

LUTHERAN



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Detrimental dedication

It is fine to be zealous, provided the purpose is good. Galatians 4:18

Robert H. Hochmuth



“They sure take their religion seriously,” people conclude when they see others involved in religious activity. However, the apostle tells us to analyze more carefully.

Enthusiastically emphasizing religious exercise, while dismissing attention to what really sets sinners right with God, continues to disturb God’s children.

Earnest, yet misled

Paul wrote from experience. At one time he himself was deeply moved by religious fervor, highly motivated—yet at odds with God.

After Paul repented of his self-reliance and trusted solely in Jesus, he experienced, even in Christian circles, how zeal for converting people’s conduct persisted, while converting them from trust in their own merit was overlooked. Vocal activists appeared, promoting conformity to godly regulations and rites as the way for gaining God’s favor. Instead of teaching what Jesus did to restore us to the family of God, they appealed to the natural tendency of people to seek recognition for something they did.

Relying on human performance

The apparent effectiveness of such a strategy may lead earnest

people to react with enthusiasm. But Paul alerts us: Zeal that concentrates on human achievement and minimizes God’s redeeming grace in Christ is a liability, not a virtue.

If we are stirred to put confidence in our own moral betterment as a basis of gaining God’s favor, we are no longer relying completely on Jesus. If we are moved to proceed on the notion that we have some ability within us to bring ourselves closer to God, we are no longer trusting in his grace alone.

Satan delights to have us renounce and overcome every sinful inclination, so long as we do not repent of being satisfied with our own imagined righteousness.

Downplaying Jesus as Redeemer

If we do not count on Jesus 100 percent for our right standing with God, he is less than Savior to us. We are discrediting the price of obedience and death God the Son paid in our place.

Already during his ministry, Jesus encountered mistaken enthusiasm in people who hailed him for his wondrous works but spurned him as the Lamb of God. Similarly, in Matthew 23, Jesus pointed out how energetic some religious leaders were to win converts to their own disastrous self-

reliance. It’s a kind of zeal like that of children who clamor to help harvest peaches but destroy branches in the process.

Exercising caution

We need to exercise caution when admiring enthusiasm. Is it fostering self-improvement while looking to Jesus as a mentor or champion, yet downplaying the sinner’s need to rely on him as atoning Redeemer?

You can get a car started by pushing it fast enough and letting the clutch out. Well-meaning people, it seems, can get caught up in “pop-the-clutch theology.” The strategy: Push people into living right, and you can get them started as Christians. However, good actions apart from repentance and trust in Jesus are not godly actions. The effort is like popping the clutch on a car without a battery.

People desperately need to heed more than Scripture’s instructions for right living. There will be no spark for glorifying God until the law brings one to total despair of self-righteousness, and the Spirit’s gospel generates total reliance on Jesus. Therein is reason to be zealous.

Robert Hochmuth, a retired pastor, lives in Citrus Heights, California.



- In bits & pieces, we highlight our don't-miss articles. This month, so many topics are covered, it's tough to choose. Please take extra time and read NL cover to cover. (We hope you do that every month anyway.) Here are a few suggestions, just to get you started:
- Domestic violence. It's a sensitive issue, but as Victor Vieth points out, Christians can't run away, because it affects women and families in our own churches. Find seven suggestions to make your church safe for victims of domestic violence. (p. 6)
- In a six-part series, we'll report on how Christians cope with stress, grief, anger, fear, conflict, and guilt. Insights are based on a Bible study held in Milwaukee. (p. 16)
- Over 800 people attended the National Conference on Worship, Music, and the Arts. See coverage of the largest-ever conference of this kind held by WELS. (p. 8)
- Mark Braun's series "They spoke in other tongues" ends this month. We thank him for his intense research for this informative series. (p. 14)
- And Reformation. In "The Liturgy" read how Luther helped shape worship. This is the first article of a series on worship. (p. 18) Then learn how Luther spoke out to address issues in the church. We need to do the same. (p. 29)

—LRB

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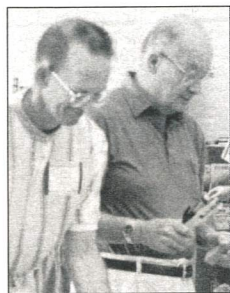
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When Dad hits Mom

Seven suggestions to make your congregation safe for victims of domestic violence.

