


April 1, 1992

Advantages of a
combined college p. 126

NORTHWESTERN LUTHERAN



HEALING:
With medicine
and gospel
p. 124

A man is known
by the company he keeps

Jesus welcomes sinners

by Richard D. Balge

Jesus' critics did not realize what a marvelous truth they were expressing when they complained about the company he kept. They hoped to discredit and silence him, but in fact they were giving a wonderful summary of the gospel: "This man welcomes sinners."

They are precious to him

God has everything, needs nothing, cannot be diminished or impoverished by what people do or fail to do. Still, he feels a loss when human beings go their own rebellious way, ignore his will and word, walk on the path that leads to destruction. This was evident in all his Son did during his work on earth, including his meals with tax collectors and notorious sinners.

The Pharisees did not have a gospel for sinners. They did not believe there could be any good news for such outcasts from society. They actually taught: "There is joy before God when those who provoke him perish from the world." It was natural for them to condemn Jesus for his interest in and love for the lost. "He goes to the wrong places, eats with the wrong people. A man is known by the company he keeps."

Are we like the Pharisees? "No," we say, "we are not puffed up, do not look down on other people that way, are not self-righteous." But do we find it possible to write people off and act as though they did not exist? Are we able to think of some individuals or groups as inferior, unimportant, not really needed in the human race? There is more of the spirit of the Pharisees than of the spirit of Christ in that.

Jesus lets us know that all the things the world

approves and applauds and accepts do not cause as much joy in heaven as the repentance of one sinner. That is what he told the Pharisees and it is written for our learning. God and his angels rejoice in all the righteous, but their greatest joy is reserved for those who were lost and are found.

He spared no cost to rescue them

Jesus did not just care about sinners. He acted. He came and sought them out, kept company with them. He did not condone their sins

or agree to overlook them. No, he reminded them of where their sins were leading them. He called them to repentance. He invited them to follow him and learn from him. Then, carrying their sins — and ours — he made the supreme sacrifice. The Good Shepherd laid down his life for the sheep.

His perfect life has been credited to us. His innocent death is the sacrifice for our sins. This is ours by grace through faith. He has invited careless, loveless, thoughtless people like us to eat at his table, be members of his family, enjoy his company forever.

He has also given us the privilege and the responsibility to say what the Pharisees and the teachers of the law said — but to speak it as a message of hope and invitation: "Jesus welcomes sinners."

*Now the tax collectors and sinners were
all gathering around to hear him.
But the Pharisees and the teachers
of the law muttered, "This man
welcomes sinners and eats with them"
(Luke 15).*



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

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

NORTHWESTERN LUTHERAN

MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

APRIL 1, 1992 / VOL. 79, NO. 7

Editorial office

Rev. James P. Schaefer, Editor
Dorothy J. Sonntag, Assistant Editor
Northwestern Lutheran
2929 N Mayfair Road
Milwaukee WI 53222-4398
Phone 414/771-9357 FAX 414/771-3708

Editorial Commission

Prof. Richard D. Balge (chairman), Mr. John Barber, Prof. John A. Braun, Mr. Mark C. Brunner, Rev. Victor H. Prange.

Contributing editors

R. D. Balge, M. E. Braun, T. B. Franzmann, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E. Piepenbrink, V. H. Prange, C. Toppe.

District correspondents

K. H. Pasch (Arizona), H. K. John (California), R. L. Kruse (Dakota-Montana), J. L. Langebartels (Michigan), R. M. Edwards (Minnesota), T. L. Wendt (Nebraska), J. W. Berg (North Atlantic), J. C. Eggert (Northern Wisconsin), J. S. Blum (Pacific Northwest), J. C. Voss (South Atlantic), C. L. Learman (South Central), R. A. Sievert (Southeastern Wisconsin), E. C. Stroh (Western Wisconsin).

Production

Production services of Northwestern Publishing House. Production, layout: Clifford Koeller. Subscription: Suzanne Giese (manager), Sandy Arndt.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N 113th Street, Milwaukee, WI 53226-3284. Phone 414/475-6600, extension 5. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada—**One year, \$8.50; two years, \$17.00; three years, \$22.50.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 per subscription. All prices include postage.

All other countries—Please write for rates.

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

NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, 1250 N 113th Street, Milwaukee, WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N 113th Street, Milwaukee, WI 53226-3284. ©1992 by *Northwestern Lutheran*, official magazine of the Wisconsin Evangelical Lutheran Synod.

FEATURES

PROFILES OF GOD'S PEOPLE

Healing: With medicine and gospel by *Steven Engelbert*124

Advantages of a combined college by *Wayne D. Borgwardt*126

CHRISTIAN FAMILIES TODAY

Model behavior by *James A. Aderman*128

WHAT LUTHERANS BELIEVE

What is a creed? by *Wayne A. Laitinen*130

NEWS

Update on synod mission fields: World missions move forward;

Action in home mission field • Parish Services journal planned

for this fall • My Heart and My Home stewardship program

• New controller appointed • Minnesota and Nebraska Districts news

• Book notes131

DEPARTMENTS

THOUGHT FOR TODAY

Jesus welcomes sinners by *Richard D. Balge*122

PARABLES OF GRACE

The lost sheep and the lost coin by *Mark E. Braun*134

EDITORIAL COMMENT

The religion of the lodge by *Victor H. Prange*135

SPEAKING MY MIND

Clergy bashing by *Janeen E. Lemke*136

READERS FORUM137

FROM THIS CORNER by *the editor*139

TEENTALK edited by *Karen Spencer*140

FORWARD

■ Pictured on the cover is nurse Marianne Peterson, who recently returned from three years of service at Mwembezi Lutheran Dispensary in Zambia. She says she loved the patients, her co-workers, and her friends, and will miss her work in Africa. You can read about her experiences beginning on the next page.

■ Last summer a proposal went before the synod convention to consolidate our synodical schools.

One proposal was to combine Dr. Martin Luther College with Northwestern College. In the March 1 and 15 issues, two editorials by Prof. Carleton Toppe urged the retention of Northwestern College as it is. We have asked Pastor Wayne Brogwardt, administrator for the worker training board, to elaborate on the two editorials. We encourage you to read his article on page 126.

DJS

HEALING: With medicine and gospel

by Steven Engelbert

She remembers the profound stillness of the black nights, broken occasionally by murmurs from the mud huts of the village. "Silent. The African night is very silent. Very deep, very dark, except for the multitude of stars in the sky. And when the moon shines it is very, very bright."

She hears the echoes of a thousand mornings.

"We woke up to the sound of tropical birds and cowbells hanging from the necks of the oxen. The farmer sings in the field — a wonderful sound."

She sees, from the doorway of the dispensary, the children on their way to school.

"'Woo-ooo, woo-ooo, woo-ooo,' I'd call, and they'd call back and wave."

Marianne Peterson breaks unconsciously into poetry at times when she speaks of her life as a nurse in the African bush. Clearly, she has had a religious experience.

Peterson, 59, a Janesville, Wis., native, was trained as a registered nurse in Milwaukee. She worked in various medical settings, including 20 years at the Riverview Clinic.

At an age at which many make retirement plans, she left for Zambia and her great adventure in July 1988. "God has been very good to me and the opportunity presented itself to serve him in a very special way," she says.

She was sent to Mwembezhi Lutheran Dispensary, a clinic at a missionary compound surrounded by the mud-brick and thatched-roof huts of a Tonga village. The mission and dispensary, in Zambia in South Central Africa, are supported by the women of the Wisconsin Evangelical Lutheran Synod.

Peterson was one of two nurses — "nursing sisters" — from the United States. The rest of the medical staff consists of a Zambian clinical officer; two



Nurse Marianne Peterson spent three years at Mwembezhi Lutheran Dispensary in Africa.

Zambian nurses; and three "dressers," who perform non-technical medical chores.

It is a bit different from working at Riverview Clinic.

"The philosophy of nursing is much different," Peterson says. "You deliver babies, suture wounds. There is no lab work. No X-rays. Just intuition. When you go down to Africa you play doctor, because there are never enough."

The dispensary treats about 150 patients a day and the nurses are always on call. Peterson made ambulance runs to Lusaka, the capital city located about 50 miles to the northeast, driving the big four-wheel-drive diesel truck that serves as an emergency vehicle.

She delivered a baby in the back seat one night and gave it mouth-to-mouth resuscitation while the African who accompanied her hid in the bushes, as Tonga men are to have nothing to do with the birth of babies. "He came quickly," she says, "when I called for water from our vacuum bottle for baptism."

She enjoyed the chance to use her medical judgment. "I had years of experience under my belt. This kind of thing is more difficult for a 25-year-old," she says. "You have to be very careful, especially with prescribing medicine, which is not a nurse's forte."

It is not the forte of most nurses in the United States to dispense the word of the Lord. But it is part of the job at a mission clinic in the African bush.



