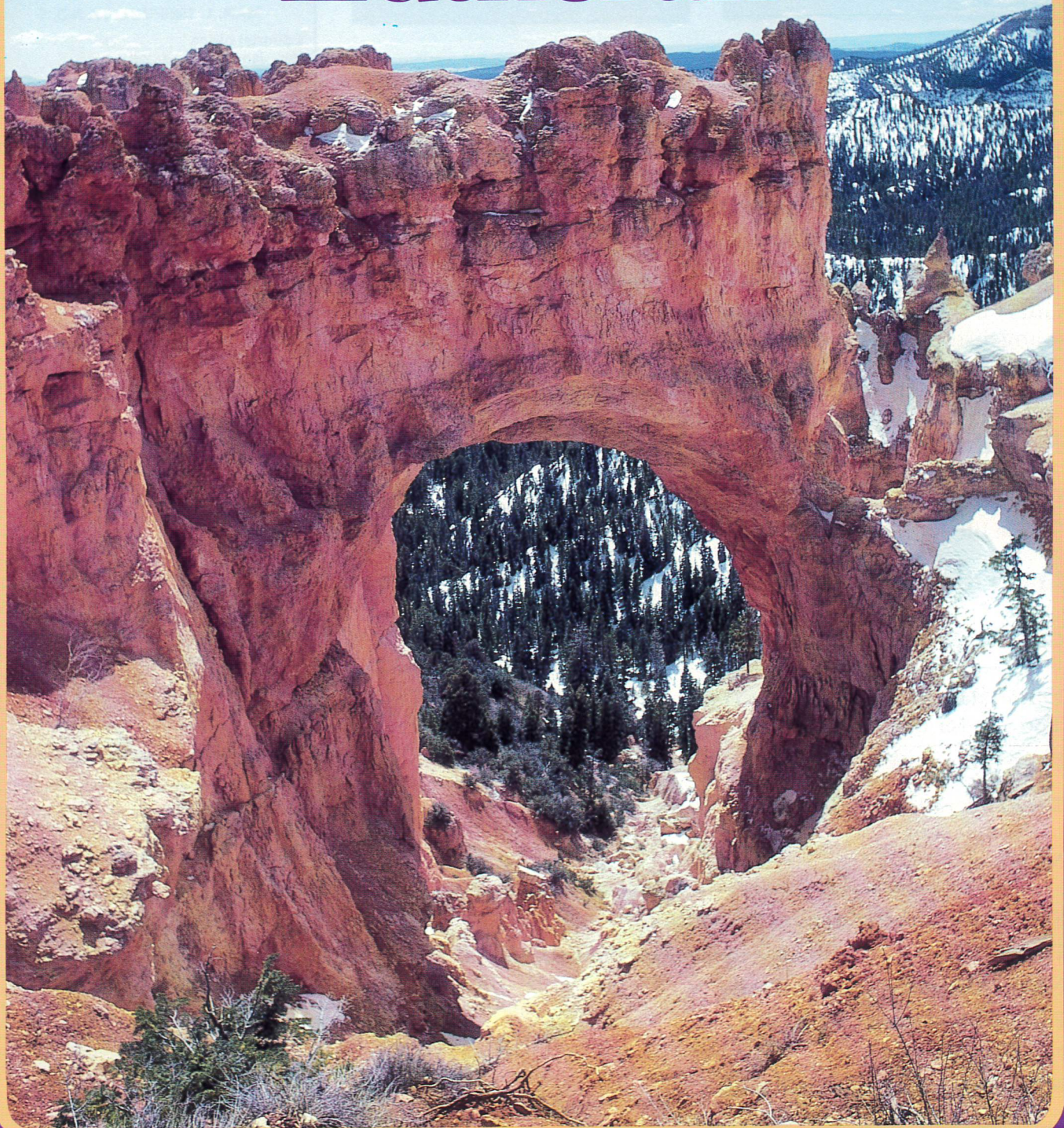
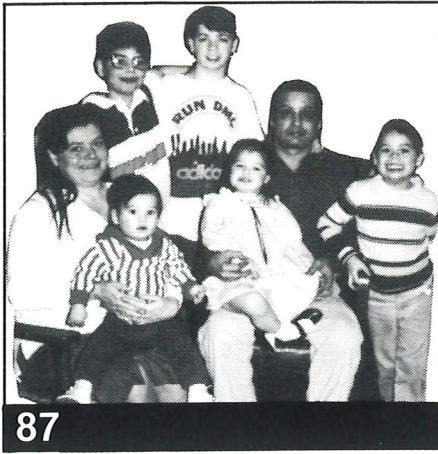


March 1, 1990

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

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Lord, surely not I?

by Kurt F. Koeplin

They were saddened, and one by one they said to him, "Surely not I?" (Mark 14:19).

It's like an icy shower. On February 25, Transfiguration Sunday, we were on a mountaintop. On the 28th, Ash Wednesday, we are "down below" in a second floor room.

On Sunday we saw his glory, the glory of the Son of God, the second person of the Holy Trinity. On Sunday his clothing shone, his face glistened, and two towering prophets, Moses and Elijah, appeared to speak to him, to pay him honor and obeisance.

On Wednesday there's none of that; no visible demonstrations of godly power and glory; just a Teacher celebrating Passover together with a few followers.

It is somewhat difficult to make the mental adjustment from the Transfiguration to the Passion.

Now we would be less than candid if we didn't say all of the foregoing, the comparisons plus the allusion to the beginning of Lent, will be met by many of our fellow countrymen with a shrug of indifference, a disinterested glance, a yawn of absolute boredom.

The call of Lent

The call of Lent, to look around, to look within, to look up—all of this falls on deaf ears, stony hearts, and closed minds. What a pity. What a personal loss.

But then, how about us? "Well pastor . . . really! We are reading this, aren't we? We were there Ash Wednesday, weren't we? Why are you yelling at us?" (It's always called "yelling" even if it's whispered from the pulpit).

Beloved of God, especially during Lent we are talking to each other. It's one-on-one, Christian to Christian, each of us trying to gain a deeper perspective, a richer insight into what it was and what it means that Jesus died for you and me.

Although there were flickering candles in the room and oil lamps on the wall for illumination, there was "electricity" in the air as Jesus and friends celebrated this Passover. If the disciples did any looking around, they could almost see the hatred exhibited toward Christ. Their Master was the object of anger; a target in danger.

How about Lent in this new decade; what is the attitude of our countrymen toward Jesus? A whole bunch of indifference! Try hatred also, especially as

one reads letters to the editors of the public press when Christians protest abortion. There may be a resurgence of "religion"; but Christianity is not popular.

Into this charged atmosphere, Jesus drops a bombshell: "One of you will betray me." Please note their reaction. Not one pointed fingers at others. They looked into their own hearts and discovered the horrible thought that each was capable.

Potential traitors

Who were these potential traitors? They were his intimate associates who walked, talked, listened, observed; all a part of a three-year training program. These weren't the casual part-time followers. They were the high profile folks who were close to Jesus.

That's who we are. As one looks over the "Lenten crowd," whom do you see? The workers for Christ; his followers; the dedicated, interested, contributing, worshiping Christians.

We participate in Lenten worship in order to see ourselves better; to look deep inside our naturally wicked hearts and discover anew that we also, by nature, were "children of wrath."

We must see again that Christ died for sin—ours! We can't just talk objectively, clinically, about sin as though we are more or less untouched by the "icky stuff." Our sins are real; our chiding of God, our neglect of his work, our temper and impatience over the incompetence—of others.

And if we ever have the tendency to say, "Naw! Not me, Lord. I'm one of the good guys," remember this scene when eleven other "good guys" said, "Is it I?"

One final Lenten perspective, the main one, and that is: look up. Draw closer to him to see him. Remember that by turning a couple of words around in our text we are enabled by grace to say: "It is I for whom he lived. It is I for whom he died, rose again, who has been forgiven, who has Jesus as Lord, who is never alone, who is privileged to work with him."

Lent indeed gives us the opportunity to look in and be appalled by the sight of our ugly sins. But also, by looking up, we see our Savior ever clearer, the one who cleansed us.

That's a sight to behold!

Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

Too vast for the mind of man

In centuries of probing the skies, astronomers have discovered that there are billions of galaxies out there — immense systems or “islands” of stars and related objects — systems like the Milky Way. But with each discovery they know less and less about what our universe looks like, still less how it came into being.

