran appeared on August 4, 1968: "A new managing editor will soon be appointed . . ." he wrote. "Therefore these 'Briefs' are the last ones we shall write. That this instalment is a most difficult one to turn out, we cannot deny. Editing our church paper has been a work of love. . . . Entering a new field . . . made it necessary to discontinue . . . our 'spare-time' task of editing *The Northwestern Lutheran*."

A full-page spread in the August 18, 1968 issue of the Northwestern Lutheran made the matter final. Naumann wrote: "He [Franzmann] terminated his work as editor of *The Northwestern Lutheran* and as literary editor for our Northwestern Publishing House as of July 26." Kind words from grateful readers, spoken on their behalf by their president, followed. They commended Managing Editor Werner H. Franzmann for a job well done in difficult, tumultuous times. Kind words from a thankful constituency — 10,000 more than when he had begun eleven years before — wished him well in his new calling.

Franzmann had held the magazine steady, and the baton was passed quietly to an acting managing editor — pending selection of a permanent director. The beat went on. □



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

**E**arly this year I received an informational mailing from our circuit pastor. One item announced a new program in our synod, under the direction of the Office of Spiritual Renewal. It's called "Revitalizing Congregations Through Consulting."

I was interested for several reasons. One, I had just begun a new pastorate after many years in a previous parish. Two, I was aware of the success other religious groups have had with similar diagnostic approaches to revitalizing churches. Three, I was pleased that our own synod is making this effort because we have a distinctive theology which is sometimes in conflict with the approach others take. Our board of elders enthusiastically heard the proposal and said: Let's go for it! As a result Our Redeemer of Santa Barbara, California, will be one of the churches participating in the pilot project.

First, let's set the record straight. I did not arrive here saying: "Boy, does this church need revitalizing!" Our Redeemer is a young congregation. Exploratory work began in the late 1960s. The congregation was organized in 1972. It has nice facilities in a good location. Its 130 communicants are a cross-section of the community, varying greatly in age, income, and interests. Average church attendance almost matches membership. It operates a small but high quality Christian elementary school. Per communicant offerings average over \$1,000 per year.



Many members are active and dedicated. Previous pastors have been capable and faithful. Last fall the congregation attained self-supporting status. Some might say, "Compared with the problems some congregations have, why pursue revitalization in a healthy church like yours?"

The answer isn't hard: we have a mission. Christ

# A church examines its mission

by Thomas B. Franzmann

left us with marching orders. We can never say, "Our work is done. The level we have attained is good enough." Christ's work awaits us here — far more than we have succeeded in doing so far. Santa Barbara is a beautiful community which offers a variety of attractions. The typical resident finds little of the soap opera stuff you might see on TV. But the devil certainly is working here. There's a crying need for God's word and for the love of Christ working through his people who live here. A pastor, a teacher, and a too-small percentage of really active people cannot do all that Christ is calling us to do.

In the Lutheran church we seem to have some difficulty getting lay people to realize their potential in the ministries of Christ's church. Yet that's more necessary than ever. In an age when offerings are down even though incomes are up, when spiritual needs seem more acute than ever, and when the laity are well educated, the church needs to tap the resources of the ministers it already has — the Christians in the pews.

Someone has compared the church to a football game: a coach and a few players grunting and sweating on the field, while thousands of spectators cheer them on. No matter how capable a church's called workers might be, they do not have the gifts nor the unlimited energy to do it all.

No matter how faithful some members of a church might be, they will eventually burn out and the work of the Master will limp along, unless we can succeed in moving more of the spectators from the stands onto

the field. Unless we can find ways to make volunteer work in the church challenging and exciting, can we act surprised if the laity does not want to participate?

We don't expect "Revitalizing Congregations through Consulting" to solve all our problems or give us instant success. We don't in any way expect it to be a substitute for the motivation which the gospel alone can provide.

We hope the consultation process will help us to see our mission more clearly, to lead more of our members to see their place in God's plans for the church, to focus our attention beyond merely maintaining our existing facilities and programs. We are looking for suggestions as to what we can begin doing that we have failed to, improve what we have been doing, and stop what might have been harmful.

We have no vision of easy shortcuts. We expect to do the hard work ourselves. But we're looking for expert guidance. We want the pooled experiences of other churches as part of our data base. We want more assurances that we will not be spinning our wheels as we work, that we will be using approaches with which others have had success, and that we are not perpetuating practices which have proven harmful to the gospel.



For the next few months, at the direction of those who are spearheading this program in the Spiritual Renewal office, our congregation will be busy working on the following:

- Worship Profile Survey
- Lay Worker Analysis
- Congregational Profile
- Community Profile
- Group Life and Fellowship Profile

Our elders have enlisted a number of members of the church to work on these studies.

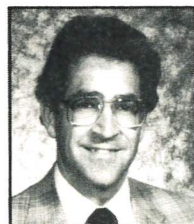
Meanwhile the called workers will be filling out worksheets, a spiritual gifts inventory, a style of leadership questionnaire, a personal profile, and a ministerial attitudes questionnaire.



We'll be sending information regarding our church — its history, budget, minutes, constitution, position descriptions, newsletters, bulletins — to the consultant ahead of time. He'll read and evaluate all the information before the consultation takes place. He should have a fairly clear picture of this congregation and its workers even before he arrives on site.