Women at Lumano village in Zambia pound soybeans.



Zambians often become ill from drawing contaminated water from wells such as this one.

Many Africans are stricken with a deadly strain of malaria.

“The illness makes them aware of the brevity of life. Along with treating the illness, we can tell them about the gospel. And they are eager to learn more about their Savior.”

“The African has been steeped in witchcraft and belief in the evil spirits for centuries,” she says.

“There’s a terrible fear they live under, and the gospel of Christ frees them from that fear, because Christ is all-powerful,” Peterson says.

“Satan works through the witch doctors and the witch finders,” she says. “The Africans will usually go to the witch doctor first for treatment,” Peterson says. “When that fails, they will come to the clinic. Unfortunately, at that point sometimes the clinic can’t do much.”

Peterson makes it clear that she is not denigrating the African culture, just describing it. “Just because their way of life is different doesn’t mean that it’s strange or weird or awful. I’m just describing the differences.”

Peterson admires the innate friendliness and respect of the Zambians for others. She showed a visitor the hearty, two-part handshake with which Africans greet each other.

She spoke, in the language of the village, the series of formal greetings and inquiries into health that are part of every chance meeting. There is no perfunctory, “How are you?” The questions are asked and answered seriously, and the Zambians would rather be late for an appointment than to give the greeting short shrift.

The villagers also have knowledge of folk medicines that work. And the nursing sisters have learned to defer to their Zambian counterparts when it comes to identifying snake bites and treating them, she says.

But if the Africans know snake bites, they are stymied by malaria, AIDS, tuberculosis, and various diarrheal diseases that strike the very young. In particular, the dispensary staff tries to educate the Zambians on the cause of AIDS. They also attempt to teach them to cover the open wells, which become contaminated with animal waste blown by the wind.

She will miss the patients and children, her co-workers and African friends, she says. She has photographs and keepsakes. One of the photos is of a Zambian mother nursing the infant Marianne Kabanga, named after Marianne Peterson, the nursing sister. An embroidered scarf — a gift — depicts Peterson driving the big four-wheel diesel. The letters on the scarf say: “You have helped Ezily. She loves you. Bye.”

If Ezily and other Zambians loved Marianne Peterson, she loved them back and she loved her job.

“I like it so well, I’d like to go back,” she says, explaining with a trace of sadness that her age makes it too risky — ironically because of the low level of health care in Zambia.

She has not decided what she will do now that she is back. “I don’t know what the Lord has in mind for me. I have no plans,” she says.

What she does have are the pre-dawn songs of the African birds. She has the clank of the cowbell, and the black silence of the deepest nights in the world.

She has the warmth of thousands of those heartfelt, two-part handshakes.

Nurses interested in serving with the Central Africa Medical Mission may contact Linda Phelps-Golembiewski, 1576 W Howard Avenue, Milwaukee WI 53221.

Steven Engelbert is a writer from Janesville, Wisconsin. This article first appeared in the Janesville Gazette. It is reprinted by permission.



Old Main at
Dr. Martin Luther
College,
New Ulm, Minn.



Bell tower at
Northwestern
College,
Watertown, Wis.

Advantages of a combined college

by Wayne D. Borgwardt

The Wisconsin Evangelical Lutheran Synod has two colleges for ministerial education. At Dr. Martin Luther College (DMLC) in New Ulm, Minnesota, students preparing for the teaching ministry receive a bachelor of science in education. Northwestern College (NWC), Watertown, Wisconsin, provides future pastors, who continue their education at Wisconsin Lutheran Seminary, with a bachelor of arts degree. The proposal has been made to combine DMLC and NWC.

Recent editorials in the Northwestern Lutheran have presented reasons against a combined college. It is only fair that the rationale for a combined college also be presented.

The WELS Board for Worker Training has not adopted a position on this question. A special committee is studying the feasibility of a joint college on the New Ulm campus.

Basic considerations

In our rapidly changing times new challenges and opportunities confront the church, and risks arise whatever the choice. Small, single-sex colleges are passing from the American scene. Those advocating a

combined college ask whether we are risking more by keeping the colleges apart than in combining them. The challenge now is to make the best overall decision, with God's help, to take advantage of opportunities, and to work hard in overcoming threats.

Location of the college is not the main issue. Most important are the advantages (or disadvantages) of a joint college, wherever that college will be located. Career goals and quality programs become the compelling reasons when a student chooses a college.

Key factors arguing for a combined college include joint training for team ministry, educational and social advantages, and financial considerations.

Joint training for team ministry

Congregations need workers who work well together. Since a pastor and teacher carry out different ministries, elements in their training will differ. But they will serve best in a congregation by working as a team. At a combined ministerial college such teamwork will be found in the classroom, choir, student government, and the athletic field. A team that trains together in preseason will play well together.

College training for these ministries is now separated, part at Watertown and part at New Ulm. Teamwork bridging these ministries now awaits entrance into congregational service.

It is sometimes asked whether the pastoral track can comfortably exist on the same campus with the teacher track, since the pastoral track continues four additional years after college. Universities have long shown that pre-medical programs flourish alongside liberal arts and education programs. Career goals increasingly keep a pastoral student focused on his ministry as he moves through the program. Such a focus at a combined college will be reinforced by counseling.

Educational advantages

Both Northwestern College and Dr. Martin Luther College will enrich the educational experience of students now at the other college. For example, DMLC students will benefit from the language offerings of NWC, particularly Spanish and German. In addition to adding a wholesome cross-cultural perspective, the NWC language offerings will become the basis for teacher preparation in foreign languages, at little additional expense to the synod. Similarly, NWC students will broaden their understanding and appreciation for choral and instrumental music through DMLC offerings in music.

Students and faculty of the two colleges will benefit from the experience and perspectives brought by their counterparts now at the other college. A small college is limited to one or two professors in many departments. Larger departments will bring more frequent infusion of new perspectives through replacements. The amalgamation will bring together on a single campus the best educational expertise the synod has produced, and the resulting dialog will widen vistas for both professors and students.

The social dimension

The college years are critical in developing interrelational attitudes and skills involving both sexes as WELS students prepare for ministry in the church. The distinctive and complementary roles God expects of males and females need to be well understood as Christian men and women work together with mutual understanding and respect in Christ's church. A genuinely coeducational college is in a better position to provide such insights. Both God's ministers and his congregations will benefit.

The single-sex college is becoming a rarity in America. At Dr. Martin Luther College female

students still outnumber males by more than two to one. Northwestern College is an all male school, as is Wisconsin Lutheran Seminary. WLS obviously will continue to be all male, but that limitation need not be imposed on ministerial training at the college level.

Marriage restrictions already have been relaxed at our colleges. Nonetheless, only a few students are married as undergraduates at DMLC, and there is no reason to believe that will change in an amalgamated college. A young woman who will develop a strong attachment to a student in the pastoral track will share in his desire to fulfill his career goal in the pastoral ministry and will work and pray to help him do so.

Financial considerations

Although financial considerations are not primary, they are significant. Two small colleges require needless expenditures for duplicated services. Library services are especially noteworthy. Current costs for duplication of books at the two separate colleges will be multiplied as the revolution in electronics continues to change the very nature of media services.

A single college administration will also eliminate duplication. The more efficient administration at an amalgamated college will bring savings by eliminating duplicated services. Similar savings can be realized in athletics, in co-curricular activities, and in such student services as admissions, dormitory supervision, and financial aid. Savings will also be provided in the combining of nearly identical classes, particularly in electives.

A shared focus

The issues before us are not scriptural or doctrinal. A confessional unity is shared within the WELS, unusual among American church bodies. That unity is shared within our schools. Also shared is a focus on ministry. These commonalities, together with educational, financial, and social advantages, lead many to call for the combined college.

Those urging a combined college further note that changing times make a combined college inevitable. If that is the case, they note, plans for its implementation need to be made now, rather than later or not at all. Moving forward in faith will also bring God's blessing on an effective ministerial college that retains its scriptural and confessional heritage.



Wayne Borgwardt is administrator for the Board for Worker Training.

Model behavior

It's not only from our lips but through our lives
that we parents bring up our children

by James A. Aderman

Losing her balance, my wife landed on the kitchen floor and skidded to rest next to the table leg.

My daughter peered down at her from her booster chair. Her words were so appropriate. She had heard them countless times when her four-year-old feet would careen across the waxed hardwood floors and she would smack up against the wall or cupboard.

"Mom," she advised calmly, "you'll just have to learn to be more careful."

Every family has them and chuckles over them, those family stories about children mimicking their parents. But the mimicry doesn't stop with pre-school cuteness. The way parents live out their values, discipline their children, and treat their spouses shapes their children's adult lives. In fact, through their children, it shapes their grandchildren and great-grandchildren.

What kind of model are you?