As reported in *Time*, astrophysics researchers Geller and Huchra, at the Harvard-Smithsonian Center for Astrophysics, now suggest that the universe seems to be “organized into immense bubbles, each of them about 150 million light-years across.” (A single light year is supposedly approximately 6,000,000,000,000 miles.) “The walls of the bubbles are galaxies, and the interiors appear to be virtually empty.” The researchers have also discovered a “Great Wall” made up of thousands of galaxies, “so big it runs off the map.”

Another astronomer notes that their discovery contradicts the laws of nature: “There is no theory using conventional physics that can explain these structures [bubbles] without causing other inconsistencies.”

Another problem. Some scientists speculate that galaxies are mostly invisible cold “dark matter” that caused them to form into the bubbles Geller and Huchra report they have discovered. But other scientists, who “have just detected the most distant quasar (an exceptionally bright starlike object) ever spotted,” challenge that formation theory. The quasar is “billions of light years away” and presumably was formed when “the universe was only seven percent of its present age.” Evolutionists do not believe that a quasar could have been formed “that early.”

Still another problem for astronomer scientists: “The faint glow of microwaves left over from the Big Bang is almost completely uniform.” (The Big Bang is the evolutionists’ explanation of the way the universe got started.) But “the presence of large bubbles in the universe suggests that this microwave radiation should be much more uneven” than it is.

Aware of these contradictions and problems, the *Time* reporter handled the Geller-Huchra “discovery” with caution. He used expressions [italics mine] like “the cosmos *seems* to be organized into immense bubbles. . . . cold dark matter *may have* condensed first. . . . more clues *may* come. . . . *If* [a] trend [to discover ever larger structures] continues, then there are larger objects yet to be found, which will give theorists even worse headaches.”

Today’s new “discoveries” about the origin and the structure of the universe confound “discoveries” of a few decades ago. If the world still stands tomorrow, further “discoveries” will annul those the scientific world hails today. And with each new “discovery” the universe is seen as even more complex, more infinite, more incomprehensible to the scientific mind and more unimaginable than ever before.

All the while, as each new scientific “discovery” renders the universe more and more scientifically unexplainable, the words of Genesis **IN THE BEGINNING GOD CREATED THE HEAVENS** are being writ larger and larger in the skies.

In spite of the magnitude of this message, however, evolutionists still insist that they will yet find the evidence that the universe created and fashioned itself. But for Christians each new scientific discovery in the universe around them magnifies the inconceivable wisdom and the unimaginable power of the God who designed and created the heavens.



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Carleton Toppe

Psalm 42 and 43

by James A. Aderman

“**A**s the deer pants for streams of water, so my soul pants for you, O God” (Psalm 42:1). A harried hart, tongue rippling over its lips, belly heaving for oxygen, running at full tilt with hungry hounds in hot pursuit. How that deer must wish for respite enough to drink from a cool, clear stream! Discouragement can often create that same intense desire for rest and refreshment in our breast.

Psalms 42 and 43 join forces to help us catch our breath and find refreshment when pursued by discouragement. They are united by a common refrain and line of thought. Like many of the psalms in this second section of the Psaltery, Psalm 42 was written by “the sons of Korah.” These men were part of a Levite clan which held prominent leadership roles in the worship life of Old Testament Israel, especially during the time of the kings and after the exile. It is safe to assume that Psalm 43 is also a product of their inspired creativity.

Read them. You’ll notice Psalm 42 contains two hymn verses, each ending with a refrain; Psalm 43 is an additional verse and refrain.

Did you notice the factors that have caused the psalmist discouragement? The question, “When can I go and meet with God?” (42:2), alerts us to the writer’s forced separation from the temple and worship there. He seems to indicate that he is out of the country (42:6). But worse, his disattachment from the temple is complicated by detractors who repeatedly mock his faith and situation by taunting, “Where is your God?” (42:10).

Hymn verse one

In the first section of this hymn (42:1-4), the writer bares his emotions to God. He feels exhausted, deserted by God, and disheartened to tears. He remembers the “good ol’ days” of worshipping in the temple, but, tortured by taunts, memory does not satisfy but only increases his grief. Perhaps your discouragements have brought you to the same point. Have you yearned for “the way it was”? Have you shared your feelings with your Father?

Refrain

When the psalmist did, it reminded him of the kind of God he served: a God who would not fail in keeping his promises (42:5,6). “He is ‘my Savior and my God,’ ” the writer reasons. It’s for that reason we

still continue to trust God will benefit us. After all, “He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?” (Romans 8:32). It’s not possible to remain downcast and disturbed when we recognize God is our Savior.

Hymn verse two

In the second section of this hymn, the psalmist begins to find balance in his discouragement as he focuses more on his God and less on himself. “I will remember you . . .” he says to the Lord. “I will think about you, recalling how you have helped me in the past.” We do that best by jogging our memories with God’s word.

He remembers how “the Lord directs his love” and “a prayer to the God of my life” (42:8). The writer’s prayer is still filled with confusion about how the Lord could allow others to deride him (42:9). But don’t overlook the name he gives God, “my Rock,” my Gibraltar, my mighty fortress. When have you been ready to claim the Lord as your impregnable defense even as discouragements raged around you?

Hymn verse three

The third section of the hymn (43:1-4) brings this discouraged disciple 180 degrees from where he started. Now the focus is entirely on God rather than himself. He calls for vindication based on the Lord’s commitment to him (43:2). Then he asks for the Lord to guide him through this situation by his “light and truth,” his word. In your down times, have you ever reminded God of his promises to you? During those times how have you found your guidance to cope and conquer in the Scriptures?

Be sure to notice the psalmist’s firm conviction that the Lord will answer his prayer (43:4). Such is the prayer God desires (Mark 11:24, James 1:5-8). How do you express your faith that God has both heard and is acting on your prayers?

Discouraged? Talk to the Lord about it. Let him know how you feel. But then focus your attention on his saving love and go on to live your life knowing — because of Jesus — he will not renege on a single commitment he has made to you.

Next time: Psalm 63.

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Gifts for equipping the saints— evangelists and pastors-teachers

by David J. Valleskey

In our last article we spoke of two special gifts of Christ to his church. Apostles were Christ's gift to the whole New Testament church. Through them and their close companions God has given us the New Testament of our Bibles. Prophets received special revelation from God for the benefit of the early church before the completion of the New Testament Scriptures. Neither of these offices exists today, although apostles still speak to us through the pages of the New Testament.

In this installment we want to look at two gifts of the ascended Christ that are still very much with us today, the offices of evangelist and pastor-teacher.

Evangelists, it appears, were those who brought the gospel to people who didn't yet know Jesus as Savior. Philip, for example, is called an evangelist (Acts 21:8). He was used by the Lord to evangelize multitudes in the city of Samaria and also to share the gospel one on one with the eunuch of Ethiopia. As they use the word to bring people to faith in Jesus, evangelists carry out the first step in equipping believers for a life of Christian service (cf. Ephesians 4:12). People need to become Christians before they can serve as Christians.

In our church body, at least at present, we have not established a formal office of the public ministry entitled evangelist. Yet whenever a congregation asks certain individuals in its midst to go out with the gospel in its name these individuals are functioning as evangelists.

As an exercise of their priesthood, Christians can also privately function as evangelists without being formally asked by the congregation to serve in that capacity. Is every Christian, then, an evangelist? It depends on how one uses the term. Certainly every Christian is called to do and is able to do what Jesus told the Gerasene to do. Jesus sent him back to his own people to tell them how much the Lord had done for him and how he had had mercy on him (cf. Mark 5:19).

Yet there is a difference between the general responsibilities the Lord has given to every Christian and

special gifts he distributes to various believers according to his will. All Christians, for example, are urged to teach one another (Colossians 3:16); but to some the Spirit gives a special aptitude, or gift, for teaching. In the same way all are called upon to be ready to give an answer to those who ask about what they believe (1 Peter 3:15), but to some the Spirit gives a special aptitude, a special gift, as he did to Philip, for sharing the gospel. The Spirit gives different gifts to different people. The body of Christ functions well when each part does its work as the Spirit enables.

Of the four equipping gifts Christ has given to his church, the office of *pastor-teacher* is the one most well-known to us today. The pastor-teacher is a shepherd who feeds the flock, guides the flock, guards the flock. He applies the word primarily to those who are already Christians with the goal of building up their faith. In this way he prepares them for a life of Christian service.

The Scriptures make it clear that a leadership office such as pastor is limited to the men of the church. At the same time, however, the Scriptures indicate that the gift of shepherding is not restricted to a specific gender. In his letter to Titus the apostle Paul speaks about a shepherding role older women in the congregation can fulfill. He instructs Titus, "Teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God" (Titus 2:3-5).

