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# the Northwestern Lutheran

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CONCERNING  
THE  
RECORDING  
CONCERN

Kenneth E. Larson  
Editor

We need to leave our safe little corners in our Sunday cathedrals  
and be rubbed into life around us

# Out of the shaker

by Richard E. Lauersdorf

*You are the salt of the earth* (Matthew 5:13).

**"M**elt down the saints and put them into circulation," Oliver Cromwell, England's 17th century leader, told his men. Sent to search through the local cathedral for silver to be used in minting coins, they had reported that all they could find were the silver statues of the saints standing in the cathedral.

"Not bad, Lord Cromwell," we feel like saying, "you hit it." God's people are not to be rows of silver saints, stored in a building complete with stained glass, dimmed lights, and organ pipes, but melted saints, circulating in the stream of daily life.

Jesus said it even better when he talked about Christians being the salt of the earth.

Notice how emphatic Jesus was that day speaking to his followers in his famous sermon on the mount. He didn't suggest, "You ought to be salt." Nor did he ask, "Would you like to be salt?" He didn't even say, "You have salt to bring or salt to share." Instead, emphatically he told them, "You are the salt of the earth."

Nor can we overlook that emphatic "you." "You are the salt of the earth," he says. Don't look at him, don't look at her, look at yourself. If you don't salt the world, then part of the world won't be salted. No two ways about it, he's speaking to me.

What did Jesus have in mind? A quick look at what salt does helps us answer. We don't use all that much of it. We don't, at least most of us, buy it by the hundred pounds. But when it's missing or we can't use it, we are quickly reminded of what salt does.

Salt provides flavor. Left in the shaker, it does nothing. But sprinkle it on those eggs, spread it on that pizza, shake it on that bowl of popcorn, and the flavor is heightened. Salt gives taste to whatever it touches.

So also with Christ's followers. They bring flavor to life because they bring Christ. This past week one of our shut-in members, battling her own particular sins, bearing extreme physical pain, burdened with a problem grandchild, said, "Pastor, if we didn't have

Christ, life would be worthless." She was right. Life without Christ, as the English bard put it, is a "tale, told by an idiot, full of sound and fury, signifying nothing." But bring Christ and you bring flavor.

Salt produces thirst. Remember the last time you had a good ham dinner? It seemed you can't get enough to drink after eating ham. The salt makes us thirsty.

Get the point? When's the last time we made someone thirsty for Christ? Can people with whom we rub elbows look at us, listen to our words, watch our actions, and say, "He has something I want to learn about? He whets my appetite for God?" Christians, like salt out of the shaker, can help make people thirsty for God.

Salt preserves. Some can remember back before the days of freezers when salt was a main preservative for meat. Meat was cured in salt brine and hams were rubbed heavily with coarse salt. Salt when applied could not turn bad meat into good, but did put the brakes on the process of decay.

In a similar way Christians are to slow down decay in the world. Unless we are first-time visitors to planet earth or Rip van Winkles asleep for years, we don't much need to be told how desperately the world needs our kind of salt. But we do need to leave our safe little corners in our Sunday cathedrals and be rubbed into life around us if any decay delaying is to get done.

**R**ight now in our congregations, the fall season with its stewardship, evangelism, and educational programs is in full swing. Also right now across our land congregations are gearing up in special programs for the "Lift High the Cross" offering. All this and more belongs to our work of salting the world.

Eternity will fully reveal how important this work was. But now's the time for me to be out of the shaker and salting.



*Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin, and the synod's first vice-president.*

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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## FORWARD

■ Ordinarily we try to limit articles to one or two pages, but this issue contains one, Paul Kelm's article on spiritual renewal, that's longer than usual. Reading it pricked my conscience; he could have been

talking about me. Whether or not you recognize yourself in certain portions, you'll value his practical suggestions on how to renew your faith, and you'll be glad you took the time to read it. DJS



# Renewing our spiritual growth

by Paul E. Kelm

**A**t age ten Stephanie was an integrated Christian. She had it all together. What I mean is that her physical, psychological, and spiritual development were in balance. She was able to interpret her world in the light of God's truth and love, able to apply her faith to the situations and experiences of her life.

The next several years of Stephanie's life were a struggle to maintain that balance. Physically she was experiencing all the hormonal changes of adolescence. And that, together with increasing peer influence, explained the emotional swings and psychological inconsistencies of this difficult period of life. Confirmation instruction provided significant spiritual input, but at this stage of her life much of what Stephanie learned seemed irrelevant.

By the end of high school Stephanie's psychological maturity was beginning to catch up with her physical maturity. But spiritually she was a child. Now she seldom attended worship, never read or discussed her Bible. She'd begun a process called "dichotomizing," in which she retained an intellectual adherence to the religious beliefs of her childhood but lived her life apart from her faith. Her world view, values, and choices were increasingly shaped by societal opinion and personal experience rather than by Scripture.

One day Stephanie won't be able to avoid the inconsistency in her life. Pray God, she'll be led through trial or disillusionment to realize her need to grow up spiritually, so that an adult understanding of God and his word will enable her to overcome the challenges of life in a fallen world. It can happen, though, that her adult intellect will reject the disconnected pieces of Christianity she recalls from her childhood, that the psychological issues of life in a

modern world are too complex for a few fondly recalled Bible stories.

There are a lot of Stephanies, childish souls lost in grown up bodies, insufficiently mature in their faith to avoid Satan's snares or to enjoy life with God. Why does this happen?

#### **The "confirmation equals graduation" syndrome**

One explanation has been entitled the "confirmation equals graduation syndrome." Though we argue for life-long Christian education, our confirmation practice may suggest graduation from Bible learning when white robes and solemn ceremony certify completion of the course prescribed for communicant membership. The academic model of spiritual growth may tend to foster an intellectual or dogmatic impression of Christian truth, associated with classrooms more than with life. An authoritarian approach to teaching Christianity can reinforce the notion of doing the "rite" thing for the "rote" reason.

A false impression of church membership as "pay, pray, and obey" leaves the pastor to interpret Scripture and determine right and wrong for us — a kind of religion by proxy. Going to church replaces growing in faith. Pastors become guardians of the faith and curators of religious heritage instead of leaders whose role is "to prepare God's people for



works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature" (Ephesians 4:12-13).

### Spiritually immature people

Certainly, the increase of Christian counseling argues that people aren't readily applying faith to life. The spiritually immature are unhappy people. Certainly, Gallup polls showing little difference between church members and the unchurched in ethical behavior testify to a growing gulf between pulpit and pew. Unspiritual people won't make moral choices. Certainly, the shortfall in volunteer hours and offerings which the church has experienced betrays low levels of spiritual morale and motivation. A malnourished faith produces stunted fruits. Certainly, the secularizing of North American society and the popularizing of the occult are an indictment of the institutional church. People do not witness what they do not know, will not share what they have not treasured.

In an epistle warning against spiritual indolence and error, in the context of last-days scoffers and scofflaws, Peter concludes: "Grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18). Failure to grow means an inability to distinguish truth from error, spiritual substance from Satanic hype. Growing in the grace and knowledge of Jesus means joy, peace, hope, the certainty of salvation, no matter how trying the times.

The author of Hebrews chides the indifferent and self-satisfied for their kindergarten Christianity: "We have much to say about this, but it is hard to explain because you are slow to learn. In fact, though by this time you ought to be teachers, you need someone to teach you the elementary truths of God's word all over again" (Hebrews 5:11-12). In solemn warning

the next verses describe the real danger of falling away into hopeless unbelief.