Robert Subby in *Lost in the Shuffle* suggests, "Many of us left home, defiantly vowing, 'I'll never do it like my parents.' Unfortunately, we are what we learn, and eventually, somehow, our parents manage to take up residence inside us. Only later as adults do we discover that we have never truly left home."

The way parents deal with life does have a profound effect on their children. No doubt that's why the Scriptures urge parents to be good role models. "Whatever you do, work at it with all your heart, as working for the Lord, not for men. . . . It is the Lord Christ you are serving" (Colossians 3).

Obviously, it's not only from our lips but through our lives that we parents bring up our children in the training and instruction of the Lord.

What kind of a model are you? Let's face it. In every home — and that includes my parsonage — parenting falls far short of the mark. Dave Carder in *Secret of Your Family Tree* writes, "Due to the fallen nature of all parents (and children), all families are flawed and therefore dysfunctional to a certain degree."

A recent comic strip featured a father watching the TV news. "Some experts say that as many as 81 percent of American families are dysfunctional," the newscaster reported. "Good news, Sarah," the man shouted to his wife. "We're normal after all."

Plan to deal with weakness

Have you identified the weaknesses in your parenting? Do you have a plan to deal with those weaknesses? Consider these.

- Learn what good parenting is. We understand the need for competency testing before hiring new employees or hours of instruction before granting the privilege of driving a car. But isn't it strange that some moms and dads consider child-raising a skill they naturally possess, not one that requires schooling?

At least once a year, take a Scripture-based parenting course and read a Christian author on raising children. You'll certainly want to be careful about who your parenting teachers are. Look for solidly Christian teachers and authors who never shortchange the Scriptures. Also make sure Jesus' forgiveness and its power to transform are emphasized.



- Examine your and your spouse's birth families. Don't overlook the strengths you received from your parents, but explore any faulty beliefs about parenting you've also brought from childhood. Be alert to addictive or compulsive behaviors your birth family showed toward alcohol, drugs, sex, food, or work. You may need Christ-centered counseling to work through these issues. Don't let that frighten you. The help of Christian counselors is part of those special gifts Jesus has provided to help us "become mature, attaining to the whole measure of the fulness of Christ" (Ephesians 4).

- Find your ultimate model for parenting in God. We see what real parenting is as we watch our heavenly Father. Regularly spend time in the Bible looking for the ways God acts as a father. Ask how that applies to the way you parent. For example, read the Gospel of Matthew and ask:

How does God feel about his Son; about me?
Does God take an active or passive role in his Son's life; in my life?

How much does God trust his Son; me?
How does God show patience, kindness, generosity, acceptance, ability and desire to protect and provide?

- Develop a mentor relationship with another set of parents. Discover the positive role models God has placed into your life. There are probably a number of Christians in your congregation you respect as parents. Seek them out. Ask their advice about situations in your family. As your relationship develops, try meeting regularly with this husband and wife.

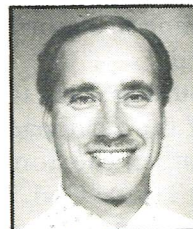
At those meetings you would talk not only about how to handle situations in your family, but you'd take time for Scripture study and prayer. You would also give your mentors the right to hold you accountable for carrying out your parenting plans.

Remember who you are

A major step toward wholeness in any area of our lives is just to recognize a weakness exists. But even after we're aware we need to strengthen a part of our parenting, the task may seem so daunting that we won't begin to tackle it.

Remember who it is that Jesus has made you. You are not a slave to the weaknesses of your upbringing or your habits or your present family circumstances. "The grace of God that brings salvation . . . teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives" (Titus 2). Through the almighty Spirit who lives within you, you are equipped to overcome and conquer those weaknesses.

So learn from him to be solid role models for your children. "Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God" (Ephesians 5).



James Aderman is pastor of Fairview, Milwaukee.

What is a creed?

by Wayne A. Laitinen

For centuries, Christians in the West conducted their worship in Latin. When it came time to confess their faith they would begin with the Latin word *credo*, which means "I believe." From *credo* the three confessions of Christian faith inherited the name "creeds."

The creeds of the Christian church are a sort of "Reader's Digest condensed version" of who God is and the gracious things he has done for us. The full account is found in the Bible.

The Lutheran church recognizes three ancient creeds as accurate expressions of Bible teaching: the Apostles' Creed, the Nicene Creed, and the Athanasian Creed.

How creeds came about

These three creeds were developed by Christians during the 500 years which followed our Lord's ascension into heaven.

Some religious groups insist that creeds are wrong. They feel we are elevating these human confessions to the level of the divinely inspired word of God.

God commanded the prophets and apostles to record the words of the Bible. And although he gave no specific command to write creeds, he does expect us to confess our faith in Jesus. He also gives us the freedom to express that faith in our own words.

For instance, when a friend asks you what you believe about God, what do you do? If you have your Bible handy, you can open it and show him all of the passages which describe God. That would be the most thorough way of answering his question. But what would you do if you had no Bible and time was short? You might simply say, "Jesus Christ is God."

If your friend pursues the matter, you might try to explain as best you can the mystery of the Godhead by saying, "I believe in one God: the Father, the Son, and the Holy Spirit," or "I believe in the Triune God."

There. You have just invented a creed. You have

expressed Bible truth in your own words for that specific situation.

That is precisely what our early Christian brothers and sisters did as the need arose to confess their faith. When their Roman persecutors insisted they confess, "Lord Emperor," Christians replied, "Lord Christ." Those two words were a brief and effective summary of the Christian faith.

First-century converts to Christianity were often baptized "in the name of Jesus." Those few words summed up everything which Jesus taught about himself, the Father, and the Holy Spirit. That is a creed in its simplest form.

St. Augustine once defined a creed as "a rule of faith which is few in words but full of meaning."

Specific creeds for specific needs

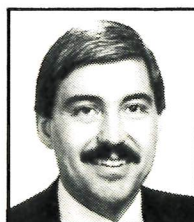
You may ask, "How did such short creeds get to be as long as they are today?" Specific creeds arose to meet specific needs. Eventually, "Jesus is

Lord" gave way to creeds which mentioned all three persons of the Trinity. This satisfied the need to proclaim to newcomers the facts about God which were implied in simpler creeds. Three-part creeds followed the pattern of Jesus' great commission in Matthew 28.

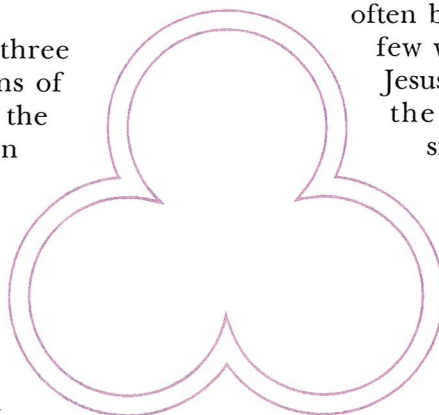
When controversies arose about Jesus and the Trinity, phrases were added to clarify the truth and combat popular misconceptions.

The Lord is pleased when we state our convictions about him in our own words. In fact, a brief look at 1 Corinthians 15 and Philippians 2 seems to indicate that some very early Christian creeds received divine endorsement.

Next: The Apostles' Creed.



Wayne Laitinen is pastor of Palos, Palos Heights, Illinois.



Update on synod mission fields

World missions move forward

On a private venture Pastor John Chworowsky and his wife Johanna are in Laos. While she is teaching English as a second language, he is exploring gospel opportunities.

The Committee for Mission Expansion, a committee of the Board for World Missions, has placed the administration of the Laos project under the administration of the Executive Committee for Southeast Asia Missions until July 31, 1993.

Pastor Chworowsky, who is between calls, will serve on a voluntary basis until that time. He will be funded entirely by special gifts.

The mission expansion committee has instructed the Executive Committee for Latin American Missions to develop strategies for entering Cuba should a door open. At its recent meeting the Board for World Missions heard a report indicating that the indigenization of the Lutheran Church of Central Africa was increasing its pace. Malawi now has seven national pastors, six vicars, and 22 pre-seminarians. Zambia has five national pastors, three vicars, and 28 pre-seminarians. More and more positions are being taken over by nationals in the operation and administration of the LCCA.

The board also heard the good news that the Mexican government recently announced that it is legalizing the work that non-Mexican missionaries are doing in Mexico. The WELS missionary in Mexico oversees the work of Mexican pastors located in Juarez, Torreon, Mexico City, and Puebla, and serves the congregation in Monterrey.

It was also reported to the board that Missionary Kirby Spevacek, stationed in Czechoslovakia, together with mission worker Gary Miller, who is fluent in Russian, were involved in a \$100,000 food distribution effort to orphanages and homes for the elderly in the Ukraine. They have been joined by



Essmann



Miller

Pastor Harold Essmann, former long-time member of the world board, for an extensive survey of the Commonwealth of Independent States and neighboring countries "to determine where and how the Lord might lead us," according to world board administrator Duane Tomhave.