In October our consultant, Pastor Larry Olson of Loves Park, Illinois, will spend a long weekend with us. He'll conduct an in-depth session with a "pulse group" made up of about 20-30 members of the church. This group is being chosen to provide a wide sampling of the membership. He'll meet with the church council, with various leaders, and with the called workers and their spouses. He'll attend our services and classes. On Sunday afternoon he'll meet once more with the pastor and spend several hours in preparation. That evening he'll present an "oral report" which all members of the church may attend. This will be his first public statement regarding the church and its goals. Later a full written report of about 30 pages will follow.

In a future article we'll tell you how the consultation process went. After that we'll report on any results that follow. Remember us in your prayers. May this pilot project in our synod be a blessing to us and to many other congregations in our fellowship. □



Thomas Franzmann is pastor of Our Redeemer, Santa Barbara, California.

by Paul E. Kelm

*What do we mean by the term "lay ministry?" A May 15 NL article says that Jim Scott was called by his congregation to full-time lay ministry. Isn't that a contradiction in terms?*

The word "ministry" means service, not authority or position. In the broadest sense ministry is everything the Christian does because he or she is a Christian. This is "lay ministry" in the one clear sense of the term — ministry by the *laos* (Greek for "the people"). Lutherans frequently call this the "universal priesthood of believers" (1 Peter 2:9; Revelation 1:6). The term "personal ministry" might better describe such service in home, job, and community as well as to brothers and sisters in the body of Christ.

In a more specific sense ministry is what Christ established his church to do. At the heart of the church's ministry is the means of grace, with the term "Ministry of the Keys" to express the church's primary purpose of relating people to their God with law and gospel. When a Christian carries out ministry in the name of or on behalf of a church, we have historically called this "public ministry." A more descriptive term might be "representative ministry." Such ministry may be teaching Sunday school, visiting inactive members, administering the congregation's financial resources . . . or preaching and baptizing. In any case such representative ministry is done only by right of the congregation's "call" to serve on its behalf (cf. Romans 10:14,15; Acts 6:1-6; Acts 20:28; Hebrews 5:4). God calls people through his church for ministry in his church.

Confusion arises when we attempt to distinguish the ministry of members whose service is volunteer, part-time, and limited in scope as "lay ministry" from that of pastors and teachers whose service is usually compensated, full time, and broader in nature (a "vocation"). In the strictest sense all such ministry is "public" or "representative" and by call — the church's ministry, not "lay ministry." The word "clergy" (from the Greek *cleros* — a position conferred by "lot" or vote, hence *call*) has traditionally been used as an antonym to laity, but only for the "ordained" (another term whose use has exceeded its definition). The effect has been to elevate one form or office of ministry (pastor) as "status" and becloud the distinctive ministry that the congregation's call confers on all who serve in its name.

Confusion may be furthered when the method of calling people to representative ministry is widely varied. Pastors and teachers are formally called. The

call of a congregation's officers is a less formal election. Evangelists and Sunday school teachers may be called by the appointment of a church board. In all these cases, nonetheless, it is the call of the congregation that confers the privilege of ministry on behalf of the church. (The way in which people are inducted into their ministry — from an installation service to a line in the bulletin — can further blur the common basis for representative ministry in the church's call.) Though the term "lay ministry" is commonly used to describe the countless service roles in the church which are not carried out by pastor or teacher, this parlance is at best imprecise.

The New Testament does not prescribe specific forms or offices of ministry. A variety of titles are mentioned without position descriptions or organization charts. Overseer (bishop), elder, deacon, pastor, teacher, and evangelist are examples that have carried over into contemporary church life. The pastoral epistles do suggest distinction and order among offices of ministry as to their scope of responsibility and involvement with the preaching and teaching of God's word (1 Timothy 3:1-7, "Overseer . . . apt to teach" and 1 Timothy 5:17, "worthy of double honor, especially . . ."). But the Christian character and maturity qualifications for all who would represent the church in ministry are basically the same. Our synod's worker training system reflects the principle that the broadest scope of ministry responsibility (the pastor in our churches best corresponds to "overseer" in the New Testament) requires the most intensive training in the Scriptures. In no case should people be called to a role of ministry for which they are not qualified, full-time or volunteer.

When Reformation Lutheran of San Diego called Jim Scott to minister on its behalf in evangelism and youth ministry, the congregation was exercising its New Testament freedom to develop offices of ministry that effectively address the needs and opportunities of its situation. When the congregation sent Jim to Wisconsin Lutheran College for courses in Scripture, doctrine, and ministry skills, it displayed New Testament concern that those who minister with the word be well rooted in that word and competent to apply it. It is not really appropriate to call Jim Scott a "lay minister" when he is counseling youth and making evangelism calls in the community according to his office as a called minister representing Reformation Lutheran. Whether that congregation and, ultimately, the Wisconsin Synod call Jim a "Minister of Evangelism and Youth" or another

such title is just one aspect of the bigger issue that our church body is currently studying as "alternative forms of public ministry."

Traditional terminology, however confusing, doesn't die easily. In principle at least, let us distinguish the "personal" ministry that every Christian has from the "representative" ministry that a Christian may have by virtue of the call (election or appointment) of his or her church. Then we may be able to distinguish appropriately the volunteer ministry of members in the church from the offices of

ministry for which we provide "vocational" training and compensation.

Every Christian has a lay ministry. Many Christians have a ministry in the church. Some Christians have the title "minister" attached to their office of ministry. □

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

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.