In the middle of a chapter encouraging Christian life and mutual love, Paul urges: "Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom" (Colossians 3:16). Wisdom — the ability to see through detail and emotion, analyze situations, and understand what's at issue — comes from spiritual maturity. Wisdom — the consistent, integrated view of life that has clear priorities and solid values — comes through continual study of God's word. Wisdom — the ability to help loved ones who are struggling with a breakdown in their life — is rooted in a mature understanding of human nature and divine truth from Scripture.

At age 14 Stephanie was inclined to describe a religion class as boring. A lot of adults have never shed that teenage impression. Maybe it's time we took an adult look at that Bible we honor at a distance.

God's word is about a person and his passion. Growing in God's word is developing an intimate relationship with the Son of God, whose passion is you. He walked miles in your shoes and suffered your death. He listens to your feelings and shares his wisdom. He forgives you so that you can forgive yourself, and others. He's in charge of life so that you can enjoy living. He, Paul says in Colossians 3, is your life. Knowing him is growing into the person he re-created you to be.

### God's plan and purpose

God's word is about his plan and purpose for you. The plan of salvation takes you back to the dawn of time to explain why life can be so hard and you can be so nasty. Sin is one answer to life's "whys."

God's plan of salvation takes you forward into eternity so that you know how the story ends and draw encouragement from that taste of heaven. The



*God's purpose for you  
is to enjoy a place in his family of faith here,  
a place at his side hereafter.  
His purpose is to make your life matter.*

plan of salvation is the record of ordinary people you can relate to and extraordinary events woven together so that you can see God at work.

God's plan of salvation is the story of Jesus, your Savior, and what he had to endure in your place to pay for sin and undo its curse. That's how you fit in.

God's purpose for you is to enjoy a place in his family of faith here, a place at his side hereafter. His purpose is to make your life matter; and to that end he's equipped you with spiritual gifts, directed you with biblical counsel, and empowered you by his Spirit. God's word is about *real* life.

#### **Bible class: a spiritual experience**

Renewing our spiritual growth may begin with a Bible class at church. Most of us need the encouragement and structure of regularly scheduled Bible study with others.

Every person I've interviewed who has attended an adult Bible information class highly recommends this "back to basics" review of what we may have forgotten or never realized and need to know. There's nothing embarrassing about going back to school with other adults interested in reintegrating their life with God's truth, especially in this generation of adult learning.

Increasingly, congregations are planning an adult curriculum that provides an overview of Old and New Testaments and an introduction to the truths, skills, and issues of Christian discipleship. Equipped by such core courses, Christians can study their Bibles more confidently and approach life more meaningfully.

Sunday morning can be a two-hour spiritual experience, the worship hour complemented by Bible class. Presentation and discussion may focus on a book of the Bible, a contemporary issue or both. Issues of interest covered in Bible class range from a

thorough review of a doctrine to Christian relationships in the home. Larger churches may be able to offer a variety of Sunday Bible class options. Timely topics and lively discussion demonstrate that adult spiritual growth is anything but boring.

#### **Small group study: a path to spiritual growth**

Bible study is infectious. People whose lives have been enriched and whose questions have been answered by a Bible class at church may want to augment that regular growth experience with small group Bible study. Small groups allow more discussion and mutual application of Scripture. They can build close Christian ties, sharing prayer and common mission. With clear purpose, good resources, and appropriate direction, small group Bible study becomes another path to spiritual growth.

The family is the primary small group. Family devotions provide an opportunity to talk about what God says and how it applies to life, young and old together. Praise and prayer unite the family in gratitude and common concern before God. Published devotional materials provide a starting point. Many families discover that the devotional time stimulates family communication.

#### **Individual study: a privilege and responsibility**

Spiritual growth is an individual privilege and responsibility. Our Reformation heritage is an open Bible. Time spent with that Bible is what fosters spiritual growth. The self-discipline of daily meditation and weekly study is the result of realization and appreciation.

Realizing our need to be whole people, with our lives together and our faith growing, realizing how many challenges and choices confront us, how many emotional trials, Christians are driven to their Lord in his word. God's love, forgiveness, and truth, espe-



*Renewing our spiritual growth is picking up where a lot of us left off around age ten.*

cially as we see these embodied in God's Son, motivate the appreciative Christian to keep coming back to the source of his or her strength and peace.

Arising 20 minutes earlier or reserving the last 20 minutes of the day provides quiet time to read and relate to a chapter of Scripture. Asking questions points our reading, questions such as: How does this relate to the rest of Scripture, the Bible history I remember and the doctrines I know? How does this relate to my life with God, the objective facts and the personal feelings? How does this relate to the situations in my life, the circumstances and the people?

Find a key verse, or part of a verse, that summarizes God's promise or counsel. Repeat that verse several times, committing it to memory. Then close your eyes and mull over the significance this word of God has for life, and base a prayer on your thoughts. That verse will come back to you throughout the day, reaffirming your convictions, allaying your fears, strengthening your resolve or bringing joy amid life's mess. Read and relate; memorize and meditate — elements of a personal growth plan.

A weekly study hour with Scripture allows us to focus on a particular book of the Bible over weeks or on a contemporary issue of concern. Resources like *The People's Bible*, commentary for everyday Christians on each book of the Bible, are available from Northwestern Publishing House. Topical Bible study helps can be suggested by your pastor or the publishing house catalog.

### Transformation

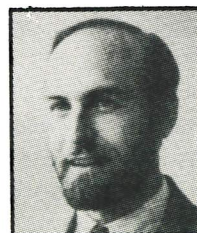
Paul urges: "Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is" (Romans 12:2). The pressure to conform comes from every direction: peer pressure, media and advertising, human

nature's greed and lust. The pattern of this world, as Dr. D. Ray Bardill has described America's "cultural imperatives," is "Seek more personal freedom. And acquire more power and things." That pattern is a blueprint for spiritual destruction.

Transformation is the Holy Spirit's work of confirming your challenged convictions and realigning your warped thinking — getting your head straight with God, renewing your mind with the word. That, in turn, reshapes your values and lifts your attitudes, "setting your hearts on things above" (Colossians 3:1). The same gospel that gave you new life in Christ renews or transforms you so that you "put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness" (Ephesians 4:22-24).

Renewing our spiritual growth is getting back to the word: discovering new insights and fresh approaches to life based on timeless truth, getting to know our Savior better, understanding ourselves in the mirror of God's word and coming to peace with ourselves in God's forgiving love, developing Christian character traits such as joy, patience, kindness, self-control, and developing the spiritual gifts by which God intended us to find fulfillment in his service.

Renewing our spiritual growth is picking up where a lot of us left off around age ten, getting our life together once more in God and his word. Stephanie, we miss you.