Spevacek

One other important matter was taken care of in the recent world board meeting. The synod has contracted with International SOS Assistance Access to provide emergency medical, legal, and evacuation services to WELS mission personnel anywhere in the world. SOS, says Tomhave, "provides a sense of security and available care for those we ask to carry the gospel in our name to distant and remote areas of the world."



Mission of the WELS

As men, women, and children united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.

Action in home mission field

At its recent meeting the home mission board granted mission status to the exploratory mission at Florence, Ky. The calling of a pastor was authorized for the exploratory mission at Colombia, Md., and also for the exploratory at Oak Creek / Yampa / Vail / Edwards, Colo. The latter is a pilot project of a field of churches in which an intentional

effort will be made to establish a multiple congregation parish. Exploratory status was also granted to Moscow, Idaho, and Southeast Alaska. Both are to use pastors in the neighborhood for the exploration.

The home mission board also reappointed Pastors Herbert Prah, Thomas Trapp, and Timothy Bauer

to the Campus Ministry Committee which oversees the campus ministry carried on by the synod.

A grant of \$90,000 from Lutheran Brotherhood was allocated to mission congregations for outreach efforts involving the mass media.

Parish Services journal planned for this fall

Plans are well under way for a new publication by the Division of Parish Services, called *Parish Leadership*. The 45-page magazine will be published three times annually and take the place of individual publications by divisional commissions, such as *TELL*, *Youthink*, *Partners*, *Notes and News*, and *Focus*. The first issue of the new publication is scheduled to appear this fall.

The target audience for the new

publication is WELS parish leaders, and, according to its editorial policy, it aims to "present a scripturally consistent philosophy of practical Lutheran parish ministry." Publisher for the journal is Northwestern Publishing House which will handle design, layout, and subscription service, as well as its marketing.

All unexpired subscriptions to divisional publications will be transferred to the new magazine for

which subscription rates have not as yet been established. The first issue will be sent to all parish leaders free of charge. Subsequent distribution will be only through subscriptions scheduled for three-year periods.

Editor of the new publication is Pastor Wayne Mueller, administrator of the Division of Parish Services. Serving as contributing editors are the administrators of the six commissions of the division.

my heart and my home

My Heart and My Home, a stewardship program for 1992, offers congregations timeless truth in a new format. Home study materials (in versions for homes with and without children) engage head and heart in reflecting on Scripture and discussing its implications for real life. Four full-color brochures introduce home studies pointedly and practically. Thematic emphasis on the Christian family, home church, home town, and heavenly home are developed in worship resources as well as the stewardship study tools.

Sample packets are available from WELS, *Adult Discipleship office*, 2929 N Mayfair Road, Milwaukee WI 53222-4398.



Good Shepherd, Cheyenne, Wyoming, entered a float in Cheyenne's Christmas parade. "Our theme was Precious Is the Child, adapting it to the parade's western theme," said Judy Eldred of Good Shepherd. "We were able to share our joy in Christ in this way, and our float was chosen 'Best Church Float.'"

Minnesota District news

St. Paul, Jordan, celebrated its 125th anniversary on February 2. President Carl Mischke was the guest speaker. . . . **Olga Schroeder Luetke**, widow of Nathaniel Luetke, was called to eternal rest last April 10. She was at her husband's side at five parishes, including Goodhue and Nicollet. . . . **Lutheran Institutional Ministries Association** rejoiced in the installation of the first full-time campus pastor for the Twin Cities area. Joel Lintner was installed Feb. 16. . . . The annual **church leaders workshop** drew a crowd of more than 400 to Belle Plaine on February 1. Those attending had the opportunity to be addressed by our synod president, select two of eight

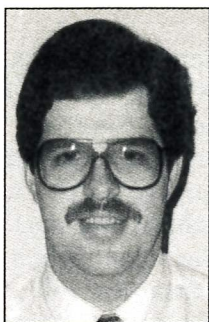
workshops, and be introduced to elements of the new hymnal. . . .

Good Shepherd of St. Peters, Missouri, dedicated its first building September 15. . . . **Ascension, Plymouth**, dedicated its sanctuary on Sept. 22. . . . **Abiding Savior of Elk River** dedicated its first facility Nov. 17. Abiding Savior was a project of Builders for Christ. WELS members from many congregations donated their labor to the project, resulting in a considerable savings for the congregation. . . . **St. Paul, New Ulm**, rededicated its refurbished church Oct. 6. In the evening a song service was held which included the DMLC concert choir and the choir from St. John, New Ulm.

— Robert M. Edwards

New controller appointed

Effective May 1, Randy Matter will become the synod's new controller, according to an announcement by Cal Paterson, director of finance and treasurer of the synod. Since 1984 Matter has been working in the accounting department and recently had been named accounting manager. He graduated from the University of Wisconsin-Milwaukee in 1983 with a bachelor's degree in business administration and will soon receive his CPA certification.



Matter

Retiring as controller at the end of April is Norbert Manthe, who came to the synod office in 1978 from Michigan Lutheran High School.

Nebraska District news

St. Mark, Salina, Kansas, is ministering to a group of Laotian people. Between 20 and 25 have attended services. Although many of them have difficulty with the English language, they are eager to learn the truths of salvation. . . . Several congregations in the district purchased time on local and cable television stations for **Precious Is the Child**. . . . **Nebraska LHS** will begin a debt retirement drive in April. The drive is titled "Gathering Gifts/Gathering Souls." . . . After years of worshipping in rented facilities, the members of **Living Hope, Omaha**, moved into a church of their own Feb. 16. The choir from Nebraska LHS sang at the opening service. The congregation expects to dedicate its new church in May.

— Theodore L. Wendt

Book notes

Black Christians: The Untold Lutheran Story, by Jeff G. Johnson. Concordia Publishing House. 262 pages, paperback, \$17.95.

Dr. Jeff Johnson, former head of the sociology and anthropology department at Valparaiso University, has done an immense service to those who care about urban ministry and especially cross-cultural ministry in the Lutheran church. Most Lutherans, white or black, are unaware of the 300-year history of black participation, and non-participation, in Lutheran church life. *Black Christians* is fascinating, troubling, and challenging reading. Its tone is gentle and reflective; its stories about successes and failures in white Lutheranism's ability and interest in reaching out to black Americans are important contributions to the ongoing discussion of how the gospel crosses cultures.

Here are the stories of the Lutheran slaves of the Salzburger colonists in Georgia; the churches of

black freedmen in the Danish West Indies (now the Virgin Islands); the urban strategy of St. John Lutheran Church in Charleston, S.C., before the Civil War; super-teacher Rosa Young, who helped to organize the planting of dozens of Lutheran churches and schools in rural Alabama; and the strange story of how the ALC's Alabama Conference black churches were "given away" to the Missouri Synod in 1958.

Just as Jewish Christians in the Eastern Mediterranean needed to learn from St. Paul that it was not necessary to "Judaize" the culture of Gentiles interested in Christ, so the Lutheran church in the US will continue to need help in sorting out what is of the essence of the church and what is optional cultural baggage. Thank you, Dr. Johnson, for your work.

— Mark A. Jeske

Black Christians may be ordered from Northwestern Publishing House by calling 1-800-662-6022.

Obituaries

LeRoy L. Ade 1929-1992

LeRoy L. Ade died Feb. 6, 1992, in Marinette, Wis. He was born July 1, 1929, in Crivitz, Wis. A graduate of Bethany Lutheran College, Mankato, and Wisconsin Lutheran Seminary, Mequon, he served parishes in Eugene, Oregon; Milwaukee, Wis.; and Menominee, Mich. He retired in 1991.

He is survived by his wife, Catherine; two sons, Thomas (Diane) and Timothy (Debbie); four daughters, Pearl (James) Torrey, Catherine (Randall) Gordee, Patricia (Charles) Sonnenburg, and Lorraine (Fred) Pellien; one sister, Verna (Ray) Oradei; and 24 grandchildren.

Services were held at Grace, Crivitz.

Elmer H. Dobberstein 1913-1991

Elmer Herman Dobberstein died Nov. 29, 1991. He was born June 16, 1913, in Hortonville, Wis.

A graduate of Oshkosh State Teachers College, he taught at Concordia Collegiate Institute, New York, and was the first principal of Michigan Lutheran High School, St. Joseph. He retired in 1976.

He is survived by his wife, Thelma; a daughter Gail (Stephen) Carter; a son Thomas (Patricia); eight grandchildren; a sister, Gladys Hoppe. He was preceded in death by his first wife and two children.

Services were conducted at Good Shepherd, Benton Harbor, Michigan.