The Spirit distributes gifts as he determines to Christian men, women, and children alike. We can be confident that he will also provide avenues for the use of whatever gifts he bestows.

Next time: Gifts for serving the saints.

Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Good news from Green Bay

by Keith C. Tullberg



The Gonzales family

The Gonzales' house was horrible. The house they rented near 20th and Hopkins was hopping with bugs. The windows were cracked, the siding was coming off, and the sink in the wash-room was tilted.

The upstairs apartment was rented by drug dealers. Mrs. Gonzales called the police one evening when somebody wouldn't stop screaming upstairs. And then they had to live in fear that the neighbors upstairs would retaliate in some way.

The Gonzales' hearts weren't horrible. The four children all came to Siloah's vacation Bible school in 1988. Then the pastor started a Bible class in their home.

It was always a little scary for all of us at Bible class time. The noise upstairs was deafening, and an undercover police officer was watching the premises. Still, we enjoyed a glass of Pepsi every week. Then we pored over the word of God and the rich repast he has given us in Christ.

The Gonzales family joined Siloah. It was shortly before Christmas. Israel and Vanessa walked down the big aisle in church and promised their lifelong faithfulness to Jesus. If you looked at the pastor, you may have seen a tear in his eye, too.

Everyone was so happy the day they joined. The Advent wreath and other decorations were beautiful, but nothing was more beautiful than seeing at the

altar these two converts who believed the Christmas gospel, "Today in the town of David a Savior has been born to you; he is Christ the Lord."

The Gonzales family left Siloah. Just two weeks after becoming members, they received some happy news. A relative found them a comfortable home in Green Bay. It was nothing too fancy, but it was safe—and no more bugs!

Everyone at Siloah was happy for the Gonzales family. However, if you looked at the pastor, you may have seen a tear in his eye. He was sad to see anyone from the church family leave. The Gonzales weren't like family, they were family.

The Gonzales family joined St. Paul Lutheran in Green Bay one year ago. They left our church neighborhood, but they didn't leave their Savior, Jesus Christ. They wrote us a Christmas letter which says, "Everyone is doing fine. We now have a new little baby. We still go to church at St. Paul. We're not losing our faith. We hang on to it as we do our lives. We might visit Milwaukee next summer, and we will

make sure to visit all of you.

Love in Christ always,
Israel and Vanessa
and kids."



Keith Tullberg is pastor of Siloah, Milwaukee, Wisconsin.



Revitalizing a congregation

by Thomas D. Franzmann

In a previous article I reported on the plans of one congregation to engage a consultant (9/1/89). The church is Our Redeemer of Santa Barbara, California. It had just made the decision to participate in a new program sponsored by our synod's spiritual renewal office. The program is called "Revitalizing Congregations Through Consulting." A lot has happened since then.

The members of Our Redeemer spent several months preparing for the consultation. A four-week survey of church attendance patterns was conducted. Officers and appointees gathered data regarding the congregation's history, growth, present outlook, and goals. Others assembled materials regarding the community and its potential. The called workers completed tests regarding their personality traits and style of leadership.

Several weeks before the consultation was to be conducted, the material was assembled and mailed to the consultant, Pastor Larry Olson. He spent two full days studying the data before he arrived on the scene for the weekend consultation.

Once here he had a busy schedule. His own written report states: "On-site analysis by the consultant occurred October 6-8, 1989, with information-gathering and assessment achieved through observation, individual interviews, phone calling, and group meetings. Thirty-nine different individuals were directly contacted by the consultant, many on two or more occasions. Tours of the community and of the facilities added impressions to the diagnostic process. More than six hours with the pastor and the hour and a half with the church council provided opportunities to test hypotheses, share suggestions, and listen further.



Our Redeemer, Santa Barbara

An oral report on the evening of October 8 presented the consultant's findings and recommendations, and provided an opportunity to verify the accuracy of his analysis through member feedback."

I was impressed by the consultant's thorough preparation prior to coming. He had a grasp of the information and skills a consultant needs. This was a pleasant surprise, since this is a pilot program in our synod. There has not been time for learning by trial and error. He also had studied and digested the material which the congregation had sent him. Another plus was the consultant's energetic and competent use of time during the weekend he was here. He made use of virtually every minute, even using most meals as times for speaking with a wide variety of representatives of the congregation.

On Sunday he worshiped with us, attended our Bible class, and met again with the pastor. He spent several hours gathering his thoughts before giving his oral report on Sunday evening. Presented at an open meeting attended by about forty people, it constituted the climax and highlight of the weekend.

The oral report began with a devotion, a summary of the consulting process, and a recap of the congregation's history. He followed that with a few words about the staff. He noted that their leadership style was compatible, that their gifts were conducive to leading the congregation in a positive direction, and that the congregation should support them and work with them to carry out the Lord's mission in Santa Barbara.

The "meat and potatoes" of the oral report consisted of eleven recommendations. These were wisely preceded by a reminder that only God's word has the

Only God's word has the power to touch hearts and change lives, but some approaches and methods may work better than others.

power to touch hearts and change lives, but that some approaches and methods may work better than others. The recommendations are summarized as follows:

1) Pastor Olson urged us to develop a mission statement to serve as a basis for strategic planning. This would help the congregation to test its future plans and goals in the light of its primary purpose as a congregation.

2) He suggested that the church council be restructured. The current structure puts two important activities—evangelism and stewardship—under the auspices of the elders, an already busy group. Pastor Olson recommended separate divisions in the congregation for that work.

3) He pointed out that small groups and fellowship opportunities are needed to meet the needs of members and non-members. Studies have shown there should be seven small groups for every 100 members.

4) He encouraged us to pay attention to our system of communication. Even in a congregation of our size—130 communicants—one cannot assume that everyone is informed. He suggested open forums and using as many vehicles as possible. Don't worry about being redundant, he counseled.

5) He strongly urged building an effective ministry of outreach. A good place to start would be to set up a system of contacting visitors within 36 hours of their attendance. A 15 minute visit by a layperson will bring visitors back 60 percent of the time, studies have shown. That percentage is cut in half if the visits are made by pastors. Many other outreach projects could also be utilized by our congregation.

6) Pastor Olson recommended that we continue to emphasize worship. He was pleased with what he found when he worshiped with us in the morning. He suggested we make better use of the musical talents in our congregation, such as soloists and instrumentalists. He also felt the organ needs replacing.

7) He acquainted the congregation with the 80 percent rule: "When you're 80 percent full, you're full!" That applies to seating and parking. On the basis of that he felt the most urgent need in our church is to hold two services on Sundays.

8) He urged us to be forthright in addressing financial stewardship.

9) While he felt our property and grounds are pleasant and appealing to people, he pointed out the need for continued attention to maintenance. He also called attention to the need for more adequate office space.

10) This will be the hardest recommendation to grapple with, for it suggests the congregation discuss alternatives to Christian education. Our Christian elementary school is of extremely high caliber. However, its small size (17 pupils) seems to deter many people from taking advantage of it. Whether or not the church should continue to put so "many eggs in one basket" should be the topic of study in the future.

11) Pastor Olson drew a laugh by suggesting the congregation purchase a laser printer. However, he was serious in pointing out that a modern church's printed material should have good eye appeal. A laser printer, connected to the pastor's computer equipment, would generate the high quality desired.

The congregation is busy studying the recommendations. By the time you read this a decision will have been made about having two services. The laser printer is in the 1990 budget. A couple to head up the committee on outreach has been recruited and is eager to get started. A task force to study the education question is gearing up. An elder is working on the mission statement. A financial stewardship program with commitment cards was used this fall, with pleasing results.

We at Our Redeemer are grateful for the opportunity for the consultation at our church. We pray God will use us to enrich souls he has already entrusted to us and to reach out to many more.

In a future article we'll try to bring you up to date regarding the results of the ongoing evaluation and planning we are doing as a result of the consultation.



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



Single life

by Wayne D. Mueller



“I’m sorry if our congregation leaves that impression,” the elder said. “I agree it doesn’t seem right, but I don’t know if there’s a single thing we can do about it.”

That elder said more than he wanted to say. A widow had asked him why all the ministry of the congregation seemed to be directed to people who were married and had families. The pastor had just finished a beautiful sermon series on Christian marriage. The Couples’ Club was meeting that evening, Christian parenting classes were beginning in a week, and the Wednesday evening family Bible hour just announced the guest speaker.

Singles in our congregations

There is “a single thing” we will have to do if we want to minister to all of God’s people in our congregations today. Right now some forty percent of our congregations are single persons. In a few years it will be more like sixty percent.

