

June 1, 1992

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already? p. 206

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NORTHWESTERN LUTHERAN



Mour MISSION

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.

A mission
just for you

p. 204

Walking with God

A word to our graduates

by Kurt F. Koeplin

This is the season for graduation. We have graduation ceremonies, large and small, as thousands of young people move out of the sheltering walls of academia. From Lutheran elementary schools, area high schools, three synodical prep schools, three colleges, and one seminary, thousands of young eyes look forward to new arenas of Christian life.

Every graduating class thinks of itself as being unique. So they are. They are unique in class size, gender division, God-given personalities and talents, plus the way they functioned as a group. There is at least one other unique quality: those who are graduated from our schools have the name "Lutheran."

Of all of the people of this earth, only a limited number are named in history books. Martin Luther is one. This is something to remember as we look closer at this word: "Enoch walked with God."

Enoch walked with God

Not much is known about Enoch, one of history's earliest citizens. He's mentioned in Hebrews, chapter 11, as one of the heroes of faith. He was the father of the oldest human who ever lived (Methuselah).

One sentence served as a summary of his life. But that one statement tells much. Walking with God is quite a thought; a mortal permitted to "bond" with the holy God! Ordinarily we would think of the reasons for fear this relationship would engender. But Enoch was granted such a faith, such a confident trust in the Redeemer, so as to remove fear.

Luther walked with God

Luther, in his early days, unfortunately, was well acquainted with fear, the fear of punishment, the fear of hell. He knew Jesus not as his loving Savior, but only as his angry judge. It wasn't until he had been led to see the gospel in all its forgiving beauty that Luther "walked with God" with a confidence and cheerfulness that faith gave.

The majority of our Lutheran graduates have never

had to experience the tyranny of fear. From baptism on they have known Jesus. He was part of classroom life. Their conduct, motivated by the gospel, was in keeping with their faith.

Our graduates walk with God

One message to them today is: Continue to walk with God by faith. Enoch's walking with God indicates a willingness to listen. When Enoch heard God's voice it meant something to him. He had grown in grace and knowledge so as to have an implicit trust in God's word.

This too was something Luther exhibited, an all-consuming passion for and appreciation of God's word. It was more than just a "Sunday thing"; the voice of God which guided every facet of Luther's life. As his hymn "A Mighty Fortress" demonstrated, Luther regarded as precious yet another of the names of Jesus, "The Word."

Our graduates have also heard from the word and have heard the voice of "The Word," not only in morning devotions; the voice of Jesus was also heard as the secular subjects were taught from the Christian perspective.

Consider this word, graduates. Continue in that willingness to listen to God's voice and trust his word.

Scripture does not precisely define how Enoch's relationship with God was carried on, but the phrase indicates reality, friendship, and love. Luther, always conscious of the love that streamed from Calvary, spoke of God as real and warm.

Lutheran graduates know God to be real, personable, warm, an understanding friend and confidant. The filial relationship spoken of by Jesus sets the whole tone of our relationship with our Father.

For our graduates, let this be a continuing constant of every member of every class: they all walked with God.

*Enoch walked with God;
then he was no more,
because God took him away
(Genesis 5:24).*



Kurt Koeplin is pastor of Atonement, Milwaukee.

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

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FORWARD

■ The illustration on the cover, taken from a stand-up brochure, could soon be gracing your home as a testimony of the mission of the WELS. The brochure is second in a three-part program to remind us that every member of the synod has a role in making disciples. The first part of the program is a videotape, "The Promise," and the third is a Bible study series. "We hope that 175,000 brochures will go into WELS homes," says mass media director John Barber, who oversaw the production of the video and the brochure. (Read more about the program on p. 204.) Don't miss the video when your congregation

shows it or the thought-provoking Bible study, "Jesus' mission for his church." And, next fall, be sure to get a brochure for your home.

■ The new hymnal isn't scheduled for another year, but the hymnal introduction committee is making plans so that *Christian Worship* can be introduced in a comfortable way. An introduction process has been planned, beginning with the early introduction phase which is now under way. For a preview of plans to help us become familiar with some elements of the new hymnal, see p. 206.

DJS

A mission just for you

“It is essential that every member understand and endorse Christ’s mission for the church”

by Dorothy J. Sonntag



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.

If you ask WELS members what the synod’s mission is, how many could tell you? The synod’s Conference of Presidents hopes that by next fall every member will be aware of the mission Christ gave his church.

The 1989 WELS convention adopted a statement defining the synod’s mission, objectives, and vision for the future. “It is essential,” said the statement, “that every member understand and endorse Christ’s mission for the church.”

However, the synod’s Conference of Presidents (COP) was concerned that few WELS members know about the mission statement or what it says. The COP, made up of the president of each of the synod’s twelve districts and the synod’s president and two vice-presidents, assigned a committee to establish a strategy to make the members of the WELS aware of the statement and their role in carrying it out.

Richard Lauersdorf, pastor of St. John, Jefferson, Wisconsin, and the synod’s first vice-president, chaired the committee. “We wanted to get the message to the people,” he said, “especially the mission statement. When the church fully understands the

importance of its mission, the people will dedicate themselves to carrying it out.”

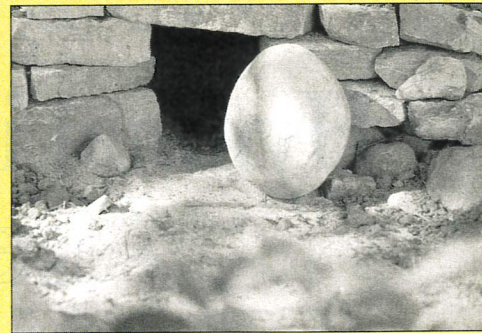
The committee decided that the message should include a videotape presentation. “This is a video age,” explained Lauersdorf. The committee enlisted the aid of the synod’s evangelism commission and its mass media ministry.

The result was a plan that includes a videotaped presentation, “The Promise,” to be followed by a discussion and a series of six Bible studies on the mission of the church.

On April 20 the COP met for a preview of the proposed program. Douglas Wellumson, the synod’s program planning analyst, introduced the plan. “The convention in ’89 decreed it is essential that every member understand the mission of the church,” he said, “but we tend to fall into ‘maintenance ministry.’ We focus on how and where, instead of emphasizing why, what, and who. This program is a tool to remind us of the reason for the church’s existence.”

Robert Hartman, administrator for the Commission on Evangelism, explained that the program is

The birth of Jesus



PHOTOS BY GERALD M. KOSEK STUDIO

The empty tomb

The fall



God's people



The judgment

Scenes from the video, *The Promise*, which presents the story of God's plan of salvation.

part of an overall strategy to remind people of the connection between the promise of God and the mission of the church.

"The video is the first part of the program," Hartman told the COP. "The second part is a full color stand-up brochure with the synod's mission statement. It is our hope families will take it home and set it out where people can see it. When guests ask about it, people will have an opportunity to talk about the mission of the church. The third part is the Bible study."

The purpose of the video, said mass media director John Barber, was "to present the story of God's plan of salvation. The viewer will see that he or she has a part in this great plan, to use the gospel to win the lost for Christ and to nurture believers for lives of Christian service."

Although some professional actors were used, others in the video were WELS volunteers. Viewers will recognize scenes from previous mass media ministry videotapes which have been incorporated into new scenes for "The Promise."