The lost sheep and the lost coin

Luke 15:1-10

by Mark E. Braun

About 50 BC an unknown author wrote the "Psalms of Solomon." Never regarded as Scripture, they nonetheless offer a glimpse of what people expected their Messiah to be. The best known of the Psalms of Solomon, No. 17, says: "Wisely, righteously [the Son of David] shall thrust out sinners from the inheritance; he shall destroy the pride of sinners as a potter's vessel. With a rod of iron he shall break in pieces all their substance; he shall destroy the godless nations with the word of his mouth."

In other words, first century Jews hoped their Messiah would reward the righteous and demolish Israel's godless neighbors. And then along came Jesus, embracing sinners, commending the great faith of gentiles, and announcing that the least, the littlest, and the lost will be great in the kingdom.

Grumbling at the company Jesus kept

No wonder the Pharisees grumbled at the company Jesus kept. Tax collectors were viewed as traitors to their people, often with richly-deserved reputations as crooks and extortioners. "Sinners" were those who lived personally immoral lives or those who had dishonorable occupations — prostitutes, shepherds, donkey-drivers, and others. To accept a table invitation from such "losers" was the most dramatic way imaginable for Jesus to show fellowship with them. It wasn't just that he tolerated such people; he seemed genuinely to enjoy their company. If a man is to be judged by his friends, what sort of Messiah was he?

Stories about the lost

So Jesus told a pair of stories with a common point; even his choice of a shepherd and a poor woman as the subjects of his parables revealed how much he identified with the lost. Losing one sheep out of a hundred might not seem such a tragedy; lots of businesses would be happy to suffer only a one percent loss. The poor woman lost a much larger portion of her household money, the equivalent of a day's pay.

But the shepherd left his flock to go "in the open country" to look for his sheep — up rocky hillsides, through plummeting ravines, beyond the safety of the village. The search could take days. The woman knew she'd lost her coin someplace in the house, so she

swept out the corners, lit a lamp and groped along the dirt floor of her tiny, dark home, and would not give up till she found it.

The mood of both stories shifts from urgency to joy when the lost is found. Both called their friends together and both threw big parties. No beating for the foolish sheep that ziggged when the others zagged. No sniveling over a dropped coin. "Rejoice with me! I have found what was lost!" Probably everyone in Jesus' audience had experienced similar anguish and similar delight.

But Jesus used these homely stories to persuade us that's how God is. That's how God feels about lost sinners. He loves them. He wants them back. They aren't useless to him. He goes after them till he finds them. And he and his angels throw a party when they are found.

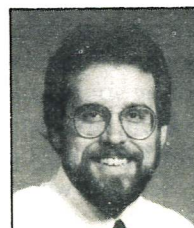
What if you think you're not lost?

But what if you think you're not lost? What if you think you don't need to be found? Who are those "ninety-nine righteous persons who need no repentance"? There never has been and never will be anyone like that. Sadly, the Pharisees were too proud to realize it. Pharisaism even said, "There is joy before God when those who provoke him perish from the world."

If one will not admit he is lost, how can anyone celebrate when he is found? Neither the sheep nor the coin could contribute anything to its rescue. A lost sheep lies down, bleats, and refuses to move; a misplaced coin just lies there. As long as they stayed lost, they were worthless and dead. Repentance is the honest admission that we are dead in our sins, hopeless, helpless, with no power to rescue ourselves and not a shred of evidence to suggest we are worth saving.

Our hope lies only in the determination and the loving good will of Another, who spared no effort or expense to find us and bring us home. That's a parable of grace.

Next: The unmerciful servant.



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

The religion of the lodge

Each month a copy of the Moose Magazine is delivered to our home. Some years ago I corresponded with an executive of the Moose Lodge and as a result was put on the mailing list to receive complimentary copy of the magazine.

The Loyal Order of Moose is one of the so-called "animal lodges" along with the Elks and the Eagles. These fraternal orders stress the social aspects of membership: the good time. Many lodges have some insurance benefits.

The Loyal Order of Moose also does some religious teaching. A recent issue of the Moose Magazine included an article titled "The Roots of Moose Fraternalism." The author makes the point that the founders of this fraternity "were guided by humanitarian principles based upon their belief in a Supreme Being." He states that "the early Moose fraternalists were serious students of the Biblical Scriptures in both the Old and New Testaments" and that "their principles, values, and ethics became based on the Scriptures." They felt compelled to "put into practice God's humanitarian guidelines."

These guidelines are summed up in this statement: "Moose law is the law of divine love condensed into one brief sentence, 'Do unto others as you would that they do unto you.'" The author concludes his article by stating that the Loyal Order of Moose has been kept strong, healthy, and productive because the members of this fraternity continue to believe in the Moose doctrine of the "Fatherhood of God and the Brotherhood of man."

On first reading an article like this, some might be impressed with the religious teachings of the lodge as expressed here. We Christians teach the law of love and stress the importance of doing good to one another.

But careful reflection will reveal some glaring omissions of biblical teaching. One hears nothing about sin and its damning consequences or of the need to repent. The religion of the lodge judges people to be basically good and able to do what is right if only they try hard enough.

Obviously if sin is not a problem, there is no need of a Savior from sin. Jesus is presented as a very good person whose example people ought to follow and not as the Savior from sin. One nowhere hears words like those of John the Baptist: "Look, the Lamb of God, who takes away the sin of the world." The cross is altogether missing in the religious teaching of the lodge.

The central truth of the Bible is not condensed in the sentence: "Do unto others as you would that they do unto you." The central truth of the Bible is condensed in the sentence "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life." That good news won't be found in the religion of the lodge.

Victor H. Prange



Victor Prange is pastor of Peace, Janesville, Wisconsin.

Clergy bashing

by Janeen E. Lemke

The catchword of the 90s is “bashing” — ethnic bashing, Japan bashing, gay bashing. The tone of several articles in recent Northwestern Lutherans have, I’m afraid, given credibility to another kind: clergy bashing. I am especially referring to the series “Triumph over addiction.”

The message comes through loud and clear: WELS professional church workers are incompetent to counsel, are too quick to apply the word to problems, and are not to be trusted.

The dependent or co-dependent person is led to believe that no help should be expected from a WELS pastor who will “predictably” judge him. Instead, one is encouraged to go to a Baptist preacher, an Episcopal priest, a peer counselor, or your local AA chapter.

Such comments do a horrible disservice to our called workers. In the interest of trying to be on-line, dynamic, and contemporary, journalistic sensationalism ignores a basic Christian principle: do everything to the glory of God. What purpose do such comments serve? The intent of such articles has value, but the personal opinions of contributors should be edited. Comments which are libelous or derogatory should be axed. This is simply good journalism when it is realized that because of the “official status” of the magazine, laity read every word as if it is official doctrine. Sorry, but that is an occupational hazard to which the editors must be sensitive.

Where there was opportunity to add editorial comment, even a simple “opinions expressed by contributors are not necessarily those of the WELS” silence prevailed. Why didn’t the theologian editor answer from Scripture the question of alcoholism being sin or illness? Doctors estimate as high as 85 percent of modern illness is caused by life style — those things the Bible unabashedly calls sin: drunkenness, gluttony, covetousness, anxiety, sexual perversion, laziness, self-indulgence.

As a social worker I see clearly that the man writing the article is not even an example of “triumph over

addiction.” He is still blaming others rather than taking personal responsibility. Instead of answering the man’s accusatory “no one tried to help me” with a gentle rebuke that the addicted person’s denial prevents him from seeing help being offered, insult is added to injury: editorial comment quotes a WELS-affiliated counselor as estimating alcoholism among WELS laity and called workers “at or above national norms.” To quote such an open-ended comment without support of solid statistics is irresponsible journalism.

The fact must also be realized that counselors, psychologists, and social workers frequently get a distorted view of the particular people with whom they work. This too is an occupational hazard.

Parish pastors, especially in rural areas where information and referral services are not a touchstone away, must deal with all kinds of problems. While personality clashes are inevitable in any counseling relationship, our pastors are extremely competent to counsel. When people claim the pastor couldn’t help them, what they often are really saying is “I am really not willing to change.” God really blew it, didn’t he, when he didn’t make his word dynamic and contemporary for the 1990s?

Pastors enter their profession with anywhere from 12 to 21 years of education in the word and how to apply it to life’s situations. They apply it with dignity and confidentiality. They must do this in a day where trust and respect for the office of the ministry is greatly diminished, in an era when people question the right of the church to tell them how to live (or with whom) and in a setting which ranges from warm and supportive to openly hostile. Everyone has his own opinion of how the pastor should do his job.

When contributors’ low opinions of the church’s overseers are then published without editorial defense of pastors’ good names, has not a serious violation of all that encompasses the eighth commandment been committed?

Janeen Lemke is a member of St. James, North Branch, Michigan.