## LETTERS

### Too much criticism

I always enjoy reading the "Letters" in your publication. However, lately I've noticed that there appears to be more and more criticism in these letters. All five letters which appeared in the April 15 issue criticized either a previous letter or article.

I realize we should keep each other on our toes, but it would be nice to see some positive encouragement from our fellow members, instead of being critical of one another.

I'm also getting tired of reading the criticisms of the new hymnal before it's even been published.

*Diane Rosenberg  
Wauwatosa, Wisconsin*

### Do something about abortion

The recent *Webster v. Reproductive Health Services* decision by the U.S. Supreme Court has burst the bubble of the Wisconsin Synod comfort zone.

The court decision challenges us to do something about abortion. The door has been opened for action and the church militant is on the march against murder. We can't be "Mugwumps." Our action either condones or condemns abortion!

Wisconsin is one of nine controversial states on the abortion issue. In a democracy people have impact, clout, if we choose to use it.

We must pray for victory, but not just pray; we must write our state officials, but not just write; we must call and confront our legislators, identify our position and ask them for their position on abortion.

When Robert Bork was nominated to the Supreme Court, mail supporting his nomination was three to one. However, senators were confronted by an opposition minority everywhere they went, and he was rejected by the Senate.

"In the same way, faith by itself, if it is not accompanied by action, is dead" (James 2:17).

Let's get marching!

*David C. Timm, Chairman  
Metropolitan Milwaukee Chapter,  
WELS Lutherans for Life*

### Two cheers for synod

Hip, hip hooray for our New York pastors (May 15)! I'm so glad that these "three wise men" have gone to the east to follow in Christ's footsteps. I was thrilled to see that the homeless were welcomed into the Bible studies and church despite their appearance. It warms my heart to see that in some of our Lutheran churches severe poverty is considered an opportunity to witness rather than a contagious social disease.

Besides our educational system, I now have one other outstanding area of witnessing in WELS that I can really cheer about.

If our synod would come up with a very positive, spiral-bound youth hymnal, with easy-to-sing, easy-to-play music, and encourage a youth service each Sunday with the newest liturgy, I'd then have three cheers for synod.

*Cheryl Grey  
Elkhorn, Wisconsin*

### Hugs and handshakes

I would like to respond to the editorial comment, "Sincerity and Truth" (July). The author wrote that hugging is not the practice in America, "except among a certain element in Hollywood and among certain ethnic groups." Which element? Which ethnic groups?

As to shaking hands, this is a custom of courtesy and welcome practiced by people around the world. In a church service, sharing of the peace is an expression of fellowship and Christian love. Are those who greet each other in church insincere? Why do we greet the pastor and our fellow members with a handshake at church?

The Northwestern Lutheran reaches both WELS and non-WELS people. Most WELS members are familiar with the reputation our church body has of being a cold church. Unfortunately a commentary such as "Sincerity and Truth" can only further that negative reputation.

I would like to believe the author was having a bad day when he wrote this. Perhaps he could have used a hug.

*Peter Zweig  
Orlando, Florida*

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.

## New teaching resource

A new magazine, *Partners in Christian Education*, a 16-page quarterly, appeared in June. The magazine is designed to aid educators in part-time Christian educational agencies to improve their skills. The magazine, under the sponsorship of the Board for Parish Education, is edited by Pastor William Fischer of the BPE who is responsible for this area of the board's responsibility.

The first issue contains articles for Sunday school teachers, boards of education, Bible class teachers, and special education teachers. Other articles deal with the principles of learning, teaching methods for Bible class, and planning the Sunday school year.

The new magazine became necessary when *The Lutheran Educator*, the previous publication of the BPE, was turned over to the faculty of Dr. Martin Luther College and devoted exclusively to the affairs of the Lutheran elementary school.

In defending the appearance of "another magazine" Fischer says in his foreword that one must "never forget that great ideas and

good methodology are no substitutes for sound biblical theology." But, he added, "If someone has found a little better way to teach the word, all of us can benefit when that person shares it."

Cost of the new magazine is \$5.50 per year and may be ordered from Northwestern Publishing House.

## Gospel Outreach 89

Over 150 congregations throughout Wisconsin are participating in a mass media assisted outreach program, GO 89, with the theme, Living Free in Jesus.

TV spots, billboards, and radio will emphasize the theme of the campaign. In addition, local congregations will use yard signs, posters, brochures, and invitations to worship.

The program will culminate in inviting people to a celebration worship service in the fall. A four-week Bible study on the theme will follow. Interested prospects will be invited to begin a Bible information class.



## Administrator for evangelism installed

On Sunday, April 30, Pastor Robert C. Hartman of Madison, Wis., was installed as administrator for evangelism at Eastside, Madison, his home church. He moved to his new home in New Berlin at the close of the school year.

Hartman, 53, is a 1961 graduate of Wisconsin Lutheran Seminary. After graduation he served congregations in Flagstaff, Ariz., Duncanville/Hillsboro, Texas, and Lake Mills, Wis. In 1977 he accepted a call as mission counselor for the Michigan district and served in that position until 1984.

In 1984 he accepted a call as mission counselor for the midwest which included the three Wisconsin districts and the Minnesota district. His office was in Madison.