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

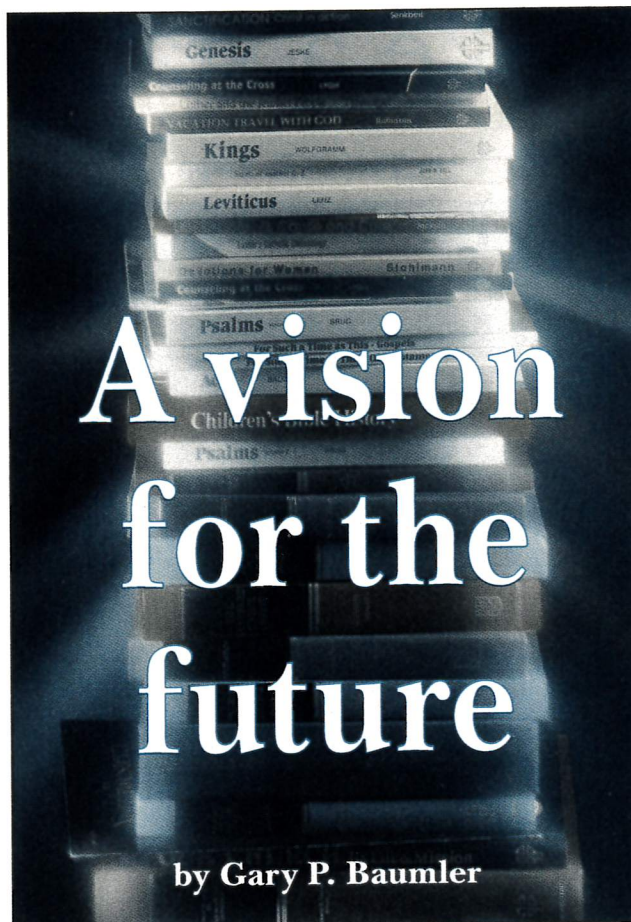


**P**roclaiming God's salvation is a daily activity and a timeless privilege. This series of articles on Northwestern Publishing House so far has shown how we have been enjoying this privilege for 100 years. Now comes the challenge: What lies ahead to set the direction for the next 100 years?

Some will say, "Don't change a thing. Any institution that is around to celebrate a century of service must be doing something right." Sounds good, doesn't it? (Just so it doesn't become an invitation to complacency.) Besides, certain things must not change, if NPH intends to go in the right direction. We dedicate ourselves anew, therefore, to proclaim God's unchanging word, to proclaim the Christ who is the same forever, to proclaim God's salvation as it applied to Adam and Eve and will apply to the last-born child on earth.

The proclamation is a constant, and our vision is to keep it so. Likewise, we pledge to continue making service to our church the top priority along with offering outstanding service to each individual customer. The vision gets exciting, however, when we think about how: how much, how far, how good a job. Then we think of change, of improvement.

The NPH vision includes expanding our product line to serve everyone in the church better. We see ourselves publishing more products to help families in an age when families need all the help they can get. We expect to offer more gospel-centered counseling materials to help give direction to the anxious and the aimless souls among us. We are planning now to make sure we serve the very young and the very old, the church in worship and the church in the world, the theological scholar and the casual



reader. The NPH vision includes offering you materials to help you grow in your spiritual life.

In addition to you and your spiritual brothers and sisters who read this magazine, the NPH vision sees many others. It looks to endless numbers of people everywhere who are hungering and thirsting for the good news of God's salvation. Consequently, we envision exploring new ways and means to get the published word of Christ also to them. We intend to expand our outreach in the world.

**N**orthwestern Publishing House

does not take lightly the matter of vision for the future, knowing the danger of becoming wild-eyed and losing touch with reality. We see no purpose in thinking big just for the sake of thinking big. Rather, we approach our vision gratefully dedicated to serve the Lord and humbly aware that he alone will direct our course for the days ahead. We offer the vision to you, intent on glorifying God's name and confident that he will bless our efforts when we proclaim his salvation day after day.

Now NPH asks you to share the vision. Read the published word of salvation for your own growth and then pass it on to your friends. Think about how we can do a better job of proclaiming the word in our publications and share your ideas with us. Pray that day after day people everywhere will continue to read the word of salvation for their eternal good and to God's glory.



Gary Baumler is vice president of editorial services at Northwestern Publishing House, Milwaukee. See "From this corner" on page 343 for another comment.

# Take a stand

by Thomas H. Trapp

**C**ourage is the ability to face danger, difficulty, and pain instead of running from them. It takes courage to stand up for Jesus. It takes courage to tell the truth.

Stephen had courage. He told the truth. Stephen told the Jewish people of the first century A.D. that they were stuck in the traditional at the expense of what's scriptural. They maintained that one should worship only in the temple in Jerusalem.

Stephen told them that God is not confined to buildings made by man, but he is everywhere. Stephen knew that the presence of God was not only found in the Jerusalem temple, but where two or three are gathered in Jesus' name.

Stephen told the truth. He told these Jewish leaders that they were carrying out the godless policy of their forefathers by not only persecuting the prophets but also killing the Messiah himself.

Stephen told them the cold facts: "You are just like your fathers: You always resist the Holy Spirit! Was there ever a prophet your fathers did not persecute? They even killed those who predicted the coming of the Righteous One. And now you have betrayed and murdered him — you who have received the law that was put into effect through angels but have not obeyed it." Stephen took a stand.

It appears that Stephen did not read the book *How To Win Friends And Influence People*. But he read God's book — the Scriptures. And it filled him with courage to take a stand and speak the truth.

Who was this man Stephen? The Bible says he was a man "full of God's grace and power." And because of it, his enemies could not stand up against him.



PRIMARY BIBLE HISTORY

## *The fruit of courage*

Are you full of God's grace and power? Do you have the courage to take a stand and tell the truth? A number of years ago a professed Christian became gay. He left his family and moved in with his male lover.

When his Christian relatives found out about it they traveled across the country to see him. He slammed the door on them. Through the door they warned him that he was endangering his body and soul and was headed for hell because of his intentional sinning. They reminded him that by turning away from God's holy will he was turning away from Jesus who not only died for him but also said: "If you love me, you will obey what I command." By living a homosexual lifestyle, he would not inherit the kingdom of God.

This drifting Christian later confessed, "I hated them for confronting me." He then added, "But it was what I needed to hear because it was the truth. It turned my heart back to Christ's love for me." This young Christian came alive in Christ because his Christian friends had the courage to take a stand and tell the truth.

**D**o you have the courage to tell the truth — the truth about the danger of unrepented sin and the need for God and his forgiveness? Look to Jesus. Without him we can do nothing. With him we can receive the courage to take a stand.



Thomas Trapp is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin-Madison. This series is adapted from sermons delivered at the chapel.

# Convention sets synod's course

The first segment of the "Convention 91" highlights was in the Sept. 15 issue. With this issue we complete our convention coverage. For further information please look for the *Wisconsin Synod Herald*, an eight page tabloid, which is handed out in each WELS congregation.

The 51st biennial convention of the Wisconsin Evangelical Lutheran Synod was held August 5-9 on the campus of Dr. Martin Luther College, New Ulm, Minn. There were 464 delegates in attendance.

The next synod convention is scheduled to be held August 2-6, 1993 at Michigan Lutheran Seminary, Saginaw.

## New hymnal by 1993

Delegates to the August convention of the synod were told that the completion date for the new hymnal, *Christian Worship: A Lutheran Hymnal*, is the 1993 convention with its introduction to congregations scheduled for Advent 1993.

Delegates voted to adopt the wording of the Nicene Creed recommended by the Joint Hymnal Committee and print the page 5 and 15 liturgies of the Lutheran Hymnal in the new hymnal format. It was left to the discretion of the Joint Hymnal Committee whether they be printed within the binding or published as an insert.

## Budget adopted

In the closing hours of the convention delegates authorized a budget of \$22.6 million for the fiscal year 1991-1992 and a budget of \$23 million for the fiscal year 1992-1993. Synod's fiscal year runs from July 1 to the following June 30.

Delegates further authorized the Coordinating Council to "conduct

an audit procedure on synod staffing needs in the synod administration building," as authorized by the 1989 convention.

Since this procedure may not appear "to be objective because of its 'in-house' nature," the convention appointed a seven-person committee, composed of pastors, teachers, and laymen, to assist in the evaluation.

## Mission boards prepare for celebration of 2000 A. D.

The convention affirmed that the home and world mission boards explore a plan for celebrating the year 2000 as the anniversary of Christ's birth.