Victor Vieth

In my career as a prosecutor, I have worked with hundreds of victims of domestic violence. I have seen the toll that violence takes on the bodies, spirits, and children of these women. Sadly, more than one mother has removed herself and her children from the church when she perceived a congregational indifference to her need to survive.

Domestic violence is nothing less than a direct attack by the devil on our families and our faith. As Christians, we must dedicate ourselves to understanding the dynamics of violence and ensure that we do not take any action that contributes to the cycle of abuse.

In my experience, congregations adhering to the following guidelines are the best prepared and the most effective in combating the sin of domestic violence.

FIRST, our clergy and our congregations need to ensure the safety of domestic violence victims. The goal of family preservation cannot be achieved by returning a victim home to endure additional poundings. All too often, such advice leads to the serious injury or death of our mothers, the imprisonment of our fathers, and the foster care placement of our children.

Each year, 4,000 women in the United States are killed by their spouses. The United States Surgeon General cites domestic violence as the leading cause of bodily injury to



American women. Much of this violence could have been avoided, and many families saved, if we had not insisted on continuing a dangerous living arrangement.

In many cases, family preservation is possible only after the victim and perpetrator are living apart, and the perpetrator accesses spiritual and professional help. Domestic abusers may have unresolved childhood issues, and many suffer from alcohol or drug dependency. Many abusers are so dedicated to the use of power to maintain their relationships that these complex dynamics cannot be addressed until there is a separation.

Violence is inconsistent with God's will for our marriages. The doctrine of submission has nothing to do with the receipt of blows.

In cases where an abusive husband fails to take the necessary steps to end the terror he inflicts on his family, that husband has not only failed to love his wife as Christ commands, he has abandoned her. In such a case, there is a scriptural basis for divorce (1 Corinthians 7:15). We must not be shy in saying so.

SECOND, we need to care for the spiritual needs of women victimized by violence. Some Christian victims of violence are confused by the abuse and believe that if God chose their husband, God wills the violence. We must remind these women that violence is inconsistent with God's will for our marriages. The doctrine of submission has nothing to do with the receipt of blows.

THIRD, our congregations need to tend to the spiritual and physical needs of children growing up in violent homes. Children raised in such homes have higher rates of truancy, drug and alcohol problems, and suicide. Many of these children choose a life of crime. Ninety percent of the men in Minnesota prisons grew up in homes where violence was the norm.

When children turn to crime, drugs, and suicide, it is a clarion call to recognize and address their spiritual needs. When church-going dad beats church-going mom, and a congregation of Christians looks the other way, it is understandable why many children abandon their faith and look elsewhere for comfort. It's not always easy to reach out to children of violent homes, but, if we do not act, the devil and his agents are willing to fill the void.

FOURTH, we must insist that domestic abusers be accountable for their sin. Adam was the first man to blame his wife for his sin. Domestic abusers are adept at continuing this tradition.

As a prosecutor, it is disheartening to view the photographs of bruised and bloodied women and then read the statements of abusers who blame the beating on the victim. I know domestic abusers who blame their violence on the alleged nagging, obesity, cooking deficits, and sexual shortcomings of their wives. Abusers use such excuses as a blatant attempt to whitewash their sin.

As Christians, we must be firm with domestic abusers. Just as God did not allow Adam to blame his sin on Eve, we must remind domestic abusers that they alone are responsible for their sin, and they alone must answer to God.

FIFTH, we should encourage domestic abusers to make themselves right with the law. After decades of avoidance, police and prosecutors at long last have begun to take seriously the crime of domestic violence.

Unfortunately, many abusers blame the victim when a police officer arrests them or a prosecutor seeks jail or other sanctions against an abuser. Some abusers hire unscrupulous defense attorneys or otherwise seek to use the legal system to further intimidate or manipulate the victim. Such conduct may be legal, but it is sinful. As Christians, we must say so.