Besides administering the day to day affairs of the evangelism office and overseeing the Mass Media Ministry, he has several other aims in mind. "I would like to help older, larger churches realize their outreach potential," he said. "Baby boomers tend to join just such churches with their varied programs."

"Coming from a position in the domestic mission field," he said, "I would like to develop a stronger partnership with the home mission division in helping missions to reach out to the unchurched."

The position of administrator for evangelism became vacant when Pastor Paul Kelm accepted the position as director of the synod's spiritual renewal movement



Members of the WELS Colombian mission in Medellin have opened their homes for children's religion classes. Pictured is a typical class. The children, according to Mrs. Debra Freese, "almost never come to class alone, but bring their brothers, sisters, cousins, or friends." They love to sing, she said, and passersby can "hear them sing *Cristo Me Ama* (Jesus loves me)."



last fall.

In 1960 Hartman married Katharine Daubert of Oshkosh, Wis. Four children are married and away from home, but three children are still at home: Susan, 19, John 16, and Kristen, 15.

## Northern Wisconsin District

**St. Peter of Sturgeon Bay** sponsored a family weekend retreat April 28-30 in northern Door County. Led by Pastor John Mattek, sixteen couples focused on the life of the patriarchs. . . . **St. Paul of Wisconsin Rapids** celebrated Vernon Meyer's 40th year in the teaching ministry on April 30 with a service of thanksgiving. Children's and adult choirs sang original anthems written for the occasion. Meyer served the congregation as principal from 1968 to 1988. He taught 39 years at St. Paul and one year at St. Paul in St. James, Minnesota. . . . On May 21 **St. Paul of Stephenville** (Rt. 1, Hortonville) celebrated 100 years. Special services were held in the morning and afternoon. All former pastors of the congregation who are still living, Robert Waldschmidt, Robert Carter, Donald Ninmer, and James Gorseger, were present and participated in the services. As a centennial project, the congregation installed a new Allen organ. The congregation of about 225 souls is currently served by Pastor Paul W. Alliet. . . . **Ascension of Antigo** plans to construct a new 5600 square foot church facility which will accommodate approximately 220 worshippers. Included in the plans are an entryway, dining area, nursery, office space, and an educational area. The congregation, which began with four families in 1976 and is served by Pastor Michael Spaude, plans to complete the project by Thanksgiving Day. . . . Funeral services for **Elfrieda A.**

**Mrs. Frances Sonntag**, retired after 30 years of teaching in Lutheran schools, still tutors at age 85. Principal Dennis Bleick of St. John, Two Rivers, Wis., says "Frances does really well and is a big help. The Lord truly is wonderful, giving her good health and vitality and a desire to feed his lambs even at this point in her life." Pictured with her is Adam Thor.



**Behm** were held May 2 at Trinity, Kiel. She was the wife of the late Pastor Ernst G. Behm. Mrs. Behm served as a church organist for more than 50 years. . . . **Trinity Lutheran School of Brillion** celebrated 75 years on April 23. Guest speaker was Pastor David Dolan, education coordinator of the Board for Parish Services of the Northern Wisconsin District. The faculty consists of Principal James Sievert, James Tank, Donald Potthast, Edith Arndt, Marcia Wendt, Patricia Filber, and Christine Marasch. The congregation is currently served by Pastor Bruce Becker and Vicar Kurt Smith. . . . **Redeemer of Fond du Lac** dedicated its new church building April 23. Their former building was destroyed by fire caused by lightning. Serving Redeemer are Pastors Marvin Putz and Guy Purdue. . . . **Bethany of Bruce Crossing, Michigan**, celebrated 77 years in January. On July 2 a special service was also held, followed by a luncheon picnic. Bethany's first resident pastor was Fred Bergfeld, who served the congregation for 44 years. Current pastor is John Nieman.

*Jan C. Eggert*

## South Atlantic District

**Grace of Spring Hill, Florida**, dedicated its church with a special afternoon service on April 16. Pastor Peter Kruschel, associate

administrator for home missions, was the guest preacher. Music was provided by the combined choirs of Grace and Peace of Holiday. Three hundred people attended the service.

Grace's 5,000 square foot building includes a chapel that seats 225, a fellowship hall, sacristy, classrooms, office, and kitchen. The church is located in the new Seven Hills subdivision.

The dedication marked the completion of Grace's relocation from Bayonet Point to Spring Hill. A parsonage was built in Seven Hills last fall. Construction of the church was begun in November and completed in March. Easter Sunday was the congregation's first service in the new church with 179 people in attendance.

Grace currently has 62 communicant and 76 baptized members. The congregation, organized in 1975, is served by Pastor David Nottling.

*— Fred Hemmrich*

DISTRICT NEWS SCHEDULE	
September 1:	Northern Wisconsin, Pacific Northwest, South Atlantic
September 15:	South Central, Southeastern Wisconsin, Western Wisconsin
October 1:	Arizona-California, Dakota-Montana, Michigan
October 15:	Minnesota, Nebraska, North Atlantic

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

## NOTICES

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

### PASTORS' INSTITUTE AT WLS

The 1989 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Mondays, beginning Sept. 25. Sessions will be held from 1:30-4:30 p.m. in the library multi-purpose room. Two lectures will be presented:

*The Doctrinal Position of ELCA*  
by Prof. John F. Brugg

These lectures will consider the doctrinal position of ELCA on the basis of its constitution, most widely used dogmatics text, and the popular presentation of its doctrinal position. They will also treat the doctrinal heritage which the merging bodies brought to ELCA and the main doctrinal problems which ELCA faces in the future.