Starting in 2000 and bridging into 2001 will be a "specific worldwide outreach effort, both on a national and international level."

It was further recommended that a special day to celebrate God's grace be set aside in 2001 with the possibility of a "worldwide Sunday celebration via satellite hookup."

The convention also commended the Builders for Christ — volunteer assistance in church-building — as a "great stewardship blessing" and urged the acceleration and expansion of the program.

Upon a recommendation from the Board for World Missions, the delegates approved a "Partnership in Missions" program which recognizes the importance of providing opportunities for special giving to those who desire to contribute toward specific programs.

The delegates noted that "the synod mission offering is the primary channel for funding the ongoing mission of the church," but at the same time recognized that "God continues to entrust certain individuals and groups with discre-

tionary resources which they direct toward synodical capital and ongoing budgets."

It should be stressed, delegates said, that "Partnership in Missions gifts are to be over and above the synod mission offering." The program, according to the world board, is ready to be launched.

## Christian contemporary music

The Commission on Youth Ministry has produced a video, *Rock and the Christian's Role*, to help young people determine the difference between what is God-pleasing and not God-pleasing in secular musical entertainment.

The convention, noting that "concern has been expressed regarding portions of the video which were open to misunderstanding," resolved that Northwestern Publishing House cease circulation and promotion of the video, although recognizing that the 1986 video "was produced with considerable ingenuity and innovation for which the personnel involved are to be commended."

In response to a memorial the convention pointed out that "musical notations and rhythms are neither inherently good nor evil" and that "all the arts, especially music, ought to be used in the service of him who gave and made them," and urged that "each Christian endeavor to determine the fitness of Christian contemporary music on the basis of the lyrics, the lifestyle of the artist, and any visual portrayals."

The convention thanked Northwestern Publishing House for its 100 years of service to the synod and urged WELS members to join the centennial celebration at Grace, Milwaukee, on October 6.

### Pension benefits expanded

The WELS pension plan provides retirement benefits to called workers and non-called lay workers whose salaries are synodically paid. It was pointed out to the delegates that no pension benefits from the synod are available to the lay workers of local congregations, area Lutheran high schools, and affiliated agencies or organizations.

The convention instructed the synod's president and vice presidents to appoint a special committee to "explore the feasibility of providing a pension benefit to all lay workers in congregations, area Lutheran high schools, and affiliated agencies and organizations within the synod."

Commission delegates resolved further that the Pension Commission operate with a formula that calls for pensioners to retire with 80 percent of their pre-retirement income, 65 percent to come from social security, personal savings, and investments, and 15 percent to come from the synod pension.

The Pension Commission is to

anticipate a 40-year career and the pre-retirement income standard is to be 130 percent of the WELS home missionary salary code (at the time of retirement).

Future benefit increases for retirees, said the convention, are to be based on available investment returns in excess of the actuarial assumption and from allocated gifts.

### Relief committee reaches out to the needy

The Committee on Relief reported that grants made by the committee from April 1990 to April 1991 amounting to \$237,100. Funds available to the committee do not come from the budget of the synod but from gifts by congregations and members.

Since April the committee has released an additional \$73,000 for various causes for a grand total of \$310,100. Additional grants were given to an orphanage and nurses station in Andra Pradesh, India, of \$25,000; \$10,000 to aid for Kurds; \$20,000 for victims of the Bangladesh typhoon; \$15,000 for

the Wichita, Kansas, tornado; and \$3,000 for Romanian orphans.

Contributions are welcomed for this work of love. They can be sent either to Relief Committee, WELS, 2929 N. Mayfair Rd., Milwaukee WI 53222, or Pastor Kenneth Strack, 308 N. Maumee St., Tecumseh, MI 49286. Your gifts make this ministry of mercy possible.

### Financial matters

The 1983 convention authorized an Advance Church Site Fund with the intent of helping to lower the costs of starting a new mission.

Funding for the new program was obtained from the Church Extension Fund.

A two-year study by the Board of Trustees and the Board for Home Missions determined that the program goals have not been achieved. Both boards recommended that the program be phased out.

All assets of the Advance Church Site Fund are to be liquidated as soon as possible and the proceeds returned to the Church Extension Fund.

## IN THE NEWS

### Graduation at Dr. Martin Luther College

At the close of the summer session at Dr. Martin Luther College, New Ulm, Minn., on July 18, a graduation service was held for three students who had completed their college studies.

Receiving a bachelor of science in education were Alice E. Danell of Red Wing, Minnesota; Sandra E. Lutz of Charleston, Illinois; and Julia L. McGhghy of Williamston, South Carolina.

Recommended for synod certification were Sharon J. Meyer of Fox Lake, Wisconsin; Lila M. Damman of Manitowoc, Wisconsin; Kirk A.



Sandra Lutz



Julia McGhghy

DeNoyer of Waukesha, Wisconsin; Julie A. Rardin of Bolingbrook, Illinois; Ann C. Sauer of Watertown, Wisconsin; Thomas J. Schooley of Aurora, Colorado; and Joel K. Zink of Warren, Illinois.

### Obituary

#### Mary E. Marquardt 1953-1991

Mary Ellen Marquardt was born on May 10, 1953 in Bluffton, Ohio. She died on July 8, 1991 in Findlay, Ohio.

A graduate of Dr. Martin Luther College, she taught at St. Matthew in Winona, Minn., for 15 years.

She is survived by her father, a brother, and two sisters. Funeral services were held at Trinity in Jenera, Ohio.

## Work on *Christian Worship* continues

Significant progress was made by the Joint Hymnal Committee (JHC) at its recent five-day meeting toward the completion of *Christian Worship: A Lutheran Hymnal*. This new hymnal was authorized by the 1983 WELS convention and is scheduled for release in the summer of 1993.

In the past year the Service of the Word was field tested in a number of WELS congregations. As a result of this field test and the criticism received, a major revision of these services was approved by the committee. Selected congregations of the synod will be asked to field test this revised Service of the Word and report their findings.

Work was completed on several other items which will now either be distributed to all congregations of the synod or be sent to selected critical reviewers. These include Christian marriage, holy baptism, and the common service. The common service is based on the present order of holy communion found in *The Lutheran Hymnal*. The common service may be used with or without communion.

Five other liturgical items were distributed to all congregations in June. These were: Christian funeral, three devotions, morning praise, private confession, and the Athanasian creed. The JHC made several very minor editorial changes in these items.

Considerable time was spent reviewing the psalms which are being prepared to enhance the worship of our people. Each psalm selected will include a musical refrain and a tone to indicate how the psalm may be sung. In the cases of

lengthy psalms a selection of the verses will be included in *Christian Worship*.

The hymnal will also contain over fifty personal prayers which focus on various real-life situations of the Christian worshiper. The committee was able to work through about two-thirds of the proposed prayers and will complete this task at the next meeting.

The JHC completed work on all the hymns included on the original master list previously published in the *Northwestern Lutheran*. In many cases revised texts of the hymns were approved which updated the language. When a certain tune is used for more than one hymn text, several different settings may be included in the hymnal.

The original master list was amended by the addition of the following hymns: How Shall the Young Secure their Hearts; O Lord, Our God, Your Gracious Hand; The Son of God, Our Christ; Your Hand, O Lord, in Days of Old; Give Thanks to God on High; Christ, the High-Ascended; I Love to Tell the Story; From Greenland's Icy Mountains; Good News of God Above; Asleep in Jesus; How Blest Are They Who Trust in Christ; and

Christ, By Heav'nly Hosts Adored.