Costs of the program have been allocated from nonbudgetary funds. The COP hopes to make the videotapes, brochures, and Bible study guides available at no cost to congregations, according to Lauersdorf. Order forms for every congregation will be available at the district conventions.

Barber noted that, while the videotape will be used "within the congregations for motivation and encouragement" during 1992, he hopes to use it in 1993 for an evangelism outreach program. "We have enough material," he said, "using the same theme." The tape is also appropriate for Bible classes and confirmation instruction.

"The Lord is surely directing us," said Western Wisconsin District President Karl Gurgel after he had viewed the video. "Here we have something sane and sound and saving, and we can keep on using it. Who knows—maybe we'll still be showing it on judgment day."



Dorothy Sonntag is assistant editor of Northwestern Lutheran.

Hymnal introduction Already!

Three-phase program planned

by Bryan M. Gerlach

The introductory process for our new hymnal has begun. Many WELS members already love to sing "Lift High the Cross" and "Let All Things Now Living." Some churches are enjoying responsorial psalms—the choir sings the psalm verses and everybody joins in on a refrain. Some children in our schools are learning more new hymns and how to sing the psalms.

Every congregation includes both those who are eager for new hymns and new services and those who are perfectly content with *The Lutheran Hymnal*. With such a broad spectrum of people, how should we best introduce a new hymnal in our congregations?

A committee has addressed this question and is making plans for introducing *Christian Worship: A Lutheran Hymnal* in a comfortable way. Over the next year and a half the hymnal introduction committee hopes to build on the experimentation and enthusiasm which some churches have already shown.

The committee is chaired by Prof. David Valleskey of Wisconsin Lutheran Seminary. Other members (and the synodical agency they represent) are Victor Prange and Alfred Bloedel (Commission on Worship), Kurt Eggert (Hymnal Project Director), Kermit Moldenhauer (Hymnal Music Editor), Mark Brunner (Northwestern Publishing House), and Bryan Gerlach (Hymnal Introduction Program Developer).

The committee has planned a three phase introduction process: early introduction—March-July 1992; education in worship—August 1992-May 1993; hym-

nal introduction—June-December 1993.

Early introduction

The arrival of the *Sampler* was the beginning of early introduction for those congregations which continue to use it. They are already familiar with some new elements. Now that more hymns and certain liturgies are approved, "early introduction" can continue in a carefully planned way. This phase will offer many practical suggestions to build early familiarity with elements of the new hymnal.

Worshippers may hear some music from the choir at first. Any choir in the congregation—adults, school children, octettes—or soloists can and should give attention to some new treasures. So you may hear a choir singing a new communion hymn during the distribution, or "See the Wonder God is Making" at a baptism. Or on August 30, when Jesus will say in the gospel, "Do not be afraid, little flock, for

your Father has been pleased to give you the kingdom," some choirs or soloists will sing a fresh, contemporary hymn: "Have No Fear, Little Flock." If your congregation is especially strong at singing hymns, you might even join in on the last stanza.

You may hear choirs or soloists singing the psalms. This trend of singing these songs of the Old Testament, other than reading them, has gained momentum in American Christianity. Some choirs will experiment for a while before the congregation joins in. Some congregations have already joined in by singing a refrain several times during the course of the

*Every congregation
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The Lutheran Hymnal.*



The Joint Hymnal Committee has completed seven years in preparing material for the new hymnal. The JHC met in April for the last time and gave its final approval on the contents of *Christian Worship*. Pictured are (front row, left to right) Theodore

Hartwig, Victor Prange, Harlyn Kuschel, Mark Jeske, Carl Nolte, Richard Buss, Alfred Bloedel, (back row) Kurt Eggert, Arnold Lehmann, Wayne Schulz, Bruce Backer, Kermit Moldenhauer, Loren Schaller, and James Tiefel. Not pictured is Iver Johnson.

psalm. The congregation can also join the choir at the end of the psalm, singing "Glory be to the Father."

The choir director, pastor, or organist may not have time to do research and planning. So the hymnal introduction committee will prepare and distribute materials to assist them. Some of these ideas will appear in *Focus on Worship*, a periodical sent to pastors and musicians.

Other resources will be distributed in August as *Sampler II*. This will not be a booklet, like *Sampler I*, but rather camera-ready hymns, psalms, and liturgical songs for use by choirs (junior and senior) and soloists.

Education in worship

Seminary professor James Tiefel has prepared a video Bible class, *The Way Lutherans Worship*. The course surveys various aspects of Lutheran worship. Each of its 12 segments consists of a 25-30 minute lecture, time for discussion, and a 5-7 minute wrap-up. The course is designed for six classes of 90 minutes or more or twelve classes of 45-60 minutes. Planned for release in September, the materials will cost \$19.95. The hymnal introduction committee encourages congregations to use this educational resource sometime between September 1992 and May 1993.

Why such an intensive Bible class on worship? Because we worship, but we tend not to study worship history or the rationale of a typical Sunday service. We may not realize how parts of the service fit together. I was present when Prof. Tiefel taught an early version of his class. I learned some fascinating things. I highly recommend the course for his insight—and for his sense of humor.

Now after my glowing review of Professor Tiefel's video, let me say this course is not a sales pitch for the new hymnal. The course addresses biblical and histor-

ical worship themes in a general way. Any congregation can benefit from study of this material, no matter what its previous involvement with the hymnal project, no matter what its future plans.

Hymnal introduction

In late June twelve district worship coordinators and the Commission on Worship will meet to begin plans for a series of workshops. Our goal is to create enough resource people to have an impact in every synodical circuit (113 of them).

In the fall of 1993 worship leaders from every congregation will meet at the circuit level for an intensive look at the new hymnal and at effective ways to begin using it. The emphasis will be practical, presenting ideas within the successful reach of all.

After these workshops, each participating congregation's worship leaders (and board of elders and/or worship committee) will prepare an individualized plan for introducing *Christian Worship* to their congregations. No single master plan can cover the many variations in local church circumstances.

The workshops will focus on new materials for worship. But this hardly means that worshipers will be overwhelmed with the new. Introduction of new materials needs to proceed at a comfortable pace, a pace which varies from church to church.

When worship leaders respect this pace, then new materials can be welcomed with delight, even if accompanied by initial "learning curve" difficulties. A richer worship life which enjoys new treasures along with the old is certainly worth the effort.



Bryan Gerlach is pastor of St. Mark, Citrus Heights, California, and a member of the hymnal introduction committee.

Consolidating the synod schools

by Herbert H. Prah

Competent and confessionally sound pastors and teachers are gifts of our ascended Lord to his church on earth. They are absolutely vital to us if we are to be a strong, growing, and viable synod for the decades and generations to come.

Public ministers of the gospel are not educated in a vacuum. We need worker training schools. This network must be strong, growing, and viable for the long term to enable us to carry out Christ's mission. The 1991 synod convention delegates studied our worker training system for its long term strength, growth, and viability. To ensure these qualities they opted for a consolidation. Martin Luther Prep School of Prairie du Chien, Wis., is to combine with Northwestern Prep School of Watertown, Wis., on the Watertown campus. The Prairie du Chien property would be sold.

Northwestern College is to relocate from the Watertown campus to New Ulm, Minn., and operate in conjunction with Dr. Martin Luther College.

Michigan Lutheran Seminary of Saginaw, our "eastern" prep school, and Wisconsin Lutheran Seminary in Mequon were not included in this resolution.