*Enduring Emphases in Lutheran Worship*  
by Prof. James P. Tiefel

These lectures will focus on contemporary questions about the traditional principles of Lutheran worship, reexamine those principles in the light of Scripture, the Lutheran Confessions, and church history and forecast how they will be reaffirmed in our synod's new hymnal.

Send registrations to Pres. Armin J. Panning, 11831N Seminary Dr., Mequon, WI 53092. Registration fee is \$15.00.

## CHANGES IN MINISTRY

### PASTORS:

**Balge, Daniel N.**, from St. John, Baraboo, Wis., to civilian chaplain for Europe.  
**Birner, Herbert A.**, to Hope, Indian River, Mich.  
**Clemons, Samuel M.**, from Our Savior, East Brunswick, N.J., to Grace, Durand, Mich.  
**Dietz, Michael W.**, from Zion, Olivia, Minn., to First, Green Bay, Wis.  
**Raether, Dale L.**, from St. Paul, Tomah, Wis., to St. John, Juneau, Wis.  
**Rhyné, Robert Y.**, from Abiding Peace, Greenville, S.C., to Immanuel, Waukegan, Ill.  
**Schultz, Robert E.**, from St. Peter, Sturgeon Bay, Wis., to Trinity, Manitowoc, Wis.  
**Schwartz, David C.**, from Zion, Chesaning, Mich., to Mt. Olive, Appleton, Wis.

### TEACHERS:

**Allen, Connie**, to Immanuel, Manitowoc, Wis.  
**Ashenmacher, John**, from inactive to Northland L.H.S., Wausau, Wis.  
**Batkoski, Janet K.**, from Trinity, Bay City Mich., to St. John, Westland, Mich.  
**Braun, Jeanne M.**, from Bethel, Bay City, Mich., to East Fork, Whiteriver, Ariz.  
**Buenger Patricia A.**, from Cross of Christ, Coon Rapids, Minn., to St. John, Minneapolis, Minn.  
**Carver, Richard D.**, from St. Paul, Cannon Falls, Minn., to Our Redeemer, Madison, Wis.  
**Dobberstein, Jeanette**, from inactive to Immanuel, Medford, Wis.  
**Dus, Joyce**, from inactive to Immanuel, Waukegan, Ill.  
**Gawrisch, Susan C.**, from Immanuel, Waukegan, Ill., to St. Paul, Cudahy, Wis.  
**Haselow, Susan**, from inactive to St. Matthew, Iron Ridge, Wis.  
**Jenkins, Ruth A.**, to Siloah, Milwaukee, Wis.  
**Keller, Kevin W.**, from St. Peter, Weyauwega, Wis., to Immanuel, Manitowoc, Wis.  
**Kruschel, Christine**, from inactive to St. Paul, Muskego, Wis.  
**Kuehl, Amy**, to St. Matthew, Oconomowoc, Wis.  
**Plath, Beth**, from inactive to Apostles, Billings, Mont.  
**Schultz, Natalie M.**, from Shepherd of the Valley, Westminster, Colo., to St. Mark, Citrus Heights, Calif.  
**Sonnenburg, Paula**, from inactive to Trinity, Manitowoc, Wis.  
**Starke, Cathleen M.**, from Emanuel, Tawas City, Mich., to Luther H.S., Onalaska, Wis.  
**Steinbach, Paul**, from inactive to Redeemer, Tucson, Ariz.  
**Strege, Carol**, to Holy Trinity, Kent, Wash.  
**Tietz, Dawn**, to Zion, Sanborn, Minn.  
**Vogt, Beth L.**, from Immanuel, Waupaca, Wis., to Redemption, Milwaukee, Wis.  
**Voss, Deborah**, to Ocean Drive, Pompano Beach, Fla.  
**Wilke, Diane**, to St. John, Jefferson, Wis.  
**Winters, Sharon**, to Shepherd of the Hills, Inver Grove Heights, Minn.  
**Witte, Glorienne J.**, from Gethsemane, Omaha, Neb., to Jordan, West Allis, Wis.  
**Wordell, Keith D.**, from Grace, Oshkosh, Wis., to Luther H.S., Onalaska, Wis.

### WLS AUXILIARY MEETING

Women of WELS congregations are invited to the Wisconsin Lutheran Seminary Auxiliary meeting Oct. 7 at WLS in Mequon, Wis. Registration and coffee hour begin at 9:00 a.m. The meeting will begin with a worship service at 10 a.m. The day's activities will conclude by 4:00 p.m.

Reservations are preferred by Sept. 25. A \$6.00 fee, which includes registration and lunch, should be mailed to Mrs. Gertrude Bendlin, 2358 S. 98th St., #6, West Allis, WI 53227. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and include your name, address, telephone, church membership, and conference.