SIXTH, we must resist the temptation to be silent about the sin of domestic violence. Our preachers must preach and our teachers must teach that husbands who love their wives as Christ loved the church do not beat them. We must call to repentance those who do abuse and forgive those who heed this call. Abusers who do not repent and choose to continue the sin of domestic violence must be disciplined in a scriptural manner.

FINALLY, and most important, we need to pray that God will guide our efforts to end the assault of our spouses and the emotional torture of our children. May God speed the day when our families are safe in heaven, and the violence we knew on earth is only a memory.

NL

Victor Vieth is the assistant county attorney for Cottonwood County, Minnesota, and a member of St. Paul, St. James, Minnesota.

Worship the Lord

Praise his name. Proclaim his love.

Gary P. Baumler and Julie K. Tessmer

“Let’s dare to do the best for God, who did His best for us,” enjoined seminary professor David Valleskey, as he sounded the keynote for the National Conference on Worship, Music, and the Arts.

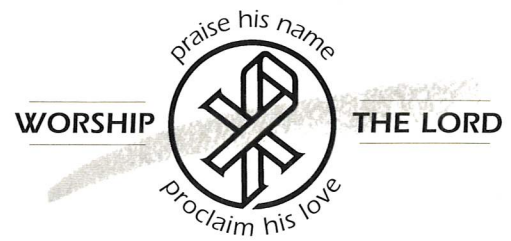
“What we believe,” he said, “should determine how we worship.” He demonstrated that Lutheran worship “will put the spotlight on God’s actions on behalf of mankind” and “will center on the means of grace.” Our worship has historic Christian roots and contemporary impact. It is free but not without meaningful form. It uses music and the other arts to enhance its message. It directs us to Christ.

So said. So done. The rest of the July WELS conference held at Carthage College in Kenosha, Wis., illustrated those truths. Participants expressed awe at the rich worship experiences and thankfulness for the practical helps and tools for worship. The WELS Commission on Worship did its best for God and our church. We are better for it.

NL



Victor Prange, Commission on Worship chairman, and his mother, Concordia. Over 800 came to this three-day conference, the largest event of this kind in WELS. They don’t want the excitement to stop: “You want to take it all back to the congregation and get them excited too,” said Heather Mehnert, member at First, Elkhorn, Wis. Grants from Northwestern Publishing House, Aid Association for Lutherans, and the Siebert Foundation helped make the conference possible.



During free time, attendees browsed vendor displays, attended organ demonstrations, and enjoyed recreational facilities at Carthage College. Many caught up with long-lost friends or met new acquaintances. “These conferences are always so good—just getting together with other organists, teachers, principals, and so on. We spur each other on,” said Kenneth Nolte, principal at Grace, St. Joseph, Mich.



Worship, an integral part of the conference, was conducted every morning and evening using variations on liturgies in Christian Worship. An Easter Vigil and a hymn festival rounded out the worship possibilities. All the worship demonstrated scriptural principles in practice: “It’s wonderful to know that we’re all here on the same wavelength. We all say the same thing—God gets the glory,” said Timothy Buelow, pastor at St. Matthew, Benton Harbor, Mich.



Attendees sang new music at choral reading sessions and learned from major presenters. Even talking to other conference-goers was enlightening: "You can gain practical experience from participants as well as expertise from the presenters," said Wayne Wagner, professor of music at Martin Luther College, New Ulm, Minn.



Participants attended five workshops out of over 40 on topics dealing with theology, music, art, computers, and teaching. Many offered practical suggestions to improve skills, while others were broad-based. "We can gain a better understanding of why we worship the way we do and also learn ways to improve what we're doing when we worship our God," said Jonathan Micheel, a student at Wisconsin Lutheran Seminary, Mequon, Wis.



"A small taste of heaven." This was heard about the music throughout the conference. The conference offered listening opportunities including a festival concert, lunchtime recitals, and music within worship. Participants could sing in choirs or play in instrumental groups and the handbell choir.

Conference attendees participated in a service unfamiliar to most WELS members—the Easter Vigil.

Vigils are evening services of Scripture readings, psalms, and prayers in which believers wait and watch for the celebration of the Savior's deliverance. The Easter Vigil may have been celebrated in Jerusalem by the second century, making it one of the most ancient rites of the Christian church.