There were also a few deletions from the master list: Come, Sing the Gospel's Joyful Sound; Gracious God, Again is Ended; Savior, Breathe an Evening Blessing; O Lord, I Sing with Lips and Heart; O Lord Whose Bounteous Hand Again; and God of our Fathers. The total number of hymns now on the master list is 603. It is likely that some other hymns will be added and perhaps some deleted depending on space considerations. Any reader interested in expressing an opinion concerning the hymns on the master list for inclusion in the hymnal may address this to Pastor Kurt Eggert at Northwestern Publishing House, 1250 N. 113 St., Milwaukee WI 53226-3284.

At the JHC meeting there was also a discussion of the cover design and logo for the hymnal. An artist had prepared several sketches for consideration and reaction. Hopefully a decision on this matter can be made in the near future.

The final meeting of the entire committee is scheduled for January 2-7, 1992.

—Victor H. Prange

**Sunday service** — A mission festival service at St. John, Redwood Falls, Minn., was the subject of the photo taken in June, 1950. Preaching from the unusual pulpit is Pastor Martin Galstad, and seated next to the truck is Pastor Edward Birkholz. Members of the Studebaker Drivers' Club had the photo made into 29 by 22 inch posters, which are available for \$7.75, including postage and handling. They are available from Frank Frost, 706 Vermillion St., Hastings MN 55033.



© FRANK FROST

## Organization of WELS Lutheran Seniors gathers in Illinois

On July 9-11 over 200 members of the Organization of WELS Lutheran Seniors (OWLS) gathered at the Sheraton Hotel in Rosemont, Ill., for the eighth annual convention.

Tuesday morning was early "rise and shine" time for those who chose to take the all-day tour. Three busloads traveled to the Chicago area for sightseeing. Included on the tour was a visit to the Sears Tower, lunch in Chinatown, and a Lake Michigan cruise.

Following the Chicago tour another tour was held — an "arm-chair" tour of Antarctica. Choir rehearsal was also held for those interested.

The president's reception preceding dinner afforded members an opportunity to renew acquaintances, meet first-time convention

participants, and sample appetizers. Dinner was followed by an evening of entertainment.

On Wednesday, following a continental breakfast and Bible devotion, it was off to various workshops. Courses offered included Bible study, using a camera, financial planning, nutritious meals, and "Ask the pastor" (conducted by Pastor Paul Kelm, this proved to be a very lively discussion). Time was also available to visit Memory Lane and view craft demonstrations and the Northwestern Publishing House display.

Featured speaker on Thursday morning was John Barber, the synod's mass media director. Chaplain Manfred Lenz of New Ulm, Minn., conducted the closing service with Pastor Paul Kelm preaching.

The following officers were

installed at the business meeting: Jerry Kirschke of Beaver Dam, Wis., president; Lester Ring of New Ulm, Minn., president-elect; Lawrence Carlovsky of Delton, Mich., treasurer; and Wilfred Bauer, Bismarck, N. Dak., member-at-large. In other business it was decided not to change the title of the organization's part-time employee from executive director.

The 1992 convention will be held July 14-16 at the Hilton Hotel and Convention Center in Oshkosh, Wis.

OWLS is an organization of WELS members, and those in fellowship with WELS, who are 55 or older or retired. There are over 1100 members in 36 chapters.

The OWLS national office is located at 8420 W. Beloit Road, West Allis WI 53227.

— Beverly J. Brushaber

## Choir celebrates 100 years

On Nov. 3 the mixed chorus of St. Mark, Watertown, Wis., will observe its 100th anniversary. The choir made its debut at the children's Christmas service in 1891, singing "Thr Kinderlein Kommet" (O Come, Little Children).

Several years of choir minutes had to be translated from German script into English before the choir members had a complete look back into history. In researching its old records, the choir learned that the chairs they sit on were purchased in 1893 for \$17.50. The copies of "Beautiful Savior" which they are still using cost 5 cents apiece back



in 1924.

Dues were 10 cents per month. In the 'olden' days men from the choir had to bring wood to heat the old choir room.

St. Mark congregation will mark its 140th anniversary in a few years. The mixed chorus has helped the congregation celebrate many occasions and intends to be singing for that event, for regular services, and most certainly with all the saints through eternity.

— Randy Roeseler

## Nebraska District news

On June 2 the members of St. John, Witten, S. Dak., honored to Mrs. Margaret Anderson who served as organist of the congregation for over 35 years. . . . **Grace, Pueblo, Col., and Redeemer, Norton, Kan.,** have both recently dedicated new organs. Redeemer was able to purchase a used pipe organ. Its former organ has gone to **Good Shepherd of Kearney, Neb.** . . . **St. Paul, Norfolk,** celebrated its 125th anniversary on July 13-14. In addition to the worship services there was a re-enactment of the pioneer walk and a special memorial service at Pioneer Monument. Over 600 visitors from 16 states outside of Nebraska attended the celebration. . . . Zion, Garrison, and St. John, Rising City, have recently merged to form a new congregation, **Faith, Rising City.**

— Theodore L. Wendt

# The hidden treasure and the pearl

Matthew 13:44-46

by Mark E. Braun

Jesus doesn't want us to view the kingdom through rose-colored glasses. The parable of the sower reveals that not all who hear the good news will believe. The parable of the weeds informs us that there will be unbelievers mingled with believers.

Yet coming into the Savior's kingdom is a thing of joy. The liabilities are far outweighed by the blessings. That's what these two companion parables tell us.

At Jesus' time, poor people would preserve jewels or silver coins by wrapping them in a cloth or tucking them into clay jars and burying them in some secret place. In turbulent times, wealthy people might do the same. But a man might die before he retrieved his riches, and so they could become lost wealth.

Some time later, plowing another man's field, a farmhand accidentally found such a treasure. His heart raced. What should he do? He had no right to keep it as long as it lay buried on someone else's land. He reburied it and went to buy the field in which it lay.

Unlike the farmhand, the pearl merchant knew what he was looking for. It was his business to recognize fine pearls. He may have examined and rejected hundreds of others before he found this one. He too went away and sold everything he had to buy it.

Some men and women go through life with no inkling of anything bigger, better, loftier. They don't seek hidden treasure for this life or any other. Yet, by what seems the unlikeliest chance, they find a great treasure in Jesus. "Love that found me — wondrous thought!" the hymn says. "Found me when I sought him not."

Others have always been persuaded that mankind was created for something more momentous than this existence. They've felt a heart hunger, a homesickness for God, and they've been searching for

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*The accent in these two  
wonderful little stories  
is not on how much  
we must surrender  
but on how much we receive.*

---

something to satisfy that hunger. Of course, such homesickness for God is aroused by the Holy Spirit, and only he can lead a person to recognize the perfect pearl of the gospel.

A pearl merchant could be expected to know what he was doing, but what about this farmhand? What did his neighbors say when they heard he

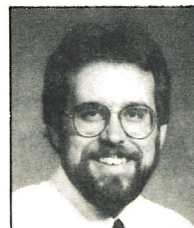
was selling off all he had to buy the field he used to plow? Is it really such good property? Is it worth that much money? Is it wise to sell everything? Has he lost his mind?

But the farmhand could scarcely conceal his excitement. In his joy he went and sold all he had to buy that field. "This treasure," he told himself, "is worth more than everything I own. Who cares what I must sell? Who cares what the neighbors say? Whatever I give up I will get back a hundred times over. If I have that field, I will have everything! I must have that field."

Shame on us for being such miserable advertisements for the kingdom. Shame on us for all the dreary sermons we have preached about the dreadful cost of being a Christian. We clench our teeth and twist our faces; we sigh, "God demands so much from us, but we'd better pay the consequences for following Jesus." No wonder Thomas Carlyle called Christianity "a creed of sorrow!"