## ADDRESSES

### PASTORS:

**Birner, Herbert A.**, 6253 S. Straits Hwy, Indian River, MI 49749.  
**Cordes, Nathan A.**, 881 Holmes Rd., Pittsfield, MA 01201; 413/443-1525.  
**Frey, James A.**, 481 High St., Belleville, MI 48111; 313/697-8732.  
**Furno, David J.**, Box 546, Standish, MI 48658.  
**Gauger, Timothy S.**, 4451 Hillrise Ct. NE, Rockford, MI 49341; 616/866-1881.  
**Goeglein, Mark A.**, 21180 Via Lugo, Yorba Linda, CA 92686; 714/779-5239.  
**Grams, Timothy H.**, RD 3, Box 6668, Barre, VT 05641; 802/233-6878.  
**Haugly, David L.**, 80 Prairie Rd. #6, Fond du Lac, WI 54935; 414/929-9325.  
**Helwig, Daniel J.**, 42270 Brentwood, Plymouth, MI 48170; 313/455-4108.  
**Henning, Philip M.**, 2143 34 St., Two Rivers, WI 54241; 414/793-1521.  
**Koelplin, Philip A.**, 141 E. Mohave Rd., Tucson, AZ 85705; 602/888-2742.  
**Luchterhand, Lyle L.**, Box 188, Dale, WI 54931; 414/779-6777.  
**Martens, Ralph W.**, Calle 10 M-10 Urb. Ext. San Antonio, Humacao, Puerto Rico 00661.  
**Martin, David J.**, 3775 E. Armour Ave., Apt. #1, Cudahy, WI 53110; 414/481-2592.  
**Mews, Scott D.**, 6512 Brookhollow Dr., Raleigh, NC 27615; 919/847-0554.  
**Naumann, Thomas S.**, 21 N. Peach St., Hart, MI 49420; 616/873-4122.  
**Proeber, James N.**, 901 Ely Blvd. S., Petaluma, CA 94954; 707/762-5386.  
**Rockhoff, David A.**, 1222 Hillcrest, Wayland, MI 49348; 616/792-6889.  
**Rossman, Jonathan L.**, Rt. 1, Box 50, Sheboygan Falls, WI 53085; 414/467-3659.  
**Russow, Richard S.**, 3335 Hwy MM, Sturgeon Bay, WI 54235; 414/743-6683.  
**Schaeve, Paul E.**, 12960 Shaftsbury Rd., Apt. B-4, Perry, MI 48872; 515/675-5720.  
**Schmeling, Arlyn L.**, 3342 Roxbury St., Springfield, MO 65807; 417/887-7272.  
**Schoeneck, Gregg P.**, 905 Nebraska St., Oshkosh, WI 54901; 414/231-3578.  
**Voss, Joel R.**, 112 Dale Ridge Dr., Centerville, OH 45459; 513/434-0551.  
**Walther, Karl A.**, 1014 Lilly Cr., Topeka, KS 66604; 913/272-3992.

### TEACHERS:

**Czer, Lawrence J.**, 109 20th Ave. S., Hopkins, MN 55343; 612/938-3548.  
**Niemi, David G.**, 3869 N. 56th St., Milwaukee, WI 53216.  
**Schroeder, Keith D.**, W 4763 Town Hall Rd., Peshtigo, WI 54157.  
**Sellnow, Larry M.**, PO Box 192, Brownsville, WI 53006.

## CONFERENCES

**Michigan District**, Southeastern Pastoral-Delegate Conference, Sept. 18-19 at St. Paul, Monroe. Partial agenda: Large Catechism; Second and Third Commandments (Ehlers); Man and Woman in God's World (Naumann); Exegesis of Joshua 1:6-9 (Bendewald).

**Nebraska District**, Pastoral Conference, Sept. 18 at Garden of Gethsemane, Omaha. Agenda: "Preach the Gospel" (Krohn); Spiritual Renewal (Winkel and Ebert).

**South Central District**, Pastors Conference, Oct. 23-24 at Beautiful Savior, College Station, Texas. Agenda: Spiritual Renewal as Faithful Application of Law and Gospel in Today's Secular Society (Gaertner); Spiritual Renewal as Expressed in the Christian's Life (Schwerin); A Homiletical Study of Luke 17:11-19 for Thanksgiving Day (Eggert); A defense of St. Paul's Use of Habakkuk in the New Testament (Dose); The Religion of the Lodge and Lodge Related Organizations: Have They Changed? (Sellnow).

### NORTHWESTERN COLLEGE Nominees for Professor of English

The following have been nominated by the voting membership of the synod for the vacant professorship in English at Northwestern. The Board of Control will meet on Sept. 27. Pertinent information regarding the nominees may be forwarded to the board secretary by Sept. 18.

Dr. Eugene Baer	Waukesha, WI
Rev. David Beckman	Seminole, FL
Rev. Forrest Bivens	Saginaw, MI
Mr. Arlyn Boll	Watertown, WI
Prof. John Brenner	Saginaw, MI
Rev. Brian Dose	Corpus Christi, TX
Mr. Edward Fredrich III (csm)	Saginaw, MI
Rev. James Huebner	Wauwatosa, WI
Dr. Gregory Jackson	Powell, OH
Rev. Paul Janke	Portland, ME
Rev. Mark Jeske	Milwaukee, WI
Rev. David Kolander	Saginaw, MI
Rev. Paul Lehninger	Racine, WI
Prof. Marcus Manthey	Saginaw, MI
Prof. Martin Moldenhauer	Watertown, WI
Rev. Steven Reagles	Mankato, MN
Rev. Harold Schewe	Prairie du Chien, WI
Mr. Dennis Schultz	Manitowoc, WI
Prof. Kenneth Taylor	Watertown, WI
Rev. Keith Tullberg	Milwaukee, WI
Mr. Bari Waltz	Monroe, MI
Prof. William Zeiger	Saginaw, MI
Rev. James Ziesemer	West Chicago, IL

Rev. Harold Sturm, Secretary  
W6910 Hwy. K  
Arlington, WI 53911

### WELS LUTHERANS FOR LIFE CONVENTION

"Hold out the word of life" will serve as the theme for the 1989 national convention of WELS Lutherans for Life. The convention is open to all interested people and will be held Oct. 14 on the campus of Concordia College, Ann Arbor, Mich. For registration information contact the national office of WELS Lutherans for Life, 2401 N. Mayfair Rd., Suite 116, Milwaukee, WI 53226; 414/774-1331.