One question overshadowed the issue. Was this resolve feasible? A seven-member Feasibility Study Committee (FSC) was appointed to research the plan. The committee is to provide full information to the districts this summer and to bring a final report to the 1993 convention for action. This article and the one to follow summarize the FSC report to the districts. You may read the full text in the *Report to the Twelve Districts*. Ask your pastor to see your congregation's copy.

Members of the FSC are Pastor Herbert Prah, Eau Claire, Wis., chairman; Pastor David Rutschow,

Downers Grove, Ill.; Teacher David Fehlauer, Tomah, Wis.; Teacher Greg Schmill, Altamonte Springs, Fla.; Mr. Ken Bow, Westerville, Oh.; Mr. Tracy Linn, Dallas, Tex.; and Mr. Martin Sell, Juneau, Wis.

Why combine schools?

Why combine schools? And not just one pair, but two? We really can't do one without doing the other. A combined prep school on the Watertown campus projects an enrollment close to 400 by the year 2000. Northwestern College anticipates 241 students. Dormitory capacity is only 472. Classrooms can handle only 525. Gymnasium facilities would be similarly overtaxed.

On the other hand, our New Ulm campus, with the addition of a new men's dormitory, would have a capacity for approximately 1000 students. This could readily handle the projected 241 pastoral and 616 teaching students for the year 2000.

But why combine schools in the first place? Are there problems? Are there advantages? If so, are they so great as to call for such sweeping revisions to our worker training operations? Won't we just be messing up an otherwise good system?

Our worker training schools have great strengths: truly dedicated Christian staffs, many fine facilities, a commitment to confessional Lutheran teaching, and quality students, to name a few. For these we surely thank the Lord of the church.

Yet not all parts of the program are strong, growing, and viable. Combined enrollments at MLPS and NPS have dropped 38 percent in the past 11 years, from 613 in 1981 to 379 in 1992. Funding of our synodical schools now amounts to 31 percent of our total synod offerings, compared with 37 percent two decades ago. Operating budgets are "bare bone," pared to the point of choosing between repairs and teaching staff. Current asset maintenance costs (renovations, replacements, upgrades, etc.) approach \$3

million and are not included in annual budgets. An operations and maintenance deficit approaching \$7 million looms by the end of the decade, given current enrollments, structure, and revenues. These funding shortfalls make individual schools overprotective of their programs and budgets. They stifle creativity in program development. They sap the entire network of schools of its strength and vitality.

What if we leave everything as it is?

If we simply leave everything as it is, we face internal collapse of an already struggling network. The 1990 district conventions saw this issue and chose to call for increased offerings to prevent it. A minimum \$1 million additional dollars per year have been and continue to be needed.

Yet mission offerings over the last two years have not even kept pace with inflation, much less dented this deficit. Wishful thinking does not produce the needed dollars.

Even if we receive this infusion of money, can we sustain the increase in offerings indefinitely? And is the current campus arrangement the wisest use of our resources?

What if we consolidate?

The FSC visited all six synod campuses and interviewed representatives from each school. Making projections based on information the schools provided, the consolidation of schools would reduce expenditures for the year 2000 by approximately \$2 million (\$12.6 million total expenditures vs \$14.7 million with the current arrangements).

Coupled with an increase in tuition revenues, the subsidy provided from the synod budget would decrease in a range from \$867,000 to \$1,682,000, depending on enrollments.

From the economic side, then, the resolution is feasible. It eliminates all costs associated with the Prairie du Chien property. The remaining campuses become more cost efficient by operating closer to their capacities. It loosens the stranglehold of an over-tight money supply.

These economics must be understood in proper perspective. Consolidation brings our expenses more in line with current and projected offerings. But we

cannot have quality education of future public ministers without paying the price. If consolidating the system is viewed as a signal to give worker training an even smaller "piece of the synodical pie," or if members of the synod see it as a signal to cut back on synod mission offerings, we gain absolutely nothing.

The prep school issue

Consolidation must offer more than financial benefits. There are some who fear that the 1991 resolution, for all of its economic promises, will only be one more nail in the coffin of our prep school system.

Over the last 10 years the prep schools have provided 60 percent of our pastoral track candidates. A dismantled prep system threatens to cut the supply of pastoral candidates. That would be disastrous. There must be assurances that combining MLPS and NPS will not be whimpering retreat into self-destruction.

While combining the prep schools eliminates one campus and moves the school farther from our nation's heartland, it makes it more accessible to the interstate system and to a large percentage of our congregations. It consolidates teaching staffs, assuring excellence in education.

If we make use of educational technologies in the area of distance learning, our prep school faculty members can work with our 20 area Lutheran high schools to maintain a strong language program and worker training presence throughout our secondary system.

The consolidation eliminates overlap in our recruitment efforts. By consolidating finances, personnel, and focus, we develop and maintain the "critical mass" necessary to prevent further decline.

We enable our two remaining prep schools to serve as strong, growing, and viable flagship schools, maintaining and modeling educational standards at the high school level for generations.

Next: Focus on the consolidated college issues.

Consolidation must offer more than financial benefits. There are some who fear that the 1991 resolution, for all of its economic promises, will only be one more nail in the coffin of our prep school system.



Herbert Prah is pastor of St. Mark in Eau Claire, Wis.

**Children need to know about money:
what it is, how we get it, and how it is to be spent**

Kids and money

by James A. Aderman

The white-capped waters of American personal finances are becoming choppy. An April study by the US Commerce Department concluded that "America's per capita income shrank in 1991 for the first time in nine years." According to a congressional study released in January the inflation-adjusted income for two-parent families between 1980 and 1989 rose less than one percent per year. In the 1970s income rose twice that; and in the '60s income increased four times that.

The financial waters are making it harder for American families to stay afloat. Experts believe that 50 percent of all divorces are now caused by financial disagreements. Given the potential finances have for sinking marriages, parents owe it not only to their relationship with each other but also to their children (and their children's marriages) to practice and teach God-pleasing money management. And given God's love for us in Jesus, we Christians have an even better reason for diligently shepherding our finances and teaching our children to do the same. Here are some basics to share with our families.

Financial awareness

Children need to know about money: what it is, how we get it, and how it is to be spent. Money is a way of exchanging items of value. Usually money allows a person to exchange his work skills for food, housing, and other basics of life. Money can be put to work for us through investments. And we also receive money as gifts and inheritances.

Children need to know that, ultimately, God gives

us money. And he says the purpose of his money is not only to provide for our needs, but to help others, to support our government, and to make disciples. We use his money in these ways to thank him for his love.

One way to teach children money awareness is to talk with them about family financial decisions. Parents will be careful not to make their children feel responsible for family finances, but sharing and explaining where the family is financially will keep children from thinking the worst. Pre-teens and teens may be invited to assist parents during the monthly bill paying tasks.

Start a saving plan for your children, perhaps in our synod's Church Extension Fund. Show them how their money is earning interest. Part of their money gifts may be used to invest in stock or a mutual fund. Point out the listing in the newspaper and teach them how to read the numbers. Show them how their investment did when the quarterly reports arrive. Remind your children about the things they have and places they've been because of the way they have used their financial resources. Help them see how their saved money is earning interest. And don't forget to highlight how their offerings to the Lord are bearing fruit.