God himself has made some of our members single by calling their spouses to himself in heaven. Others remain single because, for reasons hidden in his wisdom, God has not provided a marital companion for them. More and more people today are single by their own choice. Social and economic factors have led them to see the wisdom of Paul’s observation: “Those who marry will face many troubles in this life” (1 Corinthians 7:28).

But Christian compassion prompts the observation that many in our congregations are not single by the hand of God or their own choice. They are victims of the sinful actions of others. The selfish propensity for easy divorce and loveless men who give women babies but won’t give their promise of lifetime faithfulness have created the social category of single parents.

The church ministers to singles

Although singles are free from some of the troubles common in marriage, they have spiritual needs unique to single life. Many struggle with loneliness (1 Timothy 5:5) and bitterness, especially after the

death or divorce of a spouse. Single parents regularly wrestle with God in prayer for their daily bread. Some struggle with guilt or self-doubt because of their role in a divorce or because of their inability to find a suitable partner. Those who are single by choice resent the snide implications of their matchmaking friends that they won’t really be one of the guys unless and until they get married.

Of course, every single has a big spiritual need in common with his married brothers and sisters. He needs the daily assurance of forgiveness from his Savior. All of us stand single before the throne of grace. No one approaches God on the merit of another. Each person, individually, attains the righteousness of God through faith in Christ. On Sunday morning, married or single, we begin our confession of faith, “I believe . . .” not, “We believe. . .” Each of us believes for himself.

God will have to help some of us over our feelings that singles are some kind of anomaly in the family of God. The Bible everywhere directs the church toward ministry to singles and their special needs. James writes, “Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress” (1:27). The early church appointed seven deacons to minister to widows who were being overlooked (Acts 6:1-3). The apostolic letters frequently address the issues of single life.

Singles minister to the church

As married members accept their privilege of ministering to singles, so singles, too, accept their privilege of ministering to the body of Christ. Jesus spoke favorably of those who accepted a single way of life for the sake of the kingdom of heaven (Matthew 19:12).

Paul mentions the advantage single life may offer for devotion to the Lord and spiritual matters: “An unmarried man is concerned about the Lord’s affairs — how he can please the Lord. . . . An unmarried woman or virgin is concerned about the Lord’s affairs: Her aim is to be devoted to the Lord in both body



and spirit" (1 Corinthians 7:32,34).

Service to the Lord in private life and in the public ministry of the church brings purpose and fulfillment to single life. No one was a greater missionary than the single Paul. He commends single life to those who see it as a gift from God (1 Corinthians 7:1,7). The widow Anna beautifully exemplifies the role of spiritual service to the church by singles (Luke 2:36-38).

A word to the wise

From God's point of view, however, there is no advantage to single life if it is devoted to selfish pleasure. There is no godly honor in choosing single life only to avoid the commitment and work of marriage. The Christian who is single by choice does so because he is conscious of his own spiritual needs and his desire to serve his church. Personal freedom that is not harnessed in service to the Savior is only licentiousness (Romans 7:4-6).

Scripture neither recommends nor commends a single lifestyle patterned after pagan pursuit of pleasure. "The widow who lives for pleasure is dead even while she lives" (1 Timothy 5:6). Paul urges single persons to practice sexual purity (1 Thessalonians 4:3-8). He recommends marriage to those who cannot control their sexual passions in single life (1 Corinthians 7:1,2,8,9).

By daily attention to God's word the Christian single nurtures a trust in God that keeps his life on an even keel. Discontent attacks the single person as often as it preys on the minds of the married. In the same breath that he tells married persons not to look to being single again, Paul encourages singles not to feel discontent about not being married (1 Corinthians 7:17-40). A key to Christian happiness is having the trust that the God who gave us Jesus is just as wise and loving in whatever else he gives us (Romans 8:31,32; 1 Corinthians 7:17,20).

One big happy family

Holy writers often employ pictures of marriage and family life to portray the joy, fellowship, unity,

and mutual support of the Christian church. Paul writes, "You are all sons of God through faith in Christ Jesus" (Galatians 3:26). Isaiah (61:10), Jesus (Matthew 22:1-14), Paul (Ephesians 5:29-32), and John (Revelation 21:2) all compare the close relationship of Christ to his church with the intimate bond of marriage. Believers are repeatedly called the family of God (Galatians 6:10; Ephesians 3:15; Hebrews 2:11; 1 Peter 4:17).

The Bible from beginning to end is full of blessing, encouragement, and direction for everyday family life. From the blessing of children in Genesis 1 and the institution of marriage in Genesis 2 to the joys of family life in Psalms 127 and 128 and the instructions for marriage and family living in Paul's and Peter's letters, the word seeks to strengthen and bless the family circle.

Single persons, then, must not be overly sensitive to the emphasis, figurative or literal, which our congregations put on family life. It is a focus borrowed from the word and called for by real issues in modern life.

At the same time married members must be sensitive to the needs of a minority which will soon be a majority in our congregations. Single persons with spiritual gifts must be encouraged to participate in the leadership and public ministry of our congregations.

The church is the highest fulfillment of God's promise to set the solitary in families. In Christ's church every single one of us has been made a member of the family of God. "A father to the fatherless, a defender of widows, is God in his holy dwelling. God sets the lonely in families" (Psalm 68:5,6). Your Christian congregation is one place where God does that. As an expression of its family togetherness your congregation will strive to do "a single thing."

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

I hear the rolling thunder

by Margo Klug

“I see the stars, I hear the rolling thunder, thy power throughout the universe displayed.” Do you remember those lines from the hymn “How Great Thou Art”?

During my eleven and a half years of profound deafness as an adult, I felt that I would hear again when I went to heaven. I was content with that. I learned to adjust to my silent world by learning new communication skills in sign language and lipreading. With the support of my family, and with my faith, I knew that God would see me through all phases of my life.

What you are about to read is nothing short of a miracle. God’s plan for me took a new direction this year. Last December my husband Dan and I attended a forum on cochlear implants. My life was changed tremendously since then. God guided me to the University of Michigan cochlear implant program. After completing a series of tests, I was told by Dr. John Kemink, the surgeon, that I would make a good candidate for the implant. Surgery was scheduled.

In the meantime, God led me to two Christian women who have implants. Ruth’s and Pat’s support was an important part of getting ready for my cochlear implant. I also received incredible support from family, friends, fellow WELS members, and even

people I didn’t know.

Dr. Kemink was very pleased with the results of the surgery on my right ear. All the electrodes were implanted without problems. Four weeks of healing were necessary before I would get hooked up to the external apparatus.

Let me explain the cochlear implant, which has two main parts. The internal receiver is placed under the skin behind the ear along with 22 electrodes implanted in the cochlea. The external part consists of a microphone, about the size of a hearing aid, worn behind the ear. A speech processor and transmitter are held in place with a small magnet on the scalp behind the ear.

Sound is picked up by the microphone and sent to the speech processor via a cord. The speech processor converts the sound into a code and sends it to the transmitter which sends the code on to the receiver. There the code is converted to an electrical code and sent to the electrodes in the cochlea. The correct electrodes fire off and stimulate the auditory nerve, which in turn sends the message to the brain. The brain interprets this message and you hear. All this happens very quickly.

June 1—Hook-up day! I was very excited that morning. I felt that God would be right beside me,

helping me. Sound was very loud at first, but since my world had been totally silent for over eleven years, that was to be expected. The world was much noisier than I remembered it to be.

Hearing the voices of my four children for the first time gave me such a feeling of joy! Hearing my husband's voice, other people, the sounds of my environment after so many years was such a thrill and an enormous blessing from the Lord!

The speech processor of the implant is computer programmed to the individual needs of the deaf person. New maps are created by listening to the input from the patient about the old "map" and programming the electrodes for the range of sound that can be tolerated from each one. Each new map has been better than the previous one. As my brain and auditory nerves learn to work better with the stimulation from the implant, new maps will be needed.

Hearing the word of God in church, listening to the hymns, following the order of service—all have taken on new meaning. Hearing the Nicene Creed and the benediction was a profoundly moving experience. Hearing the voices of my fellow WELS friends has been so special.

I have much to learn with my cochlear implant. I have to relearn how to ignore sounds that are not important. I can tell the differences in my ability to hear between today and when I was first hooked up. Voices are clearer and less tinny sounding now. In six months, my hearing and ability to use the implant will be more refined. I will never have perfect hearing. The greatest limitation is the range of the microphone. I can live with the limitations.

Hearing has helped me communicate with others with greater ease. I have begun to talk on the telephone and listen to music on my cassette recorder. However far I go with my implant, it will all be part of the Lord's plan for my life. I owe all that I am to him.