Native Americans

Concerning the native American symposium, funded by a grant and mentioned briefly in the Feb. 1 NL, my curiosity is piqued. Who granted the grant? Am I invited, since I was born in the USA? Will my expenses for the trip to Tucson be paid by the grant? Will other WELS members be participating? After more than a century of ministry in Apacheland, don't we already know how best to develop an American Indian church?

*Reuel J. Schulz
West Allis, Wisconsin*

Pastor Silas Krueger of Carlsbad, Calif., of the executive committee for the Lutheran Apache missions which is arranging and moderating the symposium, replies:

The symposium is being funded by a grant from AAL. The main purpose is to determine what mission work other church bodies are doing among native Americans. Since this is more a fact-finding study than a direct mission activity, we didn't feel we should use budgetary money to fund it.

The guiding principle for the symposium is Paul's statement in 1 Corinthians 9:22: "I have become all things to all men so that by all possible means I might save some." We recognize there is a resurgence in "red pride" and that many native Americans rightly dislike the old stereotypes and labels.

Our synod has been working on the Indian reservations for 99 years, but we have not succeeded in establishing a native church body there. Indigenization is our goal in world mission church planting. We don't want to establish "white men's congregations" in Africa, Asia, or Apacheland. Rather, we want to follow the model in Acts and establish a self-governing, self-propagating, self-disciplining, and self-supporting church body wherever we take the gospel.

Alarmed about music

A big thanks for "I'm questioning Christian rock" (Feb. 1). It could not have been stated more clearly or better for those of us who are

becoming increasingly alarmed about this style of music, fast creeping into some of our churches.

What is happening to our Lutheran heritage and the reverence and dignity in our music and word?

*Marv and Victoria Ulrich
Burnsville, Minnesota*

How many WELS members?

"From this corner" (Feb. 1) gave us the figure that 45.8 percent of WELS people go to church. With that figure, about 190,000 WELS members go to church.

We like to boast a membership of over 400,000 and look at our giving in consideration of that number. Pastor Mueller in his "Response" (Feb. 1) says, "The shortage of money is due to our lack of commitment, which in turn is due to weakness of faith."

When are we going to stop lying to ourselves about our size? Our budget is supported by 190,000 faithful church-going people and not 400,000. We need to keep that in mind as we start new programs.

*Michael Lindemann
New Ulm, Minnesota*

Who gets the banana?

A hearty thanks to Ramona Czer for her tips in "Everyday love" (Feb. 15). My husband and I feel she has listed some good points. I hung it on my kitchen cupboard as a reminder. Sometimes people, even Christians, need a reminder of how to treat our spouses.

We have only one question — who gets the banana?

*Nancy J. Schneider
New Lisbon, Wisconsin*

Cover to cover

The new look (attractive) and interesting format of the Feb. 15 issue is to be commended. It was so interesting that I read it cover to cover — something I don't do with many periodicals. You dealt with timely and relevant issues, introduced a "Touch of Laughter" (who says Wisconsin Synod Lutherans don't ever laugh?), faced up to today's problems in the

church, and ended with a very quotable page, "Everyday love: Tips for you and your spouse." Keep up the good work!

*Lyle H. Rasch
Cincinnati, Ohio*

Easy reading?

What do we find on occasion in NL articles? Easy reading a third grader could understand? Far from it.

For example, try this one from a recent NL: "Without a healthy praise-life, Christianity becomes mundane — focused on the three-dimensional, five-sensual world around us."

The point is simply that all writers should keep in mind that not only doctors of divinity read NL articles.

*Rollo Korth
Watertown, South Dakota*

Thanks

Thank you to all the staff and writers of Northwestern Lutheran, not just for the last issue, but for the years of issues that keep piling up in my kitchen. I use them daily as a strengthening tool during convalescence from surgery.

I urge others to do the same in wellness or sickness, because of their quality and, most important, the truth in their use of God's word for our lives.

*Debra Ross
Trumbull, Connecticut*

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 **READERS FORUM**, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

WELS Connection videotapes

April topics

- Missionary families
- President Mischke's Easter message

For more information, contact **CCFS**, WELS Administration Building, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Cost of a year's subscription is \$48.

NOTICES

Notices are printed in the first issue each month.
The deadline for submitting items is five weeks before the date of issue.

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE

Staff ministry

The 1991 convention authorized DMLC to begin a staff ministry program with four areas of specialization: evangelism, family and youth ministry, administration, and deaconess. Subject to funding, the Board of Control requests the voting constituency to nominate candidates for administrator-teacher of the staff ministry program. Candidates should have recent experience in parish ministry, be willing to prepare in the areas of specialization noted, initiate publicity, build library resources, lead curriculum development, and assist the college's academic dean in integrating the program into the curriculum.

Professor of education and geography

Subject to funding, the Board of Control requests the voting constituency to nominate candidates for professor of professional education and geography.

Names of candidates, with pertinent information, for both positions should be sent by April 23 to Pastor Robert A. Bitter, 173 E Waupun St, Box 277, Oakfield WI 53065.

CALL FOR NOMINATIONS MUSIC/WORSHIP EDITOR

The Northwestern Publishing House Board of Directors has resolved to call an editor who will develop a music/worship department to enable NPH to serve the synod by providing music and worship helps. The person called must be theologically trained as a pastor or teacher. He must have advanced skills in choral and keyboard music. He will also need to have or acquire computer skills. When necessary, he will edit accepted manuscripts and prepare them for printing. This process includes correcting musical settings and texts. In addition, he will be responsible for screening music and worship helps from other publishers. Nominations for this position should be sent by May 1, 1992 to Elwood Lutze, Secretary, NPH Board of Directors, 1250 N 113th Street, Milwaukee, Milwaukee WI 53226-3284.

WISCONSIN LUTHERAN SEMINARY 1992 CHORUS TOUR

April 8	7:00 p.m.	Grace, Milwaukee, Wis.
April 15	7:00 p.m.	Immanuel, Waukegan, Ill.
April 16	7:15 p.m.	Divine Savior, Indianapolis, Ind.
April 17	7:00 p.m.	Gloria Dei, Memphis, Tenn.
April 18	4:00 p.m.	Cross of Glory, Baton Rouge, La.
April 19	8:30 a.m.	Trinity, Abita Springs, La.
April 19	10:00 a.m.	Crown of Life, New Orleans, La.
April 20	7:30 p.m.	Living Word, Mobile, Ala.
April 21	7:30 p.m.	Sola Scriptura, Decatur, Ga.
April 22	7:30 p.m.	Beautiful Savior, Cincinnati, Oh.
April 23	7:00 p.m.	Peace of Our Savior, New Carlisle, Oh.
April 24	7:30 p.m.	St. Stephen, Adrian, Mich.
April 25	7:00 p.m.	Good Shepherd, Burton, Mich.
April 26	10:00 a.m.	St. John, Riggs, Mich.
April 26	7:00 p.m.	St. Paul, Stevensville, Mich.

MARTIN LUTHER PREPARATORY SCHOOL 1992 CHOIR TOUR

April 10	7:30 p.m.	Martin Luther, St. Louis, Mo.
April 11	7:30 p.m.	Redeemer, Huntsville, Ala.
April 12	10:15 a.m.	Our Savior, Birmingham, Ala.
April 12	7:30 p.m.	Beautiful Savior, Marietta, Ga.
April 13	7:30 p.m.	Good Shepherd, Jacksonville, Fla.
April 14	7:30 p.m.	Abiding Hope, Ocala, Fla.
April 16	7:30 p.m.	King of Kings, Maitland, Fla.
April 17	11:00 a.m.	Our Savior (ELS), Lakeland, Fla.
April 17	2:00 p.m.	Faith, St. Petersburg, Fla.
April 17	7:30 p.m.	Bay Pines, Seminole, Fla.
April 18	7:00 p.m.	Peace, Holiday, Fla.
April 19	9:30 a.m.	Christ the Lord, Clearwater, Fla.
April 19	4:30 p.m.	Peace, Bradenton, Fla.
April 20	7:00 p.m.	Sola Fide, Lawrenceville, Ga.
April 21	7:00 p.m.	Rock of Ages, Madison, Tenn.

LUTHERAN CHORALE CONCERT

The Lutheran Chorale of Milwaukee will mark its 35th anniversary with a program of classic and contemporary choral music titled "The Christian Life."

The concerts will be presented on May 3 at 3:00 and 7:00 at Atonement, 4500 N. Sherman Blvd. In addition to the choir, the program will feature Atonement's new Austin pipe organ, played by Lynn Kozlowski and Hildegarde Fischer. The 65-voice choir is directed by Kurt Eggert, who has led the group since its founding.

The public is invited. A free will donation will be taken.