Talk about impulse buying and the need to think about spending money on anything before its purchase. Perhaps a good time to do that is after coming home from shopping, especially if you brought home more than you planned. Warn your children about the marketing ploys stores use to take advantage of



MRS. KEVIN SCHEIBEL

*An essential
financial concept is
that money
is a limited resource.*

impulse buying.

Attitudes toward money

Wanting what God hasn't seen fit to give us and being willing to do anything to get it isn't a new phenomenon, but American materialism fans its flames to a white heat. None of us is immune. We need to talk about that with our kids, admit it is there, and share how we handle it.

My kids have asked, "Why do you give so much money to the church?" That has been a marvelous opportunity to talk about thanking God for his love and trusting him for his providence. We have also discussed how we determine the amount we give to the Lord. How better for children to learn about giving than from their parents?

It's also important to share with our children the mistakes we've made with money and how that has affected us. Perhaps those mistakes would include get-rich-quick schemes, lotteries and gambling, and priorities in life that excluded the Lord. Talk about what you wish you would have done: solid financial planning, regular savings, saying no to easy credit, beginning to save money early in life, saving 10 percent of your salary so that in just 7-8 years it would yield an entire year's salary.

Budgeting

An essential financial concept is that money is a limited resource. Consequently, its use must be carefully prioritized. Explain your family budget to your children; be sure to show them how your priorities

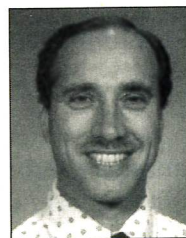
put God first.

Help your children budget their allowance from little on. This will be even more important as they are old enough to pick up extra funds with babysitting and odd jobs. Help them set some of their money aside for the Lord, some for saving, some for people in need, and, of course, some for spending on themselves.

And if they run out of money before the end of the week, help them compare their expenditures over against their income. Teach them to discover where their money went. Show them money is a limited resource by fighting the temptation to give them extra funds.

Show your children how you are planning for retirement. They won't need to know all the ins and outs of your portfolio, but share the basics. Talk about the way you manage debt: saving for major purchases and borrowing only when it is absolutely necessary. And if you have abused your credit, explain its impact on your family to your kids so they can learn from that.

No one likes the thought of a tightening economy but in many ways it is a friend of faith. It teaches us dependence on God for daily bread. Parents who rejoice in Jesus as Savior will hear a loving Father's voice in their declining financial strength and will help their children listen as he says, "Never will I leave you; never will I forsake you" (Hebrews 13:5).



James Aderman is pastor of Fairview, Milwaukee.

The Athanasian Creed

by Wayne A. Laitinen

Now we come to the least familiar of the three universal creeds, the Athanasian Creed. You will find it on page 53 of *The Lutheran Hymnal*. During the middle ages, the western church used this creed as its public confession throughout the Epiphany season and on Pentecost Sunday. Some of our churches recite it on Trinity Sunday each year.

How it got its name

The strange title of this creed comes from the name of the young deacon we met at the council of Nicaea in 325 AD.

Athanasius was born in Egypt to an influential Christian family of Jewish lineage. As a boy he grew up in a strong Christian community. His early exposure to the persecution and martyrdom of some of his Christian teachers prepared him to be a bold confessor of Christ. Already when he was young, he baptized some of his friends into the Christian faith with the blessing of his bishop.

Years later, after the ink had dried on the Nicene Creed, the churchman Athanasius found himself exiled no less than five times for confessing that Jesus is true God and true man, our Savior. At times he stood alone for the truth of the gospel against the emperor and his advisory bishops. Soon the phrase *Athanasius contra mundum* was coined: "Athanasius against the world."

A well-known name, but a sketchy history

Many of the biblical truths which Athanasius taught and suffered to defend are expressed in the creed which bears his name. What a fitting tribute to a

Many of the biblical truths which Athanasius taught and suffered to defend are expressed in the creed which bears his name.

Athanasius, however, did not author the confession.

champion of the true faith! Athanasius, however, did not author the confession. This creed was written in Latin, the language of the western church. Athanasius used Greek, the language of the eastern church. We find no mention of such a confession in the writings of Athanasius and his friends. Furthermore, this creed answers some of the false ideas about Jesus which arose long after Athanasius had died.

What we do know

This much we do know: The Council of Chalcedon (451 AD) adopted a creed which reflected many of the same thoughts as the Athanasian Creed. Perhaps this creed has its roots there. The first mention of a confession called "The Catholic Faith of St. Athanasius, Bishop" is found in the writings of a bishop of Arles, France, after 500 AD. By the year 800, it was used in many churches throughout the empire. The Athanasian Creed was used as a public confession of faith, as a tool to prepare for work in the church, and as a guide to the truth of Scripture when controversy arose.

Although Dr. Martin Luther extolled the Apostles' Creed for its brevity and conciseness, he had this to say about the Athanasian Creed: "I do not know of any more important document of the New Testament Church since the days of the apostles."



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

Study guide for role of man and woman published

The role of man and woman in God's world has been under special study in the synod for a number of years. First to appear were two booklets, *Man and Woman in God's World*, with a longer and shorter version. The longer version was a 45-page exposition; the shorter version a 23-page summary.

Subsequently a convention asked the Conference of Presidents to prepare a "brief formal doctrinal statement for consideration by the 1991 convention." The presidents prepared a series of theses and antitheses based on *Man and Woman in God's World*. The theses and antitheses appeared in *Northwestern Lutheran* of March 1, 1991, under the title "Scriptural principles of man and woman roles," consisting of 20 theses and 16 antitheses.

In a slightly amended form, these theses and antitheses were presented to the 1991 convention which adopted them as a "correct exposition of the scriptural teachings in this matter," but left the door open to "suggestions for refinement in

wording of the statement."

In a lengthy resolution the 1991 convention instructed the Conference of Presidents to "authorize the production of study materials to help the members of our synod study the word so that they grow in their understanding of the biblical principles involved in the role of men and women and learn how to apply these principles in their lives."

The study materials, called for in the resolution, have now appeared, authored by Dr. John F. Brug, instructor in systematic theology and Old Testament at Wisconsin Lutheran Seminary. The two booklets are titled "A Bible Study on Man and Woman in God's World." One booklet is the student's manual and the other is the leader's manual. The student's manual, the one our readers will be interested in, is 63 pages long.

The student's manual is divided into two parts: *The Service of Men and Women According to the Scriptures* (lessons 1-5), and

Application of the Scriptural Principles (lessons 6-11). There will be a tendency to rush over the first five lessons to get on with the practical application. Stifle the impulse. The skills of the interpreter are brought to bear on texts that have been obscured by commentators in the last 25 years. Once more we read them as the first church read them.

In the last six lessons, the biblical texts are applied to twentieth century life. That is no small task. It is done skillfully, evangelically, and sensitively—and always faithful to the text. "To discuss the roles of women and men today," writes the author in the student's manual, "is a risky business. Emotions run high, and people are quick to take offense. It is very difficult to avoid misunderstanding. Nevertheless, for the good of the church, the good of the home, and the good of society Christians who cling to God's word must face this issue head on." No one should disagree with that.

—James P. Schaefer

Handbells ring out

More than 300 ringers from 22 congregations and two colleges celebrated the 12th annual WELS Handbell Festival at Martin Luther Preparatory School, Prairie du Chien, Wis., March 28-29. Coordinating the festival was Diane Karrow of the host school faculty.