The accent in these two wonderful little stories is not on how much we must surrender but on how much we receive. What must we give up? Ungodly gain? Pet transgressions? Fleeting passions? Look what we gain. We gain the kingdom, and with the kingdom we gain everything!

*Next: The net*



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

## Thoughts about a good Lutheran confession

**E**arlier this year the *Lutheran Witness*, the Lutheran Church-Missouri Synod's official periodical, carried an article by Pastor Harold L. Senkbeil of Elm Grove, Wis., on the evangelical churches in our country. Evangelicals are Protestant fundamentalists, conservative in their theology and strong defenders of the power and authority of Scripture. Most Americans have come to know about them and about their megachurches through television. Chuck Swindoll, James Dobson, and Jerry Falwell are well-known evangelical authors, with whose writings many of our people have also become acquainted.

Many Lutherans have been impressed by their firm stand and by the success stories of their megachurches. The Sunday attendance of some of these huge congregations even exceeds ten thousand.

Pastor Senkbeil evaluates these evangelicals for his Missouri Synod readers in "A Lutheran look at the evangelicals."

His analysis is worth reading. He shows that "there are differences between evangelicals and Lutherans that run to the heart of the gospel itself." He points out differences that we Lutherans should be acquainted with. These Protestant evangelicals treat baptism and the Lord's Supper shabbily — as religious rites to obey, but not to accept as the saving means of grace that they are. Or — evangelicals depend on instruction in God's law to stir Christians to live sanctified lives, rather than being moved to holy living by the forgiveness, life, and salvation given us in the gospel.

Senkbeil's article notes such differences as these, but he also goes beyond them. He shows that the basic difference, from which the above differences flow, lies in the way the gospel is presented. He declares that the gospel is both the offer of salvation and the application of salvation at the same time.

The gospel is more than preaching about Jesus and the cross and then leaving it up to the sinner to make up his or her mind about accepting Christ and being forgiven. In that case, Senkbeil argues, "salvation becomes a human work; the whole thing hinges on personal decision."

On the contrary, Lutheran theology holds that the Scriptures give an entirely different view. "Salvation is God's work from beginning to end. Salvation remains beyond the reach of the human mind. The Christian gospel is God reaching down to man, not man reaching up to God."

This is Luther's Scripture-based, gospel-centered theology of the cross; it is not the evangelicals' theology of glory and power, propped up by their human reason. Luther's theology of the cross continues to be proclaimed by the synod with which we were once united but from which we have been separated for 30 years. That gives us hope that the basics are still there on which to build up to a reunion with former brethren if a division in the Lutheran Church-Missouri Synod ever takes place.

Carleton Toppe



*Carleton Toppe, retired president of Northwestern College, lives in Watertown, Wisconsin.*



## Let's close the prep schools

Let's close the prep schools. Sure, they provide an excellent education, but they serve very limited geographic areas. Our prep schools function as subsidized regional Lutheran high schools.

If congregations in Wisconsin want regional high schools, let those congregations pay for them. If such schools can't become self-supporting through tuition and contributions from the congregations they service, then let's close the prep schools.

We have nothing against prep schools. It would be nice to have such schools scattered all over the country. We simply do not believe the synod as a whole should pay for such schools, especially when they

are all clustered in the midwest.

Some say our prep schools must feed students into our colleges and seminary, where a great shortage in pastoral students is soon to develop. If we closed the prep schools, locally supported Lutheran high schools and public high schools would be the sources of future pastors and teachers. This would not be a bad thing. Already nearly half of WELS pastors and teachers come from such institutions. Few would dare to suggest that these non-prep students are less Christian or less orthodox than prep school graduates.

WELS is not growing; it is shrinking. The existing system has failed. Our prep school system is part of the problem. Let's not perpetuate our

errors of the past. Let's close the prep schools.

*John and Sharon Ball  
Huntsville, Alabama*

Letters between 100 and 200 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and daytime 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.**

### Correction

These names appeared indicating a change in ministry in the September 1 issue. We hasten to assure anxious parishioners that these pastors returned their calls:

**James W. Pankow**, Lafayette, Ind.

**Anthony E. Schultz**, Campbellsport, Wis.

**David P. Zietlow**, Anchorage, Alaska

## NOTICES

Notices are printed in the first issue each month.

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

### NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry to his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

**Wisconsin Lutheran Seminary**  
Mequon, Wisconsin

**Northwestern College**  
Watertown, Wisconsin

**Dr. Martin Luther College**  
New Ulm, Minnesota

**Martin Luther Preparatory School**  
Prairie du Chien, Wisconsin

**Michigan Lutheran Seminary**  
Saginaw, Michigan

**Northwestern Preparatory School**  
Watertown, Wisconsin

### PROFESSIONALS NEEDED TO HELP LUTHERANS FOR LIFE

WELS Lutherans for Life is seeking the names, addresses, and phone numbers of WELS or ELS members engaged as one of the following: attorneys, doctors, nurses, medical insurance underwriters, members of hospital ethics boards, investment counselors, chemists involved with biological research, and engineers involved with developing medical equipment.

WELS Lutherans for Life would like these names to assist them in their work of exploring life issues and also to gather various professions together for workshops on life issues. Please send information to: WELS Lutherans for Life National, 2401 N. Mayfair Road, Suite 300, Milwaukee WI 53226-1401.

### LWMS RALLY

Lutheran Women's Missionary Society Milwaukee Metro South rally: Oct. 22, 9:30 a.m., Good Shepherd, West Allis.

### WORLD MISSIONS

Requests for help from individuals or congregations in India and Nigeria are coordinated through the Board for World Missions office. Please share information/activity in these areas with World Mission Counselor J. Kurth so that our assistance can be orderly and most effective. Address: 2929 N. Mayfair Rd., Milwaukee WI 53222.

### DMLC LADIES AUXILIARY

Dr. Martin Luther College auxiliary will hold its annual meeting Oct. 9. Registration, 9 a.m. Opening service, 10:30. Baby-sitting provided.

### ORGAN RECITAL

Wisconsin Lutheran Seminary announces an organ recital to be presented Oct. 13, 7 p.m. by organist Peter L. Press. The recital is the first of a planned series which will feature the seminary's new chapel organ.

### NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend the homecoming activities on Saturday, October 19. *Brunch* in the cafeteria, 8:30-11:30; *college soccer* vs Madison Edgewood, 10:00; *college football* vs DMLC, 11:30; *prep football* vs Greendale Martin Luther, 2:30; *luncheon* in the cafeteria, 2:30-6:30.

### NORTHWESTERN PUBLISHING HOUSE New Store Hours

Monday through Thursday, 9:00 a.m. to 5:30 p.m.  
Friday, 9:00 a.m. to 9:00 p.m.  
Saturday, 9:00 a.m. to 4:00 p.m.

You are always welcome to come into our store and browse. We are located at 1250 N. 113th Street (one block north of Watertown Plank Rd. on 113th St.), Milwaukee, Wis.; 414/475-6600.

### NAMES WANTED

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

**PORT CHARLOTTE/PUNTA GORDA/MURDOCH/NORTH PORT, FLORIDA** — Pastor LeRoy Martin, 1089 Marlene St., Port Charlotte FL 33952; 813/764-1607.

**ERIE, PENNSYLVANIA** — Walter or Michelle Gawel, 4121 W 32 St., Erie PA 16506; 814/833-8988.

### EXPLORATORY SERVICES

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

**ROSCOMMON, MICHIGAN** — St. Martin's, Roscommon Community Center, worship Monday 7 p.m., Bible class 8:15 p.m. Pastor Herbert R. Filter, 517/654-2246.