"Ephphatha"—be opened! It is nothing short of a miracle. Each morning I wake up, hook up, and talk with the Lord. "Lord, what new sounds do you have for me today? What old sounds will be clearer or stronger?" At night, when I remove the external apparatus, I thank God for a wonderful day of hearing the world around me.

Yes, I do hear the rolling thunder. God has shown me his power. I sing "How Great Thou Art" with much thankfulness and joy in my heart for his gift of sound through my cochlear implant.

Margo Klug is a member of Hope, Hartford, Michigan. This article is reprinted from the fall issue of Ephphatha, the newsletter published by the WELS Committee for the Hearing Impaired.



Margo with her hearing dog, Jessie

Nothing short of a miracle

A telephone call is usually a routine experience. But I received one recently which was nothing short of a miracle.

I needed to contact Margo about some details before we printed her article. Unsure of how well she would be able to hear if I telephoned, I wrote to her instead.

I needn't have been concerned. She called me in reply. We communicated without difficulty.

Margo reported that she has a new speech processor that is not only smaller and lighter than her old one, but also has increased her hearing ability.

"I'm hearing more sounds and at further ranges," she said. "Music is more melodious. Even after seven months of hearing with the implant, it still feels so miraculous to me after eleven and a half years of silence. Such joy!"

If you want to ask Margo about her implant, just give her a call.

—Dorothy Sonntag
NL assistant editor

Synod mission offerings top \$15 million

The final report on synod mission offerings has resulted in a mixture of emotions. First, we are extremely grateful for the outpouring of gifts received in 1989. These gifts amount to \$15,523,752. To receive over \$15½ million is a marvelous blessing.

Another joyous emotion results from the knowledge that the synod treasury is not in the red. Unlike several other church bodies, we have not had to reduce our missionary or administrative staffs. Teaching staffs have been reduced

only where enrollment decreases have so dictated.

On the opposite side it must be stated that there were disappointments. Offerings were \$386,459 less than subscriptions. We received 97.6 percent of what had been subscribed. It is understood that unforeseen expenses can create problems. At the same time a shortfall of \$386,000 creates obvious problems with the budget setting pro-

cess.

A greater cause of concern is the inability of offerings to keep pace with inflation. The increase in the consumer price index over 1989 came to 4.6 percent. Yet offerings in 1989 were only 1.4 percent greater than in 1988. The result is that in purchasing power the synod has had fewer dollars with which to work.

—Daniel W. Malchow

Year	Subscription	Offerings	Difference	Percentage Performance	Computer Price Index Increase	Offering Percentage Increase
1989	\$15,910,211	\$15,523,752	(\$386,459)	97.6%	4.6%	1.4%
1988	15,834,949	15,314,224	(520,725)	96.7	4.1	1.6
1987	15,462,639	15,066,073	(396,332)	97.4	3.6	2.5
1986	14,914,765	14,693,741	(221,024)	98.5	1.9	4.2
1985	14,341,170	14,100,846	(240,324)	98.3	3.6	2.1

Concordance to the Lutheran confessions published by NPH

With the publication in December of the *Concordance to the Book of Concord* (a complete compendium of the Lutheran confessions), Northwestern Publishing House, Milwaukee, Wisconsin, has presented to pastors, theologians, and others interested in the study of the Lutheran confessions an outstanding and indispensable reference work.

Its publication is a triumph of the computer age. In the foreword Dr. Robert Preus, former president of Concordia Seminary, Fort Wayne, Indiana, writes of the time that he and the late Dr. Arthur Carl Piepkorn taught the confessions at the St. Louis seminary and wished for such a work. "Piepkorn at the time said that such a monumental piece of work was not possible, and he was right.

"But now with the tremendous advance in computer technology, the great desire of Dr. Piepkorn, and the desire of so many of the rest of us who are students of the Lutheran confessions, has come to

pass."

The work was carried out under the direction of the Rev. Kenneth E. Larson of West Palm Beach, Florida, a 1977 graduate of the Fort Wayne seminary. He kept things moving briskly. Permission to use the Tappert edition of the confessions was secured in December 1985. The Tappert edition was preferred because it is used by the majority of Lutheran seminarians in the United States.

"Input and editing of that text," says Larson, "continued through 1986 and 1987. A computer program searched the entire 1.6 million bytes of data to find 9283 unique words with a total occurrence of 277,529. . . . Finally, a list of 8958 unique words was selected to produce the *Concordance to the Book of Concord*."

Holding down the cost of the concordance was a huge amount of volunteer labor, including the typing of much of the Book of Concord into the computer by the editor's wife, Jeannie.

An anonymous donor made a generous grant to the project, making it possible to publish the work at a price considerably below the actual cost of production.

Although the Tappert edition is the basis for the concordance, the *Concordia Triglotta*, a Latin/German/English version, is referenced as well. Students at the Mequon seminary use this version in class, since most are at home in Latin and German.

Two appendixes round out the book. Appendix I lists all the words not indexed in the concordance. Appendix II contains the biblical references and their locations in the Book of Concord, including the footnotes of the Tappert edition.

Although only the Triglotta and Tappert editions are referenced by page, reference to Article and Paragraph of the confessions make the concordance compatible with any edition of the confessions.

—James P. Schaefer

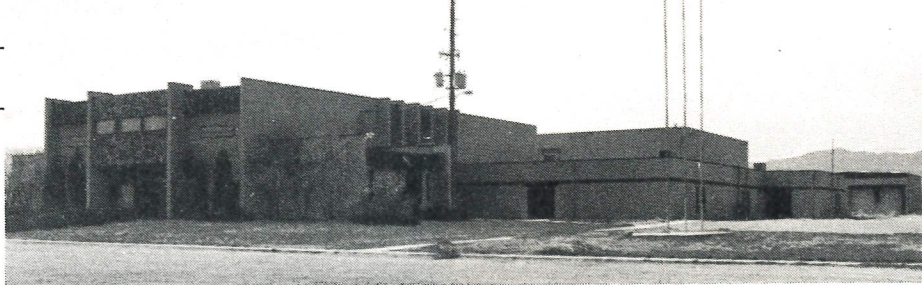
NWC receives bequest for library

It was announced recently that Northwestern College, Watertown, Wisconsin, is the recipient of 75 percent of a million dollar estate.

In his will Walter J. Kurth, who died last June, stipulated that the money was to be used for a new library building at the school.

Kurth, 81, was a widower with no immediate survivors. A life-long resident of Wausau, he operated an insurance agency and a real estate business.

According to President Robert J. Voss of Northwestern this was the largest bequest ever received by the college. "Mr. Kurth was insistent that his bequest be used for some permanent addition to the campus, and was delighted to specify our



Rocky Mountain Lutheran High School's future home will be in this recently purchased facility in Denver. Plans are in place to call an administrator for the school as soon as funds are available.

library, a much needed addition to our campus."

The present library, dedicated in 1951, is too small for the projected library of 100,000 volumes, according to Voss. "It is outdated and not suitable for a contemporary learning center." The proposed library will also include new administrative offices for the school.

"It is hoped," said Voss, "that the 1991 convention will authorize the construction. We will have on hand almost \$1.5 million, about half of the cost."

Former Milwaukee official dies

On January 14 Richard W. E. Perrin, lifelong member of St. Marcus, Milwaukee, and a graduate of its parish school, died at the age of 80.

"He is remembered," said his pastor, Mark A. Jeske, "for chairing an important congregational meeting in 1960 which recommended that St. Marcus not relocate to the suburbs but rather stay and adapt its ministry to the inner city."

In the late '50s he served on the board of directors of Wisconsin Lutheran high school and "was a valuable resource both to the building committee, overseeing the building of the new high school, and to the finance committee," said Pastor Robert Krause, former principal of the school.

Perrin was active in the government of Milwaukee. At various times he was executive director of the city housing authority, executive director of the city redevelop-



Perrin

ment authority, and the first director of the department of city development.

Perrin, an architect, is the author of *Historic Wisconsin Architecture*, *Historic Wisconsin Buildings*, and *Outdoor Museums*, in addition to 50 scholarly articles on historic architecture. He received 17 citations and awards from state, national, and foreign governments and organizations.

His most lasting and enduring legacy to the people of the state is Old World Wisconsin. He was the prime mover in establishing this 600 acre outdoor museum in the Kettle Moraine State Forest. It is now a national attraction.

He is survived by his widow, Adeline.