The ringers were divided into three groups. The Laudate Choir was directed by Carol Laitinen of Palos Heights, Ill. Randy Bode of Watertown, Wis., directed the Jubilate Choir. Gwen Tjernagel, director of the Dr. Martin Luther College handbell choir, led the Exaltate Choir and Daniel Schmal of Watertown, S. Dak., directed the mass choir.



Included in the Sunday concert was an effective rendition of "A Mighty Fortress" accompanied by the MLPS brass ensemble. Both the Laudate and Exaltate choirs demonstrated the level of artistry which exists among these very able musicians.

Although the greater part of

Saturday was spent in rehearsal, the weekend was not all work. In addition to the practice, there was still time for the ringers to get acquainted, socialize, swim, and tour the campus. Some of the ringers had a chance to experi-

ence a bit of prep life by spending the night in the dormitory.

A few of the handbell choirs played for Sunday morning services at neighboring churches. The DMLC choir contributed to the worship at Grace, the WELS congregation in Prairie du Chien.

—Daniel Kirk

How to be a Partner in Apache Learning

Do you want to help an Apache Indian child attend a Lutheran elementary school? Or high school? The 1991 convention authorized a new mission program called Partners in Apache Learning (PAL). The program provides an opportunity for individuals, or congregations, or groups within the synod to subsidize the cost of attending one of the synod's schools on the Apache Indian Reservation in Arizona. The synod has maintained a mission there since 1893.

The convention concurred with the Executive Committee for Apache Indian Missions which reviewed the value of the four elementary schools and high school on the reservation and is "convinced that the schools are an integral part of our movement toward the establishment of indigenous churches."

The schools, the convention said, "are a unifying agency for the scattered Apache congregations as well

as contributors to the general spiritual growth of the field."

At the same time the convention recognized the "substantial impact" the schools have on the world mission budget. The impact could be reduced, according to a convention resolution, "if members of the WELS could contribute directly (outside of the budget) to the Christian education of Apache children."

The path has now been cleared to implement this convention action. An attractive brochure invites your support for the Apache children, who "are on an economic level where they cannot afford even



the basic tuition requirements set for their reservation schools."

A participant will receive a picture of the child and several letters. If interested, you are urged to contact your pastor who has received a mailing with details of the program, or write to PAL Program, WELS Board for World Missions, 2929 N Mayfair Road, Milwaukee WI 53222-4398.



New worship facility at Faith, Pittsburg, Kansas

Nebraska District news

St. Mark, Lincoln, celebrated the 25th anniversary of its church building on May 17. Guest speaker was a former pastor of the congregation, Hermann John. Presently serving St. Mark is Mark Barenz. . . . Members of **Faith, Pittsburg, Kansas**, dedicat-

WELS Connection videotapes

June topics

- Simplified Bible translation
- Update on "Precious Is the Child"

July topics:

- "Jesus Cares" program serves the developmentally disabled
- Gospel outreach in India

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

ed their new worship facility March 22. Funding for the facility came entirely from congregational funds. Currently Faith holds no debt on the structure. Faith's pastor is Robert Glasgow.

—Theodore L. Wendt

Obituary

Frederick Martin Brandt 1898-1992

Frederick Martin Brandt was born in Milwaukee, Wis., on Oct. 16, 1898. He died April 15, 1992.

A 1922 seminary graduate, he was pastor of St. Paul, Appleton, Wis., for 55 years. He also served as a visiting elder and officer of the Fox River Valley pastoral conference, vice president of the Northern Wisconsin District, and a member of the synod's Spiritual Welfare Commission.

He is survived by his wife, Esther; sons David (Lois), John (Barbara), and daughter Jeannine (Alan) Olson; 12 grandchildren, and 16 great-grandchildren.

There are a lot of things God will put up with in the human heart. Second place isn't one of them.

The rich fool

Luke 12:13-21

by Mark E. Braun

A face in the crowd asked Jesus to resolve an inheritance dispute. Probably he was the younger brother, seeking to substantiate his claim to a portion of his father's estate. It was common to go to a rabbi for a legal ruling. Possibly the man had a good case.

No matter. Jesus wouldn't settle the suit. He wasn't here to patch up life's incidental injustices. But he did diagnose the questioner's real problem as a greedy heart. "Watch out," he warned. "Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

To illustrate, he told a parable about a rich man. There's something tragic about this rich man. Jesus gave him no name. Among us, everybody knows rich men's names; they're the ones who count. But in Jesus' story, though the man was rich, he was a tragic loser.

He wasn't crooked. He didn't embezzle. He didn't gouge the poor. He worked hard for his money. He plowed and planted, watered and weeded, but he didn't make his crop grow; God did. "The ground . . . produced a good crop."

Yet he didn't have a word for God. No "Thank you, Lord, for blessing me so richly." No "Help me, Lord, to manage my prosperity in a way that pleases you." Only, "Look at how much I've got! What am I going to do with it?"

And he didn't have a word for his neighbor. This man's thinking was strictly in the first person singular. "I'll sock it away, all for myself. And then I'll spend the rest of my life congratulating myself on what a wonderful lifestyle I have."

God hasn't called us to be comfortable, but to be useful. With great wealth comes great opportunity, and great obligation. But this poor, rich fool never saw it.

But just when his listeners might have been admir-

ing this shrewd-sounding man and plotting how they could be like him, Jesus delivered his roundhouse punch: But God said, "You fool! Tonight you die. Tonight you must surrender your life back to me. Now, then, all this stuff you've labored so diligently to accumulate—who gets it? You don't."

This parable richly illustrates the deceitfulness of wealth that our Lord referred to in his parable of the sower. Riches are a good gift from God, yet riches are capable of creating a false sense of security. They can fill a person's life so there's no room left for anything more meaningful, more satisfying, more permanent. No room for God.

What a sad fool. But the worst of it is he won't be a lonesome fool. "This is how it will be with anyone who stores up things for himself but is not rich toward God."

We've labeled these stories our Lord's parables of grace, and this is one, too. There was grace in the loving care of the Father, who richly and daily provided much more than this rich man ever needed. And there was grace in the amazing patience of the Son, who made himself poor so we can be rich, who gives us this life as a season of grace to hear and believe the true riches we own in the cross.

But here's the flip side: we possess the dreadful power to refuse him. If we spurn his grace, we break our Father's heart (Jesus, after all, wept over Jerusalem). But ultimately, to reject his grace means we become the fools.

There are a lot of things God will put up with in the human heart. Second place isn't one of them.

Next: The fig tree.



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

Faith is good for you and your neighbor

One learns—or should learn—to read news polls with care. Many do not support the conclusions that are based on them. Questions are often asked the wrong way: they are incomplete, they concentrate on audiences that do not represent the public fairly, or the right questions may not even be asked.

Recently the Gallup Religion Research Center conducted a poll to determine whether faith is good for you and your neighbor. The center appears to have taken steps to avoid producing a misleading poll when it evaluated the effects of people's religious beliefs. Gallup realized that one cannot be "scientific" about matters that are largely personal and spiritual. He also realized that there is a wide range of levels of faith, of prayer life, of devoutness. There is a vast difference between the barely flickering faith of the weakest Christian, and the flaming faith of a Christian martyr.

The poll took this broad range into account when it attempted to show that faith produced "the happiest and most helpful people." It constructed a 1-to-12 scale to register levels of faith and devotion, from the weakest to the strongest. On this scale the individuals who were polled matched levels described on the scale with their own levels of faith-life, and with their own levels of satisfaction and happiness.