The vigil consists of four services. The first two take place in darkness: the service of light focusing on Christ shining as the light of the world, and the service of readings showing God's saving acts in history.

The service of baptism identifies baptism as one of God's great acts of deliverance, connects baptism with Christ's resurrection, and allows believers to publicly confess their faith. The service of holy communion completes the vigil.

Conference reactions to the over two-hour Easter Vigil were mixed:

"The Easter Vigil was by far the highest point of the conference."

"I was disappointed in the vigil—too long, too late, too high church."

"Thank you for the refreshing and beautiful Easter Vigil! What a spiritual, thought-provoking experience."

"The Easter Vigil was something that the congregation is not ready for. Worship does not have to be grandiose to be acceptable."

"Demonstrate ways the average congregation could adapt these liturgical forms for use in its worship."

Bryan Gerlach, worship administrator says: "A service like this indicates the depth of worship that is possible, but we're not saying you should take it home and do it. It presents a smorgasbord of ideas—some might be useful, some might not."

Christian reflections in the year of a presidential election

Legislation is made and overturned. Politicians come and go. But the gospel brings lasting change to this weary world.

Wayne A. Laitinen

Could we turn off the debates for a moment? It might be wholesome to step back and put this presidential election into divine perspective.

Voting would be easier if we could follow Jesus into a voting station and look over his shoulder as he casts his ballot. Let's see, is he a Republican, a Democrat, or an Independent?

The trouble is, Jesus, the son of Mary, never had the chance to vote. He couldn't vote for Caesar, Herod, or Pontius Pilate. Our Lord lived under an emperor.

Living under government

Jesus probably wasn't thrilled with his political leaders, either. Caesar was considered a god. Pilate mowed down innocent Jews right in the middle of their temple service. Political accountability? These leaders didn't care what an itinerant preacher from Galilee thought about their character—much less how they spent taxes. As far as they were concerned Jesus' only duty was to pay and obey.

If Jesus couldn't vote, what could he do about corrupt government?

We scour the Gospels in vain to find the Savior calling for civil disobedience or taxpayer revolt. Rather, when asked to choose

between temple tax or state tax, he said, "Pay both." When Peter lashed out against the authorities to prevent his Savior's arrest, Jesus told him it would serve him right if the government were to put him to the sword. When unjustly arrested, Jesus put out his wrists, so to speak, and let them slap on the handcuffs. Imagine the innocent Lamb of God enduring the trials of Caiaphas and Pilate . . . where the rule of law was stood on its head!

We Christians, as salt and light of this world, will vote as those who are in the world but not of the world.

Was Jesus naive? If he couldn't vote and wouldn't revolt, how did he expect to make a difference in this world?

Our Savior saw the political events of the world from a higher ground. At his trial, he said to Pilate, "You have no power except that which was given you from above." Jesus had the calm confidence that his heavenly Father was in control of history. Somehow,

God would accomplish his will through good leaders and bad ones. His crucifixion and resurrection are proof of that.

Standing for the gospel

However, I do recall one occasion when Jesus was not meek at all. Herod sent some Jewish messengers to tell Jesus to leave the area or face death. Jesus gave an uncharacteristically defiant reply: "Go tell that fox, I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal. . . ." Our Lord humbly submitted to his government leaders in every area. He even suffered their mismanagement and brutality. But Herod's jurisdiction ended when he interfered with the preaching of the gospel.

Telling, isn't it? When all is said and done, only the gospel mattered to Jesus. Only the gospel of forgiveness through his blood gives freedom from guilt, sickness, devil possession, death, and the eternal torments we deserve because of our rebellion. Legislation is made and overturned. Politicians come and go. But the gospel brings lasting change to this weary world—one heart at a time. Jesus steadfastly resisted any attempt to gag the reforming power of the gospel.



How does this affect our solemn privilege of casting a ballot for Clinton, Dole, or _____?

Voting for our faith

We Christians, as salt and light of this world, will vote as those who are in the world but not of the world. The world shudders in fear of what tomorrow may bring. They are seduced by candidates who preach a gospel of personal prosperity. We must look at those souls who are impoverished eternally

because they are without Christ. We will strive for a political climate in which the evil will be punished and the innocent protected, so that the gospel can be proclaimed without obstacles. We will seek someone who has a good sense of justice.