ARTISTS AND CRAFTSMEN

The WELS Art Guild is sponsoring its second annual Laurel Garden Faire Aug. 15 at Wisconsin Lutheran College. Quality artists and craftsmen from all WELS congregations are invited to submit 5-10 slides for jurying by April 25. Slides must represent artwork to be sold at the fair. Notification of the jury's selection will occur by May 9.

Send submissions to Prof. Debra Heermans, Wisconsin Lutheran College, 8800 W Bluemound Rd, Milwaukee WI 53225. For more information, call Prof. Heermans at 414/774-8620.

OWLS NATIONAL CONVENTION

The annual meeting of the Organization of WELS Lutheran Seniors will take place at the Hilton Hotel and Convention Center in Oshkosh, Wis., July 14-16. Anyone 55 or retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship, and educational experiences. Contact OWLS, 8420 W Beloit Rd, West Allis WI 53227; 414/312-9977.

OWLS HOSTEL

The 1992 OWLS Hostel will be conducted on the campus of UW-Oshkosh, July 16-22. This year's director, Pastor Robert Diener, has plans for a worthwhile and interesting hostel experience. For specific information, please contact Mr. Alfons Woldt at 2929 N Mayfair Rd, Milwaukee, WI 53222-4398 or call 414/771-9357. The enrollment is limited, so please do not delay.

OWLS 1992 TOURS

Two OWLS tours are planned covering South Dakota, Yellowstone, Coos Bay, San Francisco, Reno, Salt Lake City, and Nebraska. One tour (June 1-14) will leave from Minneapolis and one (June 2-17) from Milwaukee. Both tours are open to OWLS members and non-members alike. For further information contact Lucille Ingebritson, Dr. Martin Luther College Box 4, New Ulm MN 56075; 507/354-6915; or Reuben Feld, W4262 Emerald Dr., Watertown WI 53094; 414/699-3780 as soon as possible.

ITEMS NEEDED

Betty Crocker coupons for kitchen project. Risen Savior Lutheran, 10010 Manchaca Rd. #105, Austin TX 78748; 512/280-8282.

Extended arm electric stapler for mission congregation. Peace Lutheran, Hayward WI 54843; 715/462-3496.

Hymnals for a mission church. Rich Windmoeller, 1205 Pine Ridge Ln, Phillips WI 54555; 715/339-4245.

Hymnals for Our Savior, Naples, Fla. (ELS). Pastor Donald Moldstad, 1961 Curling Ave., Naples FL 33942; 813/597-4091.

Hymnals — 50 to 75, preferably red. We'll pay shipping. Immanuel Lutheran Church, 40 Coleman Rd, Long Valley NJ 07853; 908/876-5429.

Hymnals — 50 for ELS mission congregation. Pastor Mike Smith, Family of God Lutheran Church, PO Box 96, Bullhead City AZ 86442; 602/768-3438.

Lutheran liturgy, lectionary, and agenda; hymnals; altar cloths; communion ware for new congregation. Contact Robert L. Sawall, 3809 N Magnolia Ct, Flower Mound TX 75028; 214/533-1234.

ITEMS AVAILABLE

The following are available for the cost of shipping

Altar cloths — white, set of three. Grace Lutheran Church, 229 S 6th St, LeSeur MN 56058; 612/665-2194.

Altar paraments—Contact Geneva Engelsmeier, 5921 Maple St., Rockford MN 55373; 612/477-5522.

Organ — Conn Artist with 25-note pedalboard, 2-manual with one external speaker. Shepherd of the Lakes, Fairmont, Minn., Pastor Bradley Pearson; 507/238-9663.

Mita copying machine Copy star-900D. Contact Densil Taylor, 104 Columbia Dr, Ladson SC 29456; 803/764-4532.

Office equipment — Four stencil makers, two mimeos, offset printer. Huron Valley LHS, 33740 Cowan Rd, Westland MI 48185; 313/525-0160.

ANNIVERSARIES

RAPID CITY, SOUTH DAKOTA — St. Paul (50th), Aug. 8, 9 a.m. and 3 p.m. Catered dinner at 11:30. Refreshments following afternoon service. Contact Robert Prieue, 2815 Eden Lane, Rapid City SD 57701; 605/348-0023.

DOYLESTOWN, WISCONSIN — St. John. April 5, 9 a.m.; May 17, 10:30 a.m.; June 21, 8 a.m.; July 19, 9:30 a.m.; Aug. 23, 8 a.m.; Sept. 20, 10:30 a.m.; Oct. 18, 10:30 a.m. Raymond Fleegal, 414/992-5578.

WAUWATOSA, WISCONSIN — Apostles of Christ (25th), May 17, 10:15 a.m. Luncheon buffet at 1 p.m. Reservation required by April 26. Contact Anniversary Committee, 729 N 112 St, Wauwatosa WI 53226.

SUMMER MUSIC CAMP

Dr. Martin Luther College will conduct a music camp July 5-10 for high school juniors and seniors. Contact Dr. John Isch, Director of Special Services, DMLC, 1884 College Heights, New Ulm MN 56073.

SINGLES SEMINAR

All singles (Including those once married and now single): (W)holy Single V, an enriching day for all singles, will be held May 30. Sponsored by Wisconsin Lutheran Child and Family Service, the day-long seminar will feature a keynote address and a choice of many breakout topics. An evening social will cap off the event.

Registration forms will be sent to everyone already on our mailing list. If you are interested but not on the list, please write to WINGS, WLCFS, PO Box 23980, Milwaukee WI 53223 or call Joanne Halter at 414/353-5000

RESOURCES FOR MENTALLY RETARDED

The WELS Special Education Services Committee is developing a directory of materials, programs, people, and other resources for the religious training and other concerns of our mentally retarded members. Please send information to Carol Zimmerman, W148 N8204 University Dr, Menomonee Falls WI 53051.

CHANGES IN MINISTRY

PASTORS:

Bitter, Donald F., from St. Paul, Ft. Atkinson, Wis., to retirement
Gieschen, Daniel M., from St. Stephen, Adrian, Mich., to retirement
Hahn, Martin R., to Messiah, White Rock, N. M.
Jahnke, Kenneth R., from St. Mark, Flat Rock, Mich., to Paul the Apostle/Zoar, Detroit, Mich.
Johnston, Thomas F., from St. Jacob, Grass Lake, Mich., to Huron Valley LHS, Westland, Mich.
Kuske, Herbert C., from Trinity, Abita Springs, LA, to Peace, Owensville, MO.
Limpert, Jeffrey E., from Trinity, Merrill, Wis., to Abiding Faith, Pinehurst, Tex.
McKenney, Kevin P., from Trinity, Aberdeen, S. Dak., to Lakeside LHS, Lake Mills, Wis.
Schallert, Jeffrey L., from Mt. Sinai, Montrose, Mich., to Mt. Olive, Tulsa, Okla.
Schoeffel, Daniel L., Abiding Savior, Elk River, Minn., to Moon Township, Penn. (Exp)
Schultz, Roger W., from Shoreland LHS, Somers, Wis., to Indonesia
Smith, Dennis D., from Christ, Imlay City, Mich., to Second European Civilian Chaplain
Weimer, Robert L., from Christ our Redeemer, Gillette, Wyo., to retirement (May 1)

TEACHERS:

Grev, Rachel, to Lakeside LHS, Lake Mills, Wis.
Juroff, Kathryn, to Manitowoc LHS, Manitowoc, Wis.
Krueger, Terri, from Immanuel, Medford, Wis., to St. Matthew, Stoddard, Wis.
Kurth, Doris, from Friedens, Kenosha, Wis., to retirement
Lawonn, Sharon, to St. Peter, Fond du Lac, Wis.
Maas, Linda, to Centennial, Milwaukee, Wis.
Plath, Daniel, from Apostles, Billings, Mont., to St. Paul, Rapid City, S. Dak.
Plath, Timothy, from Michigan LHS, St. Joseph, Mich., to Manitowoc LHS, Manitowoc, Wis.
Prost, Brooke, to King of Kings, Maitland, Fla.
Schultz, Helen, from St. John, Juneau, Wis., to retirement (June)
Spurgin, Alan, from St. Peter, Balaton, Minn., to Dr. Martin Luther College, New Ulm, Minn.
Tafel, Joyce, to Good Shepherd, Midland, Mich.
Wilson, Connie, to St. Paul, Lake Mills, Wis.
Zellmer, Steven, from St. Peter, Ft. Collins, Col., to Wisconsin LHS, Milwaukee, Wis.