Nebraska District

Mt. Olive of Overland Park, Kansas, has dedicated its expanded worship/education facility. Pastor Paul Soukup, who served the congregation from 1972-1980, was guest speaker. The 6300 sq. ft. building was built at a cost of about \$600,000, according to the pastor, Joel Schroeder. Mt. Olive also noted its 25th anniversary in February. . . . Anniversaries noted in recent months include the 25th for **St. Paul, Columbus, Neb.**, the 30th of **Our Savior, Longmont, Col.**, and the tenth anniversary of the church dedication at **Trinity in Winner, S. Dak.** . . . St. John in Stanton, Neb., noted the faithful service of **Paul Deck**, the church and school custodian. Mr. Deck, who served as custodian for 27 years, has retired at age 92. . . . **Christ Our Redeemer, Aurora, Col.**, dedicated its new worship/school building Feb. 11. The building contains two classrooms, a fellowship hall, library, office space, and worship area. The congregation of 150 communicants supports a Christian school with an enrollment of 56 and is planning for additional classrooms and a chapel addition in the future. . . . The Colorado conference is beginning to make use of the recently purchased building in Denver which will serve as the future home of **Rocky Mountain Lutheran High School**. A Reformation service saw 450 in attendance, and an area WELS basketball tournament was held in February.

—Timothy W. Bauer

MLS hosts Soviet volleyball team

Michigan Lutheran Seminary had the opportunity to be a part of the world's events by helping host the first high school girls' volleyball team from the Soviet Union to travel to the United States. The nine-girl team from the Moscow City Sports Association, their coach, a chaperone, and an interpreter spent three weeks in the Saginaw Valley at the end of January and the beginning of February.

The Soviet teens practiced with the MLS volleyball squad, and the two teams played an exhibition match before a packed house of a thousand people on January 22. The taller, slightly older, and better-trained Soviet team beat MLS 15-1 and 15-6. After those games, two more games were played with both Soviets and Americans on each team.

Before the match, gifts were exchanged between the members of the two teams. The MLS band played the national anthem of the Soviet Union, and the Seminary male octet sang "The Star Spangled Banner."

The entire exchange was sponsored by the Saginaw Volleyball Club and an exchange organization, Sport for Understanding. SFU uses the universal enjoyment of athletic activities to bring together people of different cultures. Steven Dallman, the MLS business manager and volleyball coach, is the president of the SVC. Last summer Dallman led an American volleyball team on an SFU exchange trip to West Germany.

Michigan Lutheran Seminary shared the hosting of the Soviet team with two public high schools in the Saginaw area. The Soviet girls attended classes and a morn-



MLS players jump to block a spike from Svetlana Burakova.

ing chapel service at MLS during the day of the exhibition match. The Soviets also gave a presentation before the entire student body.

While only one of the Soviet girls was fluent in English, the Seminary students and the Soviets were able to communicate through gestures, expressions, and simple English. The Soviet chaperone and interpreter helped when possible.

The Soviet girls were impressed with many things in our country: cars, homes, appliances, the variety of clothing and food, stores, highways, and school equipment.

One Soviet girl, Anna Komarova, said, "You smile much more than Russians; Americans don't have to stand in long lines like we do back in Moscow."

Eighteen-year-old Ludmila Nikitanova said, "American and Russian young people are the same; we make the same noise, have similar interests, and are similarly friendly."

Another, Ekaterina Kar'kova, said of Americans, "I did not expect so warm a welcome. Before

we came, we were all a little afraid of possible strains or uneasiness, but we are surprised at how generously you Americans have received us."

During their time on the MLS campus, the Russian girls were inquisitive about the concept of a private school, our worship, and our belief in God—three things that are foreign to their culture in most instances.

Getting to know a group of teens from the Soviet Union heightened the Seminary students' interest in recent world events and provided an interesting athletic experience.

More importantly, getting to know and to begin to understand people from a culture so different from our own provided the MLS students with a practical experience in learning, in Paul's words, "to become all things to all men" (1 Corinthians 9:22). For future pastors, teachers, and lay leaders, this has to be the greatest benefit of this very interesting experience.

—William E. Zeiger

NOTICES

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

CALL FOR NOMINATIONS Board for Parish Education Religion Curriculum Project Director

The 1989 synod in convention authorized the Board for Parish Education to call a project director for the development of a comprehensive religion curriculum. Nominees for this position should be a WELS pastor or teacher with a rich theological background who is well-grounded in methods of instruction and curriculum development.

The project director will be called full-time for a period of three years. He is to evaluate the present WELS religion curriculum and existing materials, do research in curricular needs in the area of religion, explore the possibilities of a pre-kindergarten — 12 religion program, and plan toward the development and implementation of a comprehensive religion curriculum.

All nominations and pertinent information should be submitted by March 15 to Mr. Kenneth Kolander, Secretary, Board for Parish Education, 16 Oneida Ct., Appleton, WI 54911.

CHANGES IN MINISTRY

PASTORS:

Marggraf, Paul H., from St. John, Bowdle, S. Dak., to Our Savior, Brookings, S. Dak.
Wilde, Mark H., from Christ, West Salem, Wis., to Beautiful Savior, Portland, Maine

TEACHERS:

Baxmann, Wayne., from WELS Planned Giving Counselor to Kettle Moraine Lutheran High School, Jackson, Wis.
Gauger, Linda M., from St. Mark, Brown Deer., Wis., to Holy Trinity, Wyoming, Mich.
George, Michael, from inactive to St. Paul, Muskego, Wis.
Henzi, Carolyn A., from inactive to Trinity, Brillion, Wis.
Luebchow, Linda, from inactive to Shepherd of the Hills, Inver Grove Heights, Minn.
Meier, Nancy, from inactive to Peace, Green Lake, Wis.
Pleuss, Cathryn A., from inactive to Michigan Lutheran High School, St. Joseph, Mich.
Pufahl, Bonnie, from inactive to St. Paul, Lake Mills, Wis.
Schultz, Amy K., from Our Savior, Pomona, Calif., to St. Paul, Norfolk, Neb.
Smith, Dawn, from inactive to Trinity, Marinette, Wis.
Weber, Carol, from inactive to Our Savior, Longmont, Col.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PLEASANTON, CALIFORNIA — Good Shepherd, 1072 Serpentine Lane Suite C, Pleasanton. Worship, 10:30 a.m. Pastor Dan Schmelzer, 415/426-0681.

MANHATTAN, NEW YORK — Peace, at Trinity Lutheran Church, 100th St. and Amsterdam Ave. Worship, 4 p.m. S.S./Bible class, 3 p.m. 212/316-9225; Pastor Glen Thompson, 506 W. 113th St. #3A, New York NY 10025; 212/316-2009.

LANDRUM, SOUTH CAROLINA — Hwy. 14, 2½ miles west of Landrum at the Model Log Home; Pastor Frederic Kosanke, 704/697-6811.

DISTRICT NEWS SCHEDULE

March 1: Minnesota, Nebraska, North Atlantic

March 15: Northern Wisconsin, Pacific Northwest, South Atlantic

April 1: South Central, Southeastern Wisconsin, Western Wisconsin

April 15: Arizona-California, Dakota-Montana, Michigan

Please send your news to your district correspondent.

RESULT OF COLLOQUY

In a colloquy conducted Dec. 12, 1989, George W. Wagner, formerly a pastor in the Lutheran Church-Canada, was found to be in confessional agreement with the Wisconsin Ev. Lutheran Synod. Mr. Wagner is enrolled at our Wisconsin Lutheran Seminary, Mequon, Wisconsin, and will be eligible for a call into theministerium of the Wisconsin Ev. Lutheran Synod at the close of the summer quarter, 1990.

WELS CAMPUS MINISTRY NATIONAL RALLY

The WELS Campus Rally 1990 will be March 30-April 1 at the University of Michigan, Ann Arbor. For more information contact Karl Kasischke, 313/764-4010, or Laura Markoski, 313/994-5591.

HANDBELL FESTIVAL

The eleventh annual WELS Handbell Festival will be held on April 21-22 at Dr. Martin Luther College, New Ulm, Minn. The festival concludes with a public concert on April 22 at 1:30 p.m. Information can be obtained by writing to WELS Handbell Festival, c/o Wayne L. Wagner, Dr. Martin Luther College, 1884 College Heights, New Ulm, MN 56073.