Where the strongest kind of faith was registered, and where there was evidence that such faith deeply affected the believer's outlook and conduct, Gallup said, "The evidence overwhelmingly points to their being truly better and happier." (Gallup placed 13 percent of believers in level 12, the most religiously committed group.) According to George W. Cornell, an AP religion writer quoted by the *Milwaukee Journal*, "Those with this strong, transforming faith gave extensive and revealing responses that showed them to have the following characteristics setting them apart from others:

"They were more [moral and upright] in personal dealings, more tolerant of persons with different backgrounds, more apt to perform charitable acts, more concerned about the betterment of society and far happier."

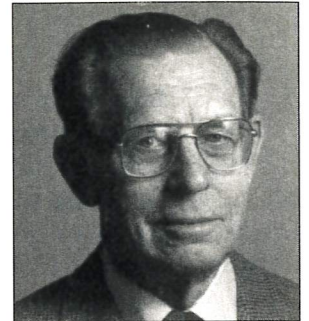
We have a question about being "more tolerant of persons with different backgrounds" if that includes tolerating sin; and also a question about "the betterment of society" if that elevates social betterment above the salvation of souls. But the poll still makes the point that believers who have a strong Christian faith, have a devout outlook, and demonstrate upright and caring conduct are both "the happiest and the most helpful people."

This is how Paul said it in his first letter to Timothy nearly 2000 years ago: "Godliness has value for all things, holding promise for both the present life and the life to come"; and "godliness with contentment is great gain."

God promises double blessings for the godliness of those who have a strong faith and who practice it—blessings in this life and in that which is to come.

Sometimes even imperfect polls can reflect the truth of God's word if they are constructed and interpreted knowledgeably and honestly.

Carleton Toppe



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

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

Editor for Northwestern Publishing House

The Northwestern Publishing House Board of Directors is seeking nominations for an editor to replace Pastor G. Jerome Albrecht who passed away on Sunday, May 3, 1992. The candidate should be a member of the WELS or in fellowship with it, a seminary graduate with experience in the pastoral ministry, and show mature theological judgment. The candidate should have some journalism and computer education or experience, or be willing to obtain this education. He should be competent in English literature, composition and grammar, and be able to write in clear, contemporary English. This position requires someone who is tactful, courteous, dependable, and ethical in his professional conduct.

Please send nominations and all pertinent information by June 15 to Elwood Lutze, Secretary, NPH Board of Directors, 1250 N 113th St, Milwaukee WI 53226-3284.

BIBLE CAMP IN CALIFORNIA

Come to Tree of Life Lutheran Bible camp, for young people in grades 4-12, July 26-August 1. The campsite is in the Sierra foothills east of Sacramento. The program features Bible study, fellowship, and just plain fun in God's great outdoors. Contact Timothy Mann, 723 Marsh Rd #3, Menlo Park CA 94025; 415/328-6122; 415/328-6122 or 415/853-2224.

FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray has 30 campsites nestled among pine trees on a private lake. It is owned and operated by an association of WELS and ELS congregations. Camping is available for overnight or weeklong stays from Memorial Day through Labor Day (reasonable rates). For information and/or reservations, contact: Milt Karnitz, 5281 Russell Rd, Twin Lakes MI 49457; 616/766-3152 or 616/755-2004.

ANNIVERSARIES

EVANSTON, ILLINOIS—St. James (60th), June 14, 9:30 a.m. Catered dinner will follow. Contact Pastor Steven Radunzel, 708/864-5230.

ISLAND LAKE TOWNSHIP, MINNESOTA—Zion (100th). June 14, 10 a.m., dinner following. 2 p.m., light lunch following. Contact Pastor Bill Limmer, 507/247-3400.

ST. PETER, MINNESOTA—St. Peter (125th). Reunion Sunday, Aug. 23, 8 and 9:30 a.m. Dinner at 11:30. Reservations required. Christian education Sunday, Sept. 27, 8 and 10:30. Potluck at noon. Mission Sunday, Oct. 11, 8 and 10:30. Contact the church office, 507/931-1866.

WORTHINGTON, OHIO—Shepherd of Peace (10th). June 28, 9:30 a.m. Picnic to follow.

EAU CLAIRE, WISCONSIN—St. Mark (25th). Campus ministry reunion June 27-28. Contact Lynette Lund, 6129 Ragna Ct, Chippewa Falls WI 54729; 715/726-9660, or 715/834-2595.

ITEMS AVAILABLE

The following are available for the cost of shipping.

Organ and paraments—Conn electronic organ. Altar paraments are red, white, green, purple. Lectern book marks 4" x 22"; pulpit hangings 14 1/2" x 19 1/2"; altar hangings 14 1/2" x 40." Contact Faith, 1721 Ohio St, Oshkosh WI 54901; 414/235-0975.

Sound system—25-year-old tube type Dukane amplifier (30 RMS Watts), three 10" speakers; three slimline Shure 578 microphones, mike goose necks and desk stand, three mike extension cords. St. Paul, Platteville, Wis. 608/349-6776 or 608/348-7496.

Chancel furnishings—Altar, lectern, and baptismal font. Contact Redemption, Milwaukee, Wis.; 414/466-5100.

ITEMS NEEDED

Pews and altar furniture—We need 20 12' pews. Contact Rock of Ages, Payson, Ariz.; 602/474-2098.

YOUTH ART SCHOOL YEAR CALENDAR

Calendars for August '92 to August '93, featuring works by winners of the WELS Art Guild youth art exhibit, are available at \$6.50 each for 1-4 or \$5.75 each for 5 or more. Please also include 75¢ per calendar for postage and handling. Order from WELS Art Guild, 8800 W Bluemound Rd, Milwaukee WI 53226.

DORM SUPERVISORS NEEDED

California Lutheran High School in Huntington Beach is looking for a few responsible adults to be dormitory supervisors for the 1992-93 school year. Room and board are provided. For more information, call the school at 714/965-7771.

NORTHWESTERN PUBLISHING HOUSE

Summer Store Hours

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend are as follows: **Monday through Friday, 9:00 a.m. to 5:30 p.m.;** **Saturday, 9:00 a.m. to 1:00 p.m.** The hours for the office remain the same: Monday through Friday, 8:00 a.m. to 4:30 p.m.

Vacationers are welcome to visit the NPH store, 1250 N. 113th Street (one block north of Watertown Plank Road on 113th St.), Milwaukee, Wis.; 414/475-6600.