**RICHMOND, VIRGINIA** — Living Hope, Brandermill Business Park, Genito and Old Hundred Rd. Bible class, 9:15 a.m.; service, 10:30 a.m. Pastor Jon Kuske; 804/744-8869.

### REQUEST FOR COLLOQUY

David T. Sweet, Prescott Valley, Ariz., formerly a pastor of the Church of the Lutheran Confession, desires to re-enter the pastoral ministry of the WELS by colloquy. Correspondence relative to the request for colloquy should be addressed to President Marcus C. Nitz, 13741 Newhope St., Garden Grove CA 92643.

### ITEMS AVAILABLE

The following are available for the cost of shipping

**FIVE CHANDELIERS** for worship area. In good condition, 25 years old. Picture available. Contact Grace Lutheran, 2718 S. 26 St., LaCrosse WI 54601; 608/788-6262.

**OFFICE MACHINES** — Eklund electronic scanner stencil cutter, model 7800; and Roneo Vickers 870 mimeograph. Contact Mary Fischer, 8420 W. Beloit Rd., West Allis WI 53227.

**ORGAN** — Hammond M3 spinet. Pastor Brett Voigt, 431 Waverly St., Springville NY 14141; 716/592-7638.

**PARAMENTS** — Green and white brocade with gold fringe for pulpit, lectern, and 84" altar. Contact Zion Lutheran, Box 113, Colome SD 57528.

**PARAMENTS** — Full sets for pulpit, lectern, altar in red and green. One piece of violet. Contact St. Paul Lutheran, 406 4th St., Algoma WI 54201; 414/487-3393.

### WELS VIDEO/FILM RENTAL

#### OUT IN THE OPEN

1991 28 min. 1/2" VHS color SCA  
This video intersperses a narrative with interviews to expose the emotional damage done by premarital sex. Besides unwanted pregnancies and sexually transmitted diseases, the sex act also destroys promising relationships and leaves emotional scars that may be permanent. **Rental: \$5.00**

#### CHILDREN'S HEROES OF THE BIBLE

1990 23 min. ea. 1/2" VHS color PIJ  
The familiar stories of Bible history are told in lively animated cartoons. The latest addition to this series is Elijah. **Rental: \$5.00**

#### WITNESSES OF JEHOVAH

1990 58 min. 1/2" VHS color SCA  
This high quality video documents the false prophecies of the Jehovah's Witnesses concerning the second coming of Christ. It also describes the harsh treatment that the sect imposes upon present and former members. This video should be seen in any place that the Witnesses are active. **Rental: \$5.00**

Send your order for renting the videos to WELS VIDEO/FILM RENTAL SERVICE, Northwestern Publishing House, 1250 N. 113 St, Milwaukee WI 53226-3284. Phone 414/475-6600, extension 127.

## AUDIOVISUAL LENDING LIBRARY

### REPORT ON BRAZIL VHS-99-RPB

1991 14 min. 1/2" VHS color JSCA  
WELS missionaries have been working in Brazil since 1988. This progress report tells what has been accomplished since the synod made the decision to enter this field.

### HOW DIFFERENT CAN THIS BE? VHS-98-RPB

1991 70 min. 1/2" VHS color CA  
This video is intended to sensitize teachers to the special problems of children with learning disabilities. It vividly demonstrates the frustration, anxiety, and tension LD children experience. The WELS Special Education Committee strongly recommends this video be seen by every school faculty.

With annual subscription or rental, order from AUDIOVISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 North 113th Street, Milwaukee, WI 53226-3284. Phone 414/475-6600, extension 127.

## CHANGES IN MINISTRY

### Pastors:

**Clark, David R.**, from Messiah, White Rock, N. Mex. to Grace, Glendale, Ariz.  
**Fritz, Loren D.**, Beautiful Savior, College Station, Tex., to Our Savior, Harrisonville, Mo.  
**Schmitz, Reuben W.**, from St. Andrew, Medford, Wis., to Northland LHS, Wausau, Wis.

### Teachers:

**Aasen, Jeannine**, to Trinity, Aberdeen, S. Dak.  
**Bauer, Jackie**, from inactive to St. Marcus, Milwaukee, Wis.  
**Boswell, Kristin**, from inactive to Luther HS, Onalaska, Wis.  
**Boll, Arlyn**, from inactive to Lakeside LHS, Lake Mills, Wis.  
**Buschkopf, Robert**, from inactive to St. John, Milwaukee, Wis.  
**Busse, Anne**, from inactive to St. Lucas, Milwaukee, Wis.  
**Cole, Carol**, from Ocean Drive, Pompano Beach, Fla., to Holy Trinity, Kent, Wash.  
**Einhardt, Cori**, from inactive to St. Luke, Vassar, Mich.  
**Fleming, Donna**, from inactive to Our Savior, Zion, Ill.  
**Gibson, Laura**, from inactive to Emanuel, W. St. Paul, Minn.  
**George, David**, from inactive to Immanuel, Medford, Wis.  
**Graf, Kathleen**, from inactive to Garden Homes, Milwaukee, Wis.  
**Gray, Gary**, from Good Shepherd, West Bend, Wis., to Abiding Word, Houston, Tex.  
**Hackbarth, Donna**, from Immanuel, Waupaca, Wis., to Lincoln Heights, Des Moines, Iowa.  
**Hennig, Patricia**, from inactive to Ocean Drive, Pompano Beach, Fla.  
**Hintz, Annmarie**, from Jerusalem, Morton Grove, Ill., to St. John, Milwaukee, Wis.  
**Hunter, Thomas N.**, to Dr. Martin Luther College, New Ulm, Minn.  
**Jenson, Lois**, from inactive to St. Paul, Onalaska, Wis.  
**Johnson, Sandra**, from inactive to St. Jacobi, Greenfield, Wis.  
**Kitzrow, Laura**, from inactive to Trinity, Waukesha, Wis.  
**Krueger, Connie**, to Mt. Olive, Overland Park, Kans.  
**Leathers, Christine**, from inactive to Bay Pines, Seminole, Fla.  
**Nass, Jonathan**, from inactive to Trinity, Aberdeen, S. Dak.  
**Nelson, David**, from Divine Savior, Shawano, Wis., to St. James, Milwaukee, Wis.  
**Nommensen, Bradley**, from Grace, Alma, Mich., to Christ the King, Bremerton, Wash.  
**Polack, Duane**, from Garden Homes, Milwaukee, Wis., to Christ, Eagle River, Wis.  
**Potratz, Grace**, from Trinity, Neenah, Wis., to Mt. Olive, Appleton, Wis.  
**Rademan, James**, from St. John, Saginaw, Mich., to Peace, Hartford, Wis.  
**Rank, Verna**, to Christ, Grand Island, Neb.  
**Rardin, Julie**, to California LHS, Huntington Beach, Cal.  
**Reid, Marlys**, from inactive to St. Paul, Rapid City, S. Dak.  
**Schmoldt, Clifford**, from Camp Philip, Wis., to East Fork, Whiteriver, Ariz.  
**Schram, Margaret**, from inactive to Peace, Holiday, Fla.  
**Schram, Max**, from inactive to Peace, Holiday, Fla.  
**Seelow, Patricia**, from inactive to St. John, Saginaw, Mich.  
**Starke, Cathleen**, from Luther HS, Onalaska, Wis., to Trinity, Hoskins, Neb.  
**Stein, Naomi**, from inactive to St. John, Wauwatosa, Wis.  
**Steinbach, Paul**, from Redeemer, Tucson, Ariz., to Trinity, El Paso, Tex.  
**Strehler, Lyle**, from St. John, Milwaukee, Wis., to Trinity, Belle Plaine, Minn.  
**Timmermann, Rhonda**, from inactive to Trinity, Waukesha, Wis.  
**Ungemach, Carrie**, to St. John, Waterloo, Wis.  
**Unke, Laura**, from inactive to Peace, Eagle River, Alaska  
**Walworth, Nathan**, from Evergreen LHS, Kent, Wash.