VIDEOS AVAILABLE

Two videotapes for religion teachers serving people who are mentally retarded are available. Included on the tapes are: Teaching Techniques; Using the Revised Simplified Catechism; You Have Ideas — Share Them; and Mainstreaming — Is That the Way to Go? Contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

CONFERENCE PAPERS

The following new conference papers are available: 86: Decision Theology in the Light of Scripture (Drews), \$1.90; 87: The Proper and Improper Use of Illustrations in Sermons (Johnston), 90¢; 88: The Difference between the WELS and LCMS on the Doctrine of the Holy Ministry (Gerlach), \$1.00; 89: History of Fellowship Practice in the Wisconsin Synod (Mueller), \$1.40; 90: Keys to Evangelical Congregational Development (Mueller), \$1.10; 91: The Call into the Discipling Ministry (Gerlach), \$1.00; 92: Luther and Humanism (Gerlach), 90¢; 93: A Scriptural and Historical Survey of the Doctrine of the Antichrist (Brug), 80¢.

The following are still available: 67: Law and Gospel in the Church Growth Movement (Koesler), \$1.00; 68: Clergy Stress and Burnout or All Stressed Up and No Place to Blow (Schleicher), 66¢; 69: Focus on Dr. James Dobson (Hilliard), 48¢; 70: Christian Stewardship—Our Part in God's Plan (Maulkey), \$1.32; 70A: Addendum to 70, 24¢; 71: Devils and Demons: Their Powers and Limitations (Smith), 60¢; 72: Contemporary Humanism and the Moral Life (Borgwardt), 90¢; 73: How to Make Sound Doctrine Sound Good to Mission Prospects (Kelm), 54¢; 75: Our Lutheran Heritage in Worship (Gerlach), 66¢; 76: One Body, One Spirit, the Gift of the Holy Spirit (Franzmann), 84¢; 77: Educating the Congregation for Friendship Evangelism (Festerling), 66¢; 78: Alive in Christ, Col. 2:13 (Panning), \$1.08; 79: Our World Mission at Home (Steele), 60¢; 80: A Biblical and Contemporary Philosophy of Ministry (Kelm), \$1.40; 81: God's Mandate to His Church to Communicate the Gospel (Johns), 90¢; 82: Teach me to Love Thy Sacred Word (Lauersdorf), 40¢; 83: Sermon Study of Prov. 3:9-10 with Special Reference to Christian Stewardship (Jeske), 40¢; 84: Spiritual Renewal—Back to the Basics and Forward to Maturity (Valleskey), \$1.10; 85: Making the Most of Your Small Church (Balza), 90¢.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed.

Martin Luther Women's Circle, 10151 Sappington Rd., St. Louis, MO 63128.

CONFERENCES

Pacific Northwest District, Teachers conference, March 8-9, Holy Trinity, Kent, Wash. Agenda: Classroom management (LaGrow).

NAMES REQUESTED

Wisconsin Lutheran College, under the auspices of the president of the Southeastern Wisconsin District, is seeking qualified candidates for calls in the following areas:

Computer Information Systems
Education
English
Music (Choral and Instrumental)
Philosophy
Psychology
Theology

Candidates should hold an earned doctorate or equivalent in the discipline or in a closely related field, hold or be willing to obtain synodical certification, be an active member of a WELS or ELS congregation, and be sympathetic to the liberal arts mission of WLC and the college's commitment to lay ministry.

Candidate information should be sent to Dr. John Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

Wisconsin Lutheran College greatly appreciates the support provided by those who have in the past recommended individuals for calls to WLC in other academic disciplines. Those who know of members of the WELS or ELS who possess the academic and spiritual qualities that would suit them for teaching at WLC in areas other than those listed above are encouraged to forward their names to WLC. The college is particularly interested in identifying individuals who serve as faculty at other colleges and universities. However, the names of graduate students currently working toward advanced degrees in any area are also of interest.

Further information may be obtained by calling 414/774-8620.

ADDRESSES

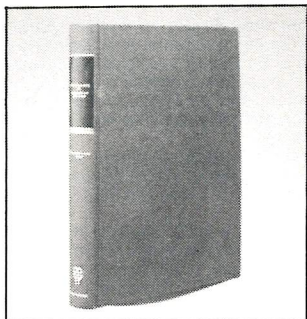
PASTORS:

Berger, Frederic K., Rt. 2, New London, WI 54961; 414/752-4285.
Bitler, Bruce A., 11512 Wiginton Dr., Austin, TX 78758.
Cherney, Kenneth A., Jr., Rua Paulo Bento Lobato 190, 91050 Porto Alegre - RS, Brasil, South America.
Cooper, David R., 630 Bush Rd., Jupiter, FL 33458.
Engdahl, Kenneth H., 10212 Kennard Dr., Knoxville, TN 37932; 615/966-3773.
Freese, Stuart W., Apartado Aereo 102011, Bogota, Colombia, South America; 011-57/253-1276.
Guse, John R., 3630 Heatherwood Trace, Marietta, GA 30066.
Hertler, Alfred K., em., 3015 S. Kernan Ave., Appleton, WI 54915.
Kruschel, Herbert R., 5937 Park Ridge Cir., Port Orange, FL 32127.
Kutz, Thomas C., 806 Grandview Dr., Hudson, WI 54016.
Liesener, Marcus F., em., 760 Vala Dr., Santa Barbara, CA 93111.
Marks, Harry W., Jr., 4797 Pheasant Dr., Anderson, CA 96007.
Parlow, John M., 624 East St., Baraboo, WI 53913; 608/356-3030.
Spaude, Michael J., 1420 Neva Rd., Antigo, WI 54409.
Sprain, John R., 1235 W. Baseline Rd., #280, Tempe, AZ 85283.
Stuebs, Paul A., 220 Broadway, Platteville, WI 53818; 608/348-2151.
Waterstradt, Ronald L., 7816 Windsor Dr., Citrus Heights, CA 95610; 916/961-2725.
Weimer, Robert L., 2113 S. Autumn Ct., Gillette, WY 82716; 307/686-4080.
Wendland, Paul E., 1405 W. Tamarack Rd., Salt Lake City, UT 84123; 801/262-9168.

TEACHERS:

Adams, Christine, 7878 S. Marvin D Love Frwy, #1109, Campbellsport, WI 53010.
Adickes, Mark W., 250 E. Grove St., Pomona, CA 91767.
Brel, Richard R., 5071 Frances St., Omaha, NE 68106.
Everts, Richard G., 4285 Braddock Trail, St. Paul, MN 55123.
Fink, Gloria J., 2515 W. Grand River Ave., Howell, MI 48843.
Jeffers, Marian L., N8571 Lakeshore Dr., Fond du Lac, WI 54935.
Krueger, Daniel L., 5839 N. 84 St. #5, Milwaukee, WI 53225.
Kolander, Kenneth P., 16 Oneida Ct., Appleton, WI 54911.
Kuehl, Daniel J., 419/531-8904.
Luebchow, Linda, 241 E. Baker St., St. Paul, MN 55107; 612/222-7853.
Oldfield, John E., Jr., 502 16 Ave. N., South St. Paul, MN 55075.
Pufahl, Bonnie L., 503 Topeka Dr., Lake Mills, WI 53551; 414/648-8620.
Steinbach, Paul, 7060 S. Westover, Tucson, AZ 85746; 602/883-4532.
Wehling, Paul R., 1016 Park St. W., Cannon Falls, MN 55009; 507/263-5556.

CONCORDANCE TO THE BOOK OF CONCORD



Edited and compiled by
Kenneth E. Larson

This is the only index of its kind! No other concordance exists for the Book of Concord. It completely indexes all the sixteenth century documents. There are over 112,000 entries indexing over 8,900 words, including all proper names. All scripture references are indexed, including those in footnotes. Please see page 94 for a news article. Size, 8 3/4 x 11 1/4". 602 pages. Cloth-bound.

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NL

SERVICES IN BULLHEAD CITY

Visitors to Bullhead City, Ariz., or Laughlin, Nevada: Family of God (ELS) is conducting services on Sundays at 8:30 a.m. at the Jensen-Carpenter Mortuary behind the Swap Meet on Hwy. 95 south of Bullhead City. For more information call Pastor Mike Smith at 602/768-3438.

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Visiting or moving to Hot Springs? A WELS congregation is being organized. Contact Mr. Joel Nitz, 711 San Juan Va., Hot Springs, AR 71913; 501/525-3559.

ALTAR CLOTHS AVAILABLE

Altar, pulpit, and lectern cloths available for the cost of shipping. We have a set of green, purple, and white. Contact Kevin Semke, Rt. 1 Box 153, Coon Valley, WI 54623; 608/452-3356.

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Altar, pulpit, lectern, and communion rail with kneeling pads available for cost of shipping. Contact Star of Bethlehem Lutheran Church, 3700 S. Casper Dr., New Berlin, WI 53151; 414/786-9245.