Financial report WISCONSIN EVANGELICAL LUTHERAN SYNOD

SYNOD MISSION SUBSCRIPTION PERFORMANCE

Three Months Ended 31 March 1992

Twelve Districts	Communicants 12/31/91	Subscription Amount for 1992	3/12 of Annual Subscription	Offerings Received		
				Three Months Offerings	Percent of Subscription	Average per Communicant
Arizona-California	16,589	\$ 975,174	\$ 162,529	\$ 176,024	108.3	\$ 10.61
Dakota-Montana.....	9,232	430,195	71,699	49,798	69.5	5.39
Michigan.....	37,683	2,121,384	353,564	295,172	83.5	7.83
Minnesota.....	46,001	2,515,032	419,172	365,743	87.3	7.95
Nebraska.....	9,817	519,356	86,559	79,580	91.9	8.11
North Atlantic.....	3,547	345,447	57,575	60,535	105.1	17.07
Northern Wisconsin.....	62,438	2,458,339	409,723	344,424	84.1	5.52
Pacific Northwest.....	4,403	271,797	45,300	48,382	106.8	10.99
South Atlantic.....	6,020	408,349	68,058	77,951	114.5	12.95
South Central.....	3,612	256,344	42,724	54,027	126.5	14.96
Southeastern Wisconsin.....	57,590	3,288,559	548,093	471,635	86.1	8.19
Western Wisconsin.....	60,830	2,850,445	475,074	397,186	83.6	6.53
Total—This Year	317,762	\$16,440,421	\$ 2,740,070	\$ 2,420,457	88.3	\$ 7.62
Total—Last Year	317,720	\$16,230,568	\$ 2,705,095	\$ 2,443,011	90.3	\$ 7.69

BUDGETARY FUND

Statement of Changes in Fund Balance

	Nine Months Ended 31 March		
	1992 Actual	1991 Actual	1992 Budget
Revenues:			
Synod Mission Offerings	\$11,736,994	\$11,735,477	\$11,882,000
Gifts and Memorials	248,992	265,941	311,000
Bequest/Planned Giving Income	1,029,357	129,804	662,000
Other Income.....	307,280	60,989	86,000
Transfers — Endowment/Trust Earnings	170,494	171,200	179,000
Transfers — Gift Trust.....	3,138,858	2,493,554	3,687,000
Transfers — Continuing Programs.....	598,199	661,795	620,000
Transfers — Other.....	717,662	113,955	672,000
Total Revenues	\$17,947,836	\$15,632,715	\$18,099,000
Expenditures:			
Administration Division.....	\$ 1,557,497	\$ 1,375,680	\$ 1,589,000
Home Missions Division.....	3,998,150	4,012,585	4,749,000
World Missions Division.....	3,805,702	3,629,228	3,875,000
Worker Training Division.....	5,367,559	5,226,314	5,367,000
Parish Services Division.....	799,586	696,490	919,000
Fiscal Services Division.....	1,240,122	1,049,599	1,153,000
Total Expenditures.....	\$16,768,616	\$15,989,896	\$17,652,000
Net Change for the Period	\$ 1,179,220	\$ (357,181)	
Fund Balance — Beginning of Year.....	\$ (150,376)	\$ 6,980	
Fund Balance — End of Period	\$ 1,028,844	\$ (350,201)	

Randy E. Matter, Controller

CHANGES IN MINISTRY

PASTORS:

Berg, John W., from Grace of God, Dix Hills, N.Y., to Bethany, Kenosha, Wis.
Fischer, Victor J., from New Hope, Racine, Wis., to St. Luke, Kenosha, Wis.
Franck, Mark D., from Messiah, Nampa, Ida., to Redeemer, Yakima, Wash.
Gumm, Alan W., from St. Peter, Mayville, Wis., to Christ Our Redeemer, Gillette, Wyo.
Johne, Harold R., from Wisconsin Lutheran Seminary to Nigeria, Africa.
Kolander, Mark D., from the Lutheran Church of Central Africa to Our Savior, E. Wenatchee, Wash.
Lehmann, Edwin A., from Abiding Faith, Fort Worth, Tex., to Zion, Springfield, Mo.
Miller, John A., from Trinity, Crete, Ill., to St. Andrew, Milwaukee, Wis.
Nass, Thomas P., from St. Paul, North Mankato, Minn., to St. Lucas, Milwaukee, Wis.
Neumann, David M., to Faith, Melstone/First, Winnetta, Mont.
Pudell, Rodney D., from Mt. Olive, Shakopee, Minn., to St. Croix LHS, West St. Paul, Minn.
Schulz, Alvin E., from Zion, Akaska, S. Dak., to Prince of Peace, Yankton, S. Dak.
Seefeldt, Curtiss W., from Faith, Huron, S. Dak., to Trinity, Aberdeen, S. Dak.
Voss, Frederick A., from Calvary, Canyon Country, Cal., to Shepherd of the Hills, Anchorage, Alas.
Weimer, Robert, from Christ Our Redeemer, Gillette, Wyo., to WELS Gift Planning Counselor.
Wendland, Luther, to Hope, Belvidere, Ill.
Zittlow, Paul R., from Lutheran Church of the Redeemer, Mandan, N. Dak., to Peace, Eagle River, Alas.

TEACHERS:

Arndt, Joan, to Samuel, Marshall, Minn.
Bauer, Jacqueline, from St. Marcus, Milwaukee, Wis., to Wisconsin LHS, Milwaukee, Wis.
Baumgart, Louise, to St. John, Juneau Wis.
Biedenbender, David, from St. Paul, Brownsville, Wis., to Manitowoc LHS, Manitowoc, Wis.

Braun, Bruce, from St. John, St. Paul, Minn., to St. Jacobi, Greenfield, Wis.
Brickham, Susan, from Mt. Olive, Bay City, Mich., to Zion, South Milwaukee, Wis.
Brei, Richard, from Good Shepherd, Omaha, Neb., to Trinity, Aberdeen, S. Dak.
Carmichael, Lisa, to Divine Grace, Lake Orion, Mich.
Cohoon, Wade, from St. James, Milwaukee, Wis., to Zion (Morrison), Greenleaf, Wis.
Czer, Lawrence, from West LHS, Hopkins, Minn., to DMLC, New Ulm, Minn.
Diener, Annette, to Our Savior, Grafton, Wis.
Duford, Melinda Susan, to Epiphany, Racine, Wis.
Favorite, Robert, from Calvary, Dallas, Tex. to St. Peter, Fort Collins, Col.
Fleischmann, Ronald, from Peridot Mission, Peridot, Ariz., to St. Peter, Balaton, Minn.
Fuller, Linda, to Kettle Moraine LHS, Jackson, Wis.
Holman, James, from Thoughts of Faith (ELS), Czechoslovakia, to St. Mark, Citrus Heights, Cal.
Jenkins, Ruth, from Siloah, Milwaukee, Wis., to Trinity, Waukesha, Wis.
Kiebusch, Jill, from Peace, Green Lake, Wis., to Good Shepherd, Downers Grove, Ill.
Koepsell, David, from Calvary, Sheboygan, Wis., to St. Peter, Fond du Lac, Wis.
Kolbow, Coralee, from St. Lucas, Kewaskum, Wis., to St. John, Lannon, Wis.
Kremer, Kenneth, to Northwestern Publishing House
Kuehl, Carol, to Zion, Hartland, Wis.
Kuehl, Daniel, from Zion, Toledo, Oh., to Lakeside LHS, Lake Mills, Wis.
Manthey, Gloria, to St. John, Juneau, Wis.
Minch, Jack, from St. Matthew, Winona, Minn., to Dr. Martin Luther College, New Ulm, Minn.
Mutterer, Eleanor, from Buffalo, Cochrane, Wis., to retirement
Page, Claire, to Christ, Eagle River, Wis.
Panning, Doris, from St. Andrew, St. Paul Park, Minn., to retirement
Raasch, Glenn, from Wisconsin LHS, Milwaukee, to retirement
Russow, Kay, to St. Peter, Ft. Collins, Col.
Schallert, Terry, from St. John, Minneapolis, Minn., to Immanuel, LaCrosse, Wis.