ADDRESSES

PASTORS:

Berg, Norman W., 4431 Hwy FM 115, Scroggins TX 75480
Berg, Peter M., 42270 Brentwood, Plymouth MI 48170
Cordes, Chris A., 1027 Alden Ln, Buffalo Grove IL 60089
De Ruiter, Richard A., 126 Goetz St, Saginaw MI 48602
Flunker, Charles, Rua Floriano Peixoto, 1895, 78900 Dourados-MS, Brazil
Frei, Tom, Stage 3, Block 52C, 19th Floor, Broadway St, Meifoo Sun Chuen, Kowloon, Hong Kong
Nieman, John A., W494 First St, Campbellsport WI 53010
Mann, Kenley D., 5070 N Stoney Creek Rd, Monroe MI 48161
Marggraf, Bruce J., Av. dos Gauchos, 645, 91000 Porto Alegre-RS, Brazil
Schmugge, Karl M., 207 Martha Ave., Pembroke, Ontario, Canada K8B 1B4
Smith, Robert, 4543 Camden Ave, Omaha NE 68104
Tullberg, Paul A., 10621 Highway 13 S, Wisconsin Rapids WI 54494

Way back (over a year ago), I announced in this column that the Coordinating Council, the budgeting agency of the synod, had received a \$25,000 grant from Aid Association for Lutherans, Appleton, Wis., "to conduct the first readership survey in the 77-year history" of Northwestern Lutheran.

Since then many of you — well, OK, one of you — asked whatever became of that survey you so grandly announced way back there in February 1991. I am about to tell you, and it will take several columns to tell you more than you want to know.

Conducting a readership survey, I found, is not all that simple. We first had to set some objectives: what did we want to accomplish by this survey.

Having done that, mostly by staff, we had to design the survey instrument. General oversight of the project was handed over to a readership survey committee. Members of the committee were Prof. Richard Balge, dean of students at Wisconsin Lutheran Seminary; Mark C. Brunner, vice-president of sales and marketing at Northwestern Publishing House; Mary Heins, professor of communications at Wisconsin Lutheran College; Dr. John Isch, director of special services at Dr. Martin Luther College; Morton Schroeder, professor emeritus of English at DMLC; Dave Runge, former religion and contact editor of the Milwaukee Journal; and Doug Wellumson, program planning analyst of the Coordinating Council, who also served as chair of the committee.

It was decided by the committee that professional assistance was a necessary component of the survey. Wood Communications Group, a Madison, Wis.-based firm, was selected to serve as the committee's consultant. The consultant's broad experience in conducting readership surveys in the magazine field and its accessibility were key factors in the choice.

It was not until late fall that the survey instrument was properly shaped. Choosing the sampling methodology was not an easy task. A substantial number of NL readers receive the magazine through a "bundle subscription" sent to the local church and distributed in various ways to its membership. It was also difficult to obtain the names of those who are non-subscribers. But ultimately everything fell into place and in the late fall, the survey went to the readers. This was followed by tabulating and analysis of the results.

On February 17, Ms. Dawn Wood from the consulting group presented the findings to the Editorial Commission which oversees Northwestern Lutheran. Her written report to the commission, along with the analysis of the data, was contained in a spiral bound book of 278 pages. Of these 278 pages, 73 pages were devoted to comments from our readers.

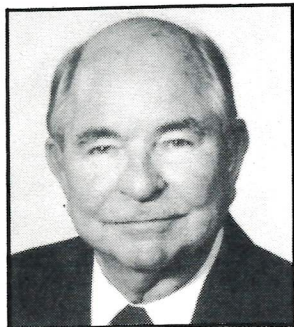
The written analysis by the consultant ended with the assuring words: "These survey results should be considered an accurate description of reader attitudes. The sampling error for this survey, overall is plus or minus 3.8 percent."

Ms. Woods' first words to the commission were: "You have a very happy group of readers. You are being read and people are pleased with what they read."

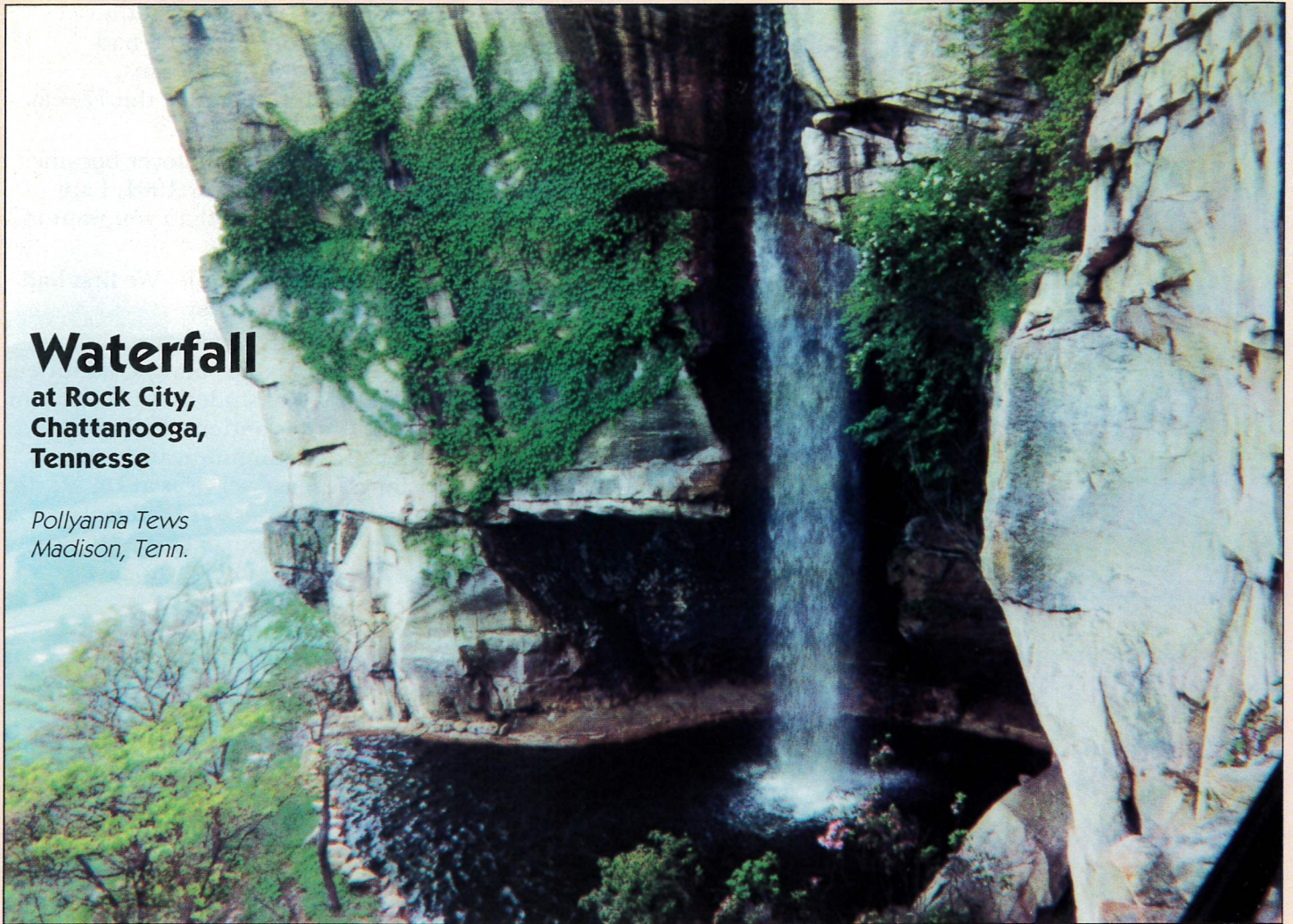
Let's take a quick look at these readers. Our readers are predominantly older — more than half of all readers (58 percent) are 55 years old and older, and only one reader in four is under 45. The vast majority of all readers are longtime members of the Wisconsin Synod — eight out of ten have been synod members for 20 years or more. The report also refers to the educational level of our readers: somewhat higher than one would expect in the population as a whole. Almost two-thirds have attended college or technical school and about one-third hold college degrees.

More in my next column.

James P. Schaffer



*Conducting
a readership
survey,
I found,
is not all
that simple.*



Waterfall

at Rock City,
Chattanooga,
Tennessee

*Pollyanna Tews
Madison, Tenn.*

I wanted to write

I wanted to write of nature;
the wild flowers swaying beneath
an overgrown orchard
painted a scene in my memory.

I wanted to write of love;
the generosity of my parents
brought a thankful smile.

I wanted to write of dreams;
colors dancing in my head last night
brought me inspiration.

I wanted to write of adventure;
the mysteries surrounding far-away lands
called to me.

But as I sat, pen in hand,
the words just wouldn't flow.
I searched for a common ground
to bind my ideas.

I wanted to write of my gracious Lord —
the beauty he creates,
the love he guides,
the hopes and goals he implants in our hearts,
the mysteries surrounding him.

And I did.

*Laura Kiecker
Milwaukee, Wisconsin*

TeenTalk is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news on teen activities to *TeenTalk*, Karen Spencer, 2297 E 25th Place, Yuma AZ 85365. Include your name, address, school, church, and a self addressed stamped envelope for return.