HYMNALS WANTED

Living Water, Hot Springs Village, Ark., needs used copies of The Lutheran Hymnal. We are willing to pay shipping costs. Please contact Mr. Weston Bromaghim, 10 Baeza Way, Hot Springs Village, AR 71909.

VBS AND SUNDAY SCHOOL MATERIALS NEEDED

Mission congregation needs old NPH vacation Bible school and Sunday school material. Will pay shipping. Please contact Pastor Douglas Priestap, Good Shepherd Lutheran Church 73 Hesp Dr., Bolton, Ontario, Canada 17E 2P2; 416/857-7486.

FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve Months ended 31 December 1989

	Communicants	Subscription Amount for 1989	Offerings Received		
			Twelve Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California	16,086	\$ 923,233	\$ 904,651	98.0	\$56.24
Dakota-Montana	9,175	401,000	406,291	101.3	44.28
Michigan	38,107	2,154,861	2,079,151	96.5	54.56
Minnesota	46,747	2,459,516	2,424,512	98.6	51.86
Nebraska	9,522	514,261	492,091	95.7	51.68
North Atlantic	3,261	320,420	319,110	99.6	97.86
Northern Wisconsin	62,925	2,307,857	2,356,196	102.1	37.44
Pacific Northwest	4,260	264,115	263,749	99.9	61.91
South Atlantic	5,326	360,182	360,314	100.1	67.65
South Central	3,273	213,152	213,135	99.9	65.12
Southeastern Wisconsin	58,419	3,192,096	3,008,993	94.3	51.51
Western Wisconsin	60,642	2,799,518	2,695,559	96.3	44.45
Total — This Year	317,743	\$15,910,211	\$15,523,752	97.6	\$48.86
Total — Last Year	318,037	\$15,834,949	\$15,314,224	96.7	\$48.15

BUDGETARY FUND

Statement of Receipts and Disbursements

Fiscal Year To Date

	Six months ended 31 December		
	1989 Actual	1988 Actual	1989 Budget
Receipts:			
Prebudget Subscriptions	\$ 6,888,824	\$ 7,067,713	\$ 7,126,000
Gifts and Memorials	199,111	237,080	288,000
Bequest Income	238,766	125,257	176,000
Other Income	53,297	53,151	55,000
Transfers—Endowment/Trust Earnings	112,207	88,922	104,000
Transfers—Gift Trust	809,000	450,000	813,000
Transfers—Continuing Programs	296,296	210,291	288,000
Transfers—Other	206,000	291,146	210,000
Total Receipts	\$ 8,803,501	\$ 8,523,560	\$ 9,060,000
Disbursements:			
Administration Division	\$ 754,021	\$ 679,197	\$ 812,000
Home Missions Division	2,422,197	2,309,805	2,627,000
World Missions Division	2,240,928	2,128,465	2,260,000
Worker Training Division	3,322,691	3,273,808	3,320,000
Parish Services Division	373,343	348,743	420,000
Fiscal Services Division	672,174	636,742	661,000
Total Disbursements	\$ 9,785,354	\$ 9,376,760	\$10,100,000
Net Increase/(Decrease)	\$ (981,853)	\$ (853,200)	
Fund Balance — Beginning of Year	\$ 197,199	\$ 662,884	
Fund Balance — End of Period	\$ (784,654)	\$ (190,316)	

Norbert M. Manthe
Controller



In his editorial of January 17, Editor James M. Wall of *The Christian Century* refers to the *Northwestern Lutheran*. He cites a 1958 editorial in the NL which called *The Christian Century* the voice of the “extreme liberal wing of liberal Protestantism.” The NL editorial went on to note that “it has been said that where a church paper is published in the interest of biblical truth, another one is published to tear down biblical truth.” In the editorial the *Century* was to be found in the latter group.

Since the editorial appeared 32 years ago, I checked it out. Of course, there it was: in the September 28 issue an editorial on the occasion of the 50th anniversary of *The Christian Century*, written by the late Pastor Im. P. Frey, former district president and long-time editorialist for the magazine.

Our periodical was further publicized when Editor Wall’s editorial on the *Century*’s readership was summarized in the January 23 edition of the *Religious News Service*. RNS quoted extensively from Wall’s editorial and the lead to the article was Wall’s reference to the *Northwestern Lutheran*. I would like to comment briefly on the affair.

Wall cited the NL editorial (sent to Wall by a reader “with either a sense of humor or a streak of the malicious”) to indicate that the *Century* had a reputation for liberalism in the past. But in a recent survey, he said, “our theological stance is described as ‘liberal’ by only 55 percent, while 42 percent consider us to be theologically ‘moderate.’” That result is not surprising because in the same survey 45 percent of the readership described themselves as liberal and a whopping 40 percent as “moderate.”

“We seem to have arrived at a balance between extremes — an image we apparently did not have in earlier years,” commented Wall. Then follows the NL editorial citation above. “Biblical truth, as we understand it,” continues Wall, “is not being torn down in our pages, and indeed, despite the *Northwestern Lutheran*, we do not believe it was ever so.”

I write as a 40-year reader of the *Century*. Nothing, in those 40 years, has really changed. “Biblical truth,” says Wall, “as we understand it, is not being torn down in our pages.” The operative phrase there is “as we understand it.” And at the *Century* biblical truth does not reside in the Bible as the “infallible, inerrant, and verbally-inspired word of God.” Nor is it confessed at the *Century* that the Bible “is the infallible authority and guide for everything we believe and teach and do . . . and that no authority, be it man’s reason, science, or scholarship, may stand in judgment over Scripture.”

Well, then, where does this “moderate” label come in, so prominent in the readership survey? When the NL editorialist wrote, there were two classes of theologians: conservatives and liberals, used now and then with modifying adjectives. But around the ’60s another word was injected in the fray between conservatives and liberals: the word “moderate.” It was widely used by parties which would have been previously characterized as “liberal” and been proud of it. I suspect that fear of the adverse impact of the “L” word on the theological innocents sparked the popularity of this “moderate” category.

Wall cites some of the “moderate” positions taken by *Century* readers. Only one in ten was pro-life. The other nine in ten readers took a more “moderate” stand. Only 3.5 percent would “condemn homosexuality.” Over 40 percent would “move toward fully accepting and ordaining homosexuals” (regardless of what the Bible says). These and several others were the touchstone of “moderation” cited by Wall.

For those of us who believe “that no authority, be it man’s reason, science, or scholarship may stand in judgment over Scripture,” nothing has changed. Only the names. We pray it were otherwise.

James P. Schaffer

Being ready

Jenny nervously walked up the pebbled path as the butterflies stirred in her stomach. This was it, her first "real" job. Here at Pete's Parakeet Farm she would be meeting new people and doing new things. It would all be a new experience for her.

Jenny had been raised in a caring Christian environment. Her family had always been active in their church and all of her friends attended the Christian high school with her. Oh, she had had her problems, like any other person, but she had known that with Jesus' help, the difficulties could always be overcome.

Feeling the butterflies leap inside her again, Jenny was reminded that she would be needing God's help through this day.

The morning was hectic, but nothing she couldn't handle. Most of her customers had understood that was her first day and they had been patient.

When lunch time came, Jenny had the opportunity to get to know her workmates. There were five others working there who were about her age, so they found a lot to talk about.

Just as Jenny finished her lunch, she realized that she had forgotten to thank God for her meal, so she bowed her head and silently said the table prayer. When she lifted her eyes, she saw the others staring at her. One of them asked, "Were you praying?" Another said, "How weird. I don't think I have ever seen someone do that, except on television." One said, "Yeah, I didn't think anyone actually believed in God anymore, much less prayed to him."

Jenny felt herself blushing and quickly answered, "Of course I wasn't praying, I was . . . I was just reminding myself to do something later." Guilt washed over her like a wave through her body, and she watched sadly as the others started back to work.

That night she confessed to her parents what she had done. They explained to her that sometimes our faith is put to the test. A test to see how truly we are devoted to God. Jenny had failed the test and she knew it.

Being with unbelievers was a new experience in Jenny's life and she had been caught off guard. But the next time someone questioned her faith, she would be ready.

—Kelley Riedel

You and I

Often
When my troubles
Overwhelm me
and the temptation
to be led
astray is great

I
can close
my eyes
and feel
you watching
over me.

You
look to see
if
the choice
I make is
right.

I
try to do
as you
wish
although
sometimes don't.

You
only
are perfect . . .
Like I aspire
to be.

—Tiffany Ground

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 13-18 are invited to send brief articles, art work, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include a self-addressed stamped envelope for return.