To do this, we will want to study the candidates carefully and vote diligently. People in Jesus' day might well envy us in this respect.

Just remember this: No matter if your candidate wins or loses . . . no matter if the new president

establishes his policies or not . . . only the saving gospel of Jesus Christ can make a lasting difference in this world. Our job is not over after the November 5 elections. It continues—one soul at a time—until all the elect are in.

NL

Wayne A. Laitinen is pastor at Gethsemane, Oklahoma City, Oklahoma.

Kids and bugs and bears, oh my

Reaching out to youth and families through outdoor ministry.

Linda R. Baacke

Are you concerned about the future of the church? You should be.

Statistics about WELS youth are grim: Only six percent attend Bible class, and two out of three become inactive after high school.*

But throughout the nation this summer, WELS members, teachers, and pastors refused to get discouraged. Instead, they slept in sleeping bags, swatted bugs, dodged bears, and ate camp food—to encourage youth not to be part of the negative statistics.

Exercising their faith

It worked. “You see how the kids change from the beginning of camp to the end,” says Lyle Sonntag, director of Good Shepherd Bible Camp (GSBC). “It’s exciting to watch them grow in the Word.”

At GSBC, held in the San Bernadino Mountains in Southern California, campers grow in God’s Word through morning and evening devotions.

A special feature of GSBC is the personal Bible study. For 15 minutes each day, campers pick a quiet spot and privately read the assigned Bible reading. Pre-printed questions help them delve into a deeper understanding of God’s Word.

Exercising their bodies

Still, formal Bible study isn’t the only aspect of WELS camps. These



A highlight for the 14- and 15-year-olds at Good Shepherd Bible Camp is the overnight over 23-mile backpacking trip. The hikers sleep under the stars and hike to the peak of Mt. San Gorgonio—a challenge to their physical and mental stamina.

camps provide a chance to get away from it all. “Even Jesus urged his disciples to go with him to a quiet place and get some rest,” says Tom Klusmeyer, chairman of WELS Camping and Outdoor Ministry Committee. “Camps provide a quiet place for Christians to be built up physically and spiritually.”

At GSBC, the 14- and 15-year-olds truly are built up physically. They backpack almost 24 miles, overnight, up Mt. San Gorgonio—11,499 feet.

On the hike, they learn how plants can be used for soap, what plants can be eaten, and how to prepare their own meals. (This year, camping under the stars, they also learned what a bear looks like when

it’s only yards away.)

And that’s not all. Stephanie Olsen, 15, from Faith, Irvine, Calif., says, “You learn togetherness. That you need to stick together, even with all the pain.”

Living their faith

Jim Fairchild, the hike’s coordinator, focuses the hike “on God’s creation, giving the campers experiences they may not have back home.”

Back home they rarely have a chance to relax in God’s creation. The world is full of harsh lessons. And these teens are like teens everywhere. They face the

same temptations and have the same problems. Maybe more so, because Satan works overtime on God’s followers.

Yet because adults have taken time to share God’s Word with them, these young Christians are different from other teens. Walk with them on the 24-mile hike and you’ll hear—and see—a witness many adults might not give.

You’ll hear 14- and 15-year-olds say how much they loved their Lutheran elementary school and Sunday school. You’ll hear from one who is bothered because she hadn’t taken communion in four weeks. Or you’ll hear of relationships that suffered because they wouldn’t tolerate friends’ non-Christian behavior.

WELS camps are booming. Why? Look around. People have tremendous needs. The pace is hectic, they're exhausted, their batteries need recharging.

Lots of people go camping to get away from it all. The benefit of WELS camps and retreats is they offer a chance to get away from it all, while getting back to Christ.