### EXCEPTIONAL EDUCATION WORKSHOP

A workshop for teachers serving persons who are mentally retarded will be held at Northwestern College, Chapel-Arts Building, Watertown, Wis. on Sept. 9 from 8:45 a.m.-3 p.m. Observe the "Jesus Cares" program and hear presentations of teaching techniques by Carol Niedfield; using the simplified Catechism by co-authors Sandra Greenfield and Ardis Koeller; mainstreaming by James Esmier of the Cerebral Palsy Work Center, Milwaukee. Please bring and share songs, crafts, teaching tools, pictures, etc.

Cost is \$10, including lunch and materials. Pre-registration is not necessary.

## NAMES WANTED

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

**QUEENSLAND, AUSTRALIA** — Pastor Daniel K. Schroeder (ELS), 32 Boardman Street, Kallangur, Queensland 4503, Australia.

**SPRINGFIELD, MISSOURI** (Joplin; Ft. Leonard Wood) — Pastor A. L. Schmeling, 3342 Roxbury St., Springfield, MO 65807.

## ANNIVERSARIES

**Hutchinson, Minnesota** — Immanuel (125th); Sept. 3, 10 a.m., Pastor Gaylin Schmeling, speaker; 2:30 p.m. Pastors Richard Winters and Reuben Reimers, speakers. Pastor Otto Engel, liturgist. Catered dinner at noon. Contact Pastor Steven Olson, 612/587-6138.

**Columbus, Ohio** — Lamb of God (20th); Sept. 9, picnic; Sept. 10, service 10:30 a.m.

**El Paso, Texas** — Trinity (20th); Sept. 17, 5 p.m. Pastor Marcus Nitz, speaker. Contact Pastor David Schultz, 915/755-5668.

**Bangor, Wisconsin** — St. Paul (100th); Sept. 10, 8 and 10 a.m. Pastor Steven Olson, guest speaker. Catered dinner, 11:30 a.m. Program, 2 p.m. Contact Pastor Roy Hefti, 403 16th Ave. N., Bangor, WI 54614; 608/486-2754.

**Princeton, Wisconsin** — St. John (125th), Sept. 17, 8 and 10 a.m. Catered dinner at noon. Please make reservation by Sept. 5. Contact Eileen Marquardt, 116 Harvard St., Princeton, WI 54968; 414/295-6257.

In the early morning hours of Saturday, July 15, a door to the past closed. It happened so quietly that its closing was barely audible. Erdman Arnold Sitz — pastor, district president, synodophile and critic, treasury of WELS lore — slipped away “to that dear land of rest.” The second oldest living alumnus of Northwestern College, he was 95. He lived through much of the WELS 20th century history and made some of it. He was very much a part of my life. Through my years as a synod administrator, my files gradually filled with long letters of counsel (and warning, of course) from “Tois.”



E. Arnold Sitz  
1853-1989

To his intimates he was known as Tois, a name earned by an incident in a Greek class at Northwestern. In spite of an earnest search among my sources, I was never able to track down the exact reason for the nickname. For the curious, “*tois*” in classic Greek is the dative plural of “the.”

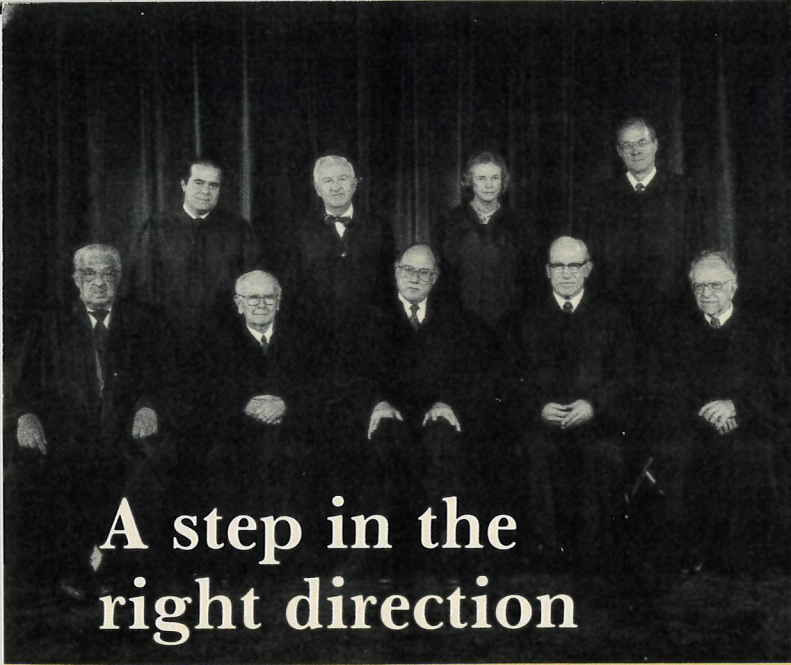
Tois’ roots were deeply embedded in the Wisconsin Synod. His mother was a Pankow (of the “Lebanon” Pankows), a pioneer family of the synod. As befits a lifelong student of history, Tois was the son-in-law of Prof. J. P. Koehler, president of the seminary in the 1920s and author of a definitive history of the synod’s first 75 years. When the congregations of the southwest were organized in 1954 as the Arizona-California District, Tois was elected its first president and served until 1966. His devotion to the district in which he had spent his entire ministry — save one year — was passionate and legendary. Of the 55 years from seminary to retirement, 49 were spent at Grace, Tucson, a congregation which held fast his heart.