Schibbelhut, John, from Winnebago Lutheran Academy, Fond du Lac, Wis., to DMLC, New Ulm, Minn.
Schlawin, Benjamin, from St. Croix LHS, W. St. Paul, Minn., to Wisconsin LHS, Milwaukee, Wis.
Schleef, David, from Bethlehem, Menomonee Falls, Wis., to Our Savior, Grafton, Wis.
Schmidt, James P., from St. John, Dakota, Minn., to St. John, Wood Lake, Minn.
Schoenherr, Carol, to Shepherd of the Hills, Inver Grove Hts, Minn.
Schultz, Naomi, from Our Savior, Wausau, Wis., to retirement
Sievert, James, from Trinity, Brillion, Wis., to Good Shepherd, West Bend, Wis.
Spies, Lenette, to Christ, Eagle River, Wis.
Steffenhagen, Jocelyn, to St. Andrew, St. Paul Park, Minn.
Warning, Gerald, from Zion, Sanborn, Minn., to Mt. Olive, Bay City, Mich.
Wehausen, Cherie, from St. Mark, Eau Claire, Wis., to Bethlehem, Menomonee Falls, Wis.

ADDRESSES

PASTORS:

Bey, Gregory L., 615 W Division St, Newburg WI 53060
Found, C. Douglas, 3415 N Erbes Rd, Thousand Oaks CA 91362
Freese, Stuart W., 2782 47 Ave, Columbus NE 68601
Gumm, Charles F., Rua Victor Hugo 236, 90630 Porto Alegre-RS, Brazil, South America
Hahn, Martin R., 172 Meadow Ln, White Rock NM 87544
Huebner, Lloyd O., 1912 Crestview Dr., New Ulm MN 56073
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by John F. Brug

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In God's World

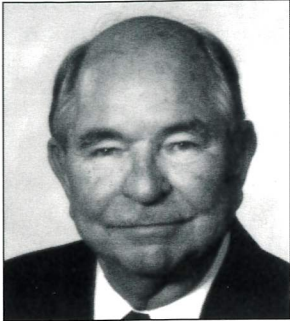


STUDENT'S MANUAL

John F. Brug

In the mid-nineteenth century, Alexis De Tocqueville, a visitor to our shores from France, wrote a remarkable account of his travels, a classic to this day. He was especially curious about this new kind of democracy practiced here. He noted that American democracy fostered rugged individualism. He spoke of what he foresaw were the consequences of this individualism. This individualism, he warned, at first “only saps the virtues of public life; but in the long run it attacks and destroys all others.” Whether he correctly diagnosed the cause, he was prophetic so far as the state of our current morality is concerned.

This rush of “virtue-sapping” was impeded by the growth of “fundamentalism” with its roots in biblical morality, according to a just-published history of world fundamentalism. As De Tocqueville’s “individualism” asserted itself in America in the 1930s onward and fundamentalism lost its grip on America, the attack on virtues turned into a triumphal march. A leader in the parade was Joseph Fletcher, a professor of ethics, who in the mid-sixties wrote *Situation Ethics*. In this popular book Fletcher contended that there were no absolutes, “it all depends.” The situation, not a divine decree, determines the morality of an action. That’s a snapshot in black and white of the last century and a half of American society.



It is clear that more and more church-going folks are saying: “I’ll do it my way.”

Are we still losing in this department? Americans United for Life, a pro-life group based in Chicago, recently wanted to know and asked the Gallup Organization to find out. There were two key questions. First question: Are you concerned more about the influence of “religious fundamentalism” or about the influence of “secular humanism”? Fifty percent expressed concern about the influence of “religious fundamentalism” and only 36 percent were concerned about “secular humanism.”

The second key question: Do you agree or disagree with this statement: “There are few moral absolutes; what is right or wrong usually varies from situation to situation”? Nearly 70 percent agreed, while 27 percent disagreed. It was quite as discouraging that while 70 percent who believe it is “very important to do what God or Scripture says when choosing right and wrong,” 63 percent of this group said they reject the concept of moral absolutes. That’s a new twist on situational ethics. The “Yes-But” code. “Yes, it is true that God forbids this or that, but in my case, it is different.”

The survey involved telephone interviews with a representative national sample of 2,104 adults.

Disregarding the poor showing by polls in recent primaries, it is clear that more and more folks—church-going folks—are saying: “I’ll do it my way.” Remove God’s way, and mortals are in charge. And when mortals are in charge, we have lost the anchor.

It reminds one of that operatic lawyer of Gilbert and Sullivan “who can demonstrate with ease/That two and two are three, or five, or anything you please . . . who can make it clear to you/That black is white—when looked at from the proper point of view/A marvelous philologist who’ll undertake to show/That ‘yes’ is but another and a neater form of ‘no.’”

It’s funny when Gilbert and Sullivan say it, but calamitous when our society believes it and says so. “Do not be deceived; God is not mocked, for you reap whatever you sow.” Thus speaks Paul in Galatians.

James P. Schuler

The cross and the staff

The sheep grazing on the rolling hills are gently prodded and urged by their confident leader to hasten onward toward the fold. They follow their shepherd and frolic along, bleating and crying. They know they are safe in his strong hands. When one of the lambs stumbles and fights to regain his footing, the faithful guide is there to lift the weak one into his own sure grasp.

This shepherd is my dear Christ, who supports me in my weakened state and guides me as I stumble through life. He is the perfect shepherd who holds my heart and soul gently in his comforting hands. I do not always fill my part as the innocent sheep, but many times I cry for help because I have wandered away from the Lord's guiding staff.

My shepherd's strong hands were nailed to the ulti-

mate prodding staff—the cross. The comforting picture of Christ the gentle shepherd was replaced by the horrible picture of a limp body hanging heavily, suffering under a hellish sky. All this happened because of my sin, my wanderings from the fold—because I wouldn't follow my shepherd's leading.

The story does not end with a horrid death and a dark sky, but with the sheep at the bottom of a green hill, grazing peacefully in the deep grass. It is a beautiful morning and they are carefree—forgiven. The shepherd, my risen Savior, guards them tenderly, holding his staff in one hand and a cross in the other.

Nicole Dyrssen
California LHS

Huntington Beach, California

Dealing with depression

Everything has been going wrong.
My goals fail, as do my friends.
Happiness seems forever gone.
When will this depression end?

At times I feel like scarred-up Job
Being tested by the Lord,
And everywhere that I may go
Trials knock right on the door.

So often in my bed I cry
Words to God from Calvary
Shouted by Jesus as he died,
"Why have you forsaken me?"

Why, Lord, did this have to occur?
What got me in such a mood?
But then I find throughout his word
God's purpose is always good!

Slowly but surely God comes back,
Though he was there all the time,
Waging against Satan's attacks
He gave me peace of mind.

Praying it won't happen again
I ask for more of God's strength.
So if I have any more pains,
I'll hold onto him with faith.

Todd Allen Rausch
Good Shepherd
Benton Harbor, Michigan

That your light may shine before men

Desperately I pray at night
For you to show me the way,
I don't seem to understand,
The words you repeatedly say.

Lord, you promised to walk with me,
To follow, though I may be
In places that are full of danger;
You always rescue me.

I pray that my light shines before all men,
That they may see your way.
It's you who's showing them their sins are forgiven,
It's not me, or what I might say.

Blessed assurance is mine, through you.
You give me peace to get rid of the strife.
Through all of these years, you've been by my side.
You'll be there through all of my life.

How I wish other people could know
The joy I've found in you.
How much happier their lives would be,
If they knew you were guiding them through.

Alicia De Boer

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.