**Witte, Renee**, from Trinity, Bay City, Mich., to St. Paul, Tomah, Wis.  
**Zimmermann, Nelson**, from inactive to Gethsemane, Cibecue, Ariz.  
**Zoellner, Amy**, from inactive to King of Kings, Garden Grove, Cal.

## ADDRESSES

### Pastors:

**Audemberge, Mark S.**, 658 12th St NE, Mason City IA 50401; 515/424-3503  
**Behn, Paul A.**, 615 S 12 St, Watertown WI 53094  
**Biebert, Edwin F.**, 3116 Musky Pt Rd, Mercer WI 54547; 715/476-2884  
**Biedenbender, Thomas W.**, 4524 Radnor, Detroit MI 48224; 313/885-3023  
**Birkholz, Gerhard W.**, 114 W Ripley St, Litchfield MN 55355  
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Organisms have a life cycle. In humans the downside of this life cycle is associated with hardening of the arteries and consequent impairment of functions, mental and physical.

Institutions too can go through something akin to the life cycle of an organism. Many esteemed institutions with a long record of serving their clientele, unable or unwilling to cope with a new environment, close their doors, merge, or strangle. According to this law of business, the publisher for our synod, Northwestern Publishing House, celebrating its centennial this year, should be feeling the pains of old age. Slowing down a bit; losing touch with its clientele; ossifying under the burden of all those years; and just a trifle smug.

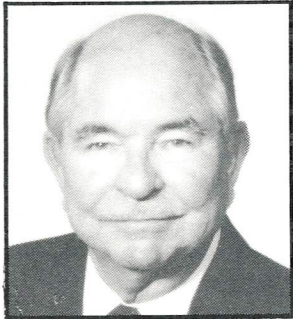
But no such thing. As of this day, Northwestern is as young as it has ever been, committed to serve its customers as never before. It is more alert to the needs of its churches and their members. It is more dedicated to its mission to publish the good news of salvation through the God and Father of our Lord Jesus Christ, more determined to reach in any manner, shape, or form, a world of sinners redeemed by God.

These comments may be deemed by some as less than objective since Northwestern is the publisher of this magazine, the official magazine of the Wisconsin Synod. It handles all the business affairs of the magazine with remarkable efficiency. It has placed at our disposal the professional resources of its staff, an arrangement which has greatly enhanced the readability of the *Northwestern Lutheran*.

During the past decade or so, Northwestern has taken giant steps into the future. It has moved to a new location and constructed a building to its own specifications. It is now more strategically located for its local and national clientele. At considerable savings it has shut down its presses and bindery and farmed out the work to area printers who are among the best in the nation. The management team has been restructured to reflect more efficient and contemporary modes of operation. And finally, it has diligently tended its customer base. Special mention here should be made of *The People's Bible*, a commentary on the complete Bible intended for the laity. When completed it will be its publishing jewel of this and the next decade. The complete commentary will number 40 volumes of which 23 are now available. The paperback commentary, a best-seller at Northwestern, is ideal for personal and group Bible study. In the area of devotional literature, an area in which the Lutheran church has been traditionally weak, Northwestern has a good start in expanding that genre.

Capping its centennial year, Northwestern has set aside Sunday, October 6, for a special day of thanksgiving. A jubilee service will be held at Grace, Milwaukee — the WELS mother church — at 1:30 in the afternoon. Pastor Wayne Mueller, administrator for parish services, will be the guest speaker. Following the service an open house will be held at the publishing house (1250 N. 113th St., Milwaukee) from 3:00 to 6:00 with tours and refreshments. Just in case, the store will also be open. All of you come. Let's do a little thanksgiving for this one hundred year old youngster.

James P. Schaefer




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*Northwestern  
Publishing House  
has taken  
giant steps  
into the future.*

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# Violence in Wichita

## What's a person to do?

by Robert R. Fleischmann

**O**ver two thousand protestors arrested outside an abortion clinic in Wichita, Kansas, have been charged with illegally blocking the clinic's entrance. Pro-abortion advocates accuse the protestors of violating constitutional freedoms. The protestors claim they are compelled by their Christian faith to block the entrance. We might ask, "What's a person to do?"

Christians are motivated first by a faith responding to the love of Christ. "We love because he first loved us." Without faith, even loving and sacrificial acts are not pleasing to God.

We owe God absolute obedience. We also owe obedience to the governing authorities. When the will of the government is in harmony with the will of God, obedience is a simple matter. Legalizing abortion raises the question of whether the government's will is now opposed to God's.

Abortion is a hideous sin. Allowing sin, however, is not the same as forcing Christians to participate in the sin.

The New Testament contains two examples of civil disobedience. When the apostles were commanded to stop preaching about the resurrection, they disobeyed because the command was contrary to the will of God. When Christ was arrested in the Garden of Gethsemane, Peter violated laws of violence to protect the innocent. Jesus reprimanded him for that action. Peter's actions were well-intentioned, but he did not have the authority to do what he did.

**W**e can, and ought to, proclaim loudly against abortion. We cannot, however, insist that we have a God-given obligation to break the law to prevent another person from sinning.

There are four practical considerations in this matter.

1) How far should civil disobedience go? Advocates of pro-life civil disobedience claim they are non-violent. Why? It is difficult to find biblical justification for civil disobedience to prevent others from sinning. It is even more difficult to find a line between its non-violent and violent practice.

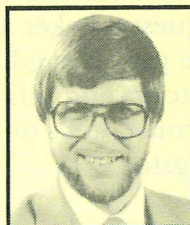
2) Civil disobedience can be pursued by both

sides of the issue. How long will it be before pro-abortion advocates lie down in front of the doors of pro-life centers? Pro-abortion advocates already promise to violate laws if abortion becomes illegal.

3) One can only speculate what two thousand activists could legally do for the protection of the unborn. Considering the fines levied and the lost work time, a lot of money was lost that could have launched a media campaign for the protection of the unborn. Or two thousand letters to government representatives would have a great impact, and two thousand personal visits to legislators would certainly catch their attention. Two thousand volunteers in local pregnancy counseling centers would certainly be front-line work in saving children.

4) Christians' primary calling is to share the message of salvation. Selective civil disobedience is hard to defend with Scripture and places a stumbling block in one's witness to Christ. If its practice were advocated to accomplish the Christian's primary mission, then could it not be justified to fend off all sinful practices? Should we not block the entrances to the homes of adulterers? Should we not chain ourselves to the doors of drunkards, coveters, slanderers, and the spiritually slothful?

**I**n this country Christian concern can be expressed in many legal ways. Civil disobedience lacks certain biblical support in this circumstance. This may appear as a judgment upon those who have practiced civil disobedience. It also is a judgment upon those of us who do not speak up for those who cannot speak for themselves. When only a small percentage of the Christian community comes to the defense of the unborn, it is no wonder that others are driven to illegal activities. We all bear responsibility for correcting this sin in our society so the killing ends and others are not compelled to practice another wrong in the hope of making a right.



*Robert Fleischmann is the national director for WELS Lutherans for Life.*