My introduction to Tois was in 1956, when I was appointed to the synod’s Committee on Constitutional Matters of which he was a long-time member. It was a three-member committee and at my first meeting Tois arranged matters so that I was “elected” chairman, whose function — I later found — was to do all the work of the committee. The synod’s constitution had been virtually untouched since the 1917 merger and was badly in need of revision.

Over the next two years we spent a total of three weeks together. It was in those long hours that Tois and I cemented our friendship. He delivered long lectures on synod history and politics. It was an enjoyable but protracted experience. After the second year — Tois was now district president — he resigned because of the press of other duties. This speeded up the completion of the revision by the 1959 convention by a bunch.

In 1961, during the 75th anniversary celebration of the founding of the University of Arizona, the university awarded him a gold medallion and cited him as an “Arizona Pioneer, devoted public servant, and Christian leader.” Christian leader indeed. And I hear the words of the Spirit-filled seer of Hebrews: “Remember your leaders, who spoke the word of God to you. Consider the outcome of their way of life and imitate their faith.” Under God, Tois, we’ll try.

*James P. Schaefer*



# A step in the right direction

by Robert R. Fleischmann

**O**n July 3, 1989 the U.S. Supreme Court upheld provisions in the state of Missouri which limited access to abortion through publicly funded facilities and physicians.

In the case of *Webster v. Reproductive Health Services*, the court ruled as follows: 1) The preamble to the Missouri statute can stand because it did not specifically restrict free access to abortion. That preamble stated, "[T]he life of each human being begins at conception." Chief Justice William Rehnquist, who wrote the majority decision, observed that "The preamble . . . can be interpreted to do no more than offer protections to unborn children in tort and probate law."

2) The Court acknowledged that a state had an interest in protecting "viable" life. For that reason they upheld the provisions of the Missouri statute specifying that a physician, prior to performing an abortion on any woman whom he believes may be 20 or more weeks along in the pregnancy, must perform test to determine if that unborn child is viable, that is, whether the child can live outside the womb.

3) The Court upheld the third provision in the Missouri statute which prohibited the use of public employees and facilities to perform or assist abortions not necessary to save the mother's life. The Court noted that access to abortion does not necessarily include access to public funds to facilitate abortion.

4) The fourth provision of the Missouri statute upheld by the Court went one step further in prohibiting the use of public employees and facilities to encourage or counsel a woman for an abortion not necessary to save her life.

The immediate impact on the 1.5 million abortions performed annually is considered to be min-

imal. Comparatively few abortions take place within public facilities or are performed after the 20th week of a pregnancy. But the far-reaching significance of the Court's ruling is that states have been given more rights to restrict abortion than they have enjoyed since 1973.

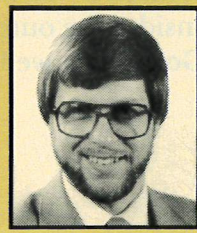
On January 22, 1973 the U.S. Supreme Court took away the rights of states to substantially restrict abortions in the infamous *Roe v. Wade* decision. By a 7-2 majority the Court ruled that a woman had a constitutional right to an abortion.

The *Webster* decision represents a change in direction for the Court. Joining Chief Justice Rehnquist were Justices Scalia, O'Connor, Kennedy, and White, making a 5-4 majority. Each of the majority justices expressed willingness to reconsider the *Roe v. Wade* decision should the right case come along. That opportunity may be coming as the Court announced it will handle three abortion-related cases in its 1989-90 term.

As Christians we have a personal interest in the action of the Supreme Court on this matter. Scripture clearly teaches that life does begin at conception and is deserving of protection. When the U.S. Supreme Court made its *Roe v. Wade* decision in 1973 it did more than just make abortion legal. The Court substantially denied states the right to restrict abortions. By removing the right of the state in this matter each Christian found his right to effect change to afford protection to the unborn child greatly diminished.

The recent *Webster* decision changes all that. State lawmakers are blowing the dust off pre-1973 statutes which, in many cases, afforded substantial protection to unborn life. With states enjoying greater freedom to regulate abortions, and with what seems to be a step in the right direction to overturning *Roe v. Wade*, state legislators are in a position to soon offer great protection to unborn children. That means each Christian's voice becomes more important.

Laws will not change hearts from unbelief to faith. But laws are one way each of us exercises his responsibility in the civil realm to afford protection that the godless might otherwise reject. It is not wrong for us to speak up on this matter. God has given us a new opportunity to speak for those who cannot speak for themselves. Let us use this opportunity wisely by addressing our concerns to local and state legislators. □



Pastor Robert Fleischmann is national director of WELS Lutherans for Life.