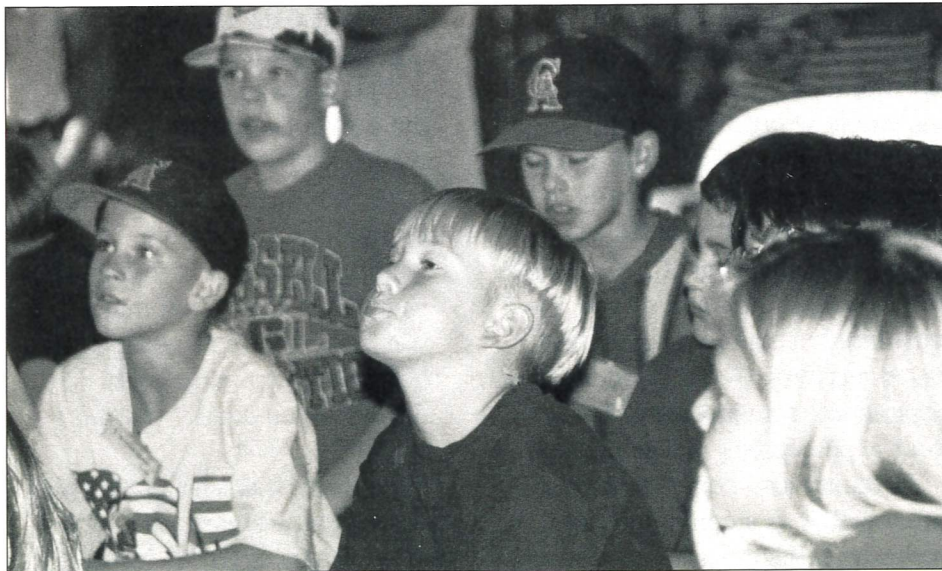
Camp formats vary. For example: Members of Faith, Pittsfield, Mass., help support a Labor Day retreat weekend for families.

Camp BASIC, Prairie du Chien, Wis., is for those with mental and physical handicaps.

Camp Luther draws together children from WELS congregations in Alaska for one week.

Camp Phillip, a Southeastern Wisconsin District ministry, offers year-round camping in addition to

You'll see them start the trip with prayer. You'll see them encouraging each other to the finish. And you won't hear them complaining—



Sing-alongs and story time were held for younger campers at Good Shepherd Bible Camp. Throughout the nation this year, over 20 WELS camps and retreats were held, allowing youth and families a chance to learn more about God as they took a break from their daily routine.



At Good Shepherd Bible Camp, in the San Bernadino Mountains in California, personal Bible study time is set aside each day. Campers find a quiet place to study God's Word on their own.

summer camps for children in grades K-12. They hold specialty camps, confirmation retreats, servant/service camps, and family camps. Parent-child retreats are held, as are grand-

much. (After all, 24 miles is a long way to go.)

But life is an even longer—and harder—journey for these campers.

parent-grandchild camps. Singles', men's and women's, and young adult retreats are held.

Although the camps have different formats, much is similar. That's why the Wisconsin Evangelical Lutheran Camping and Outdoor Ministry (WELCOM) offers a chance for outdoor ministry administrators to network.

"Outdoor ministry can provide an effective avenue for keeping teenagers connected to Christ and involved in a congregation's ministry," says Jerry Kastens, administrator for youth discipleship.

Want to volunteer to help WELS youth? Want to get away from the hustle and bustle? Check your 1996 WELS Yearbook for a list of camps, or contact WELCOM, Camp Phillip, Rt 3 Box 190-4, Wautoma WI 54982-9330; 414/787-3202.

So every summer, hundreds of WELS adults throughout the nation give up a week or more of their lives to encourage our youth. You'll see the adults start their days with prayers. And you'll see them encourage the kids to the finish. And you won't hear them complaining—much. (After all, a week with kids, bugs, bears, and one bathroom for 16 people is a long week.)

Are you concerned about the future of the church? Volunteer to spend a week with WELS youth, and you won't be.

NL

Linda Baacke is a communications assistant for Communication Services and Northwestern Lutheran.

** Statistics provided by 1995 WELS Statistical Report and WELS Parish Assistance Office.*

What can we learn from the charismatic movement?

God doesn't only encounter our minds, he engages our whole personality.

Mark E. Braun

Some observers dismiss the charismatic movement the way Ralph Nader used to disparage American cars: unsafe at any speed. Charismatics are at best self-deceived, more likely beguiled by Satan. Others lavish the movement with praise, viewing it



GOD'S TRUTH

as God's final, triumphant effort to revitalize his church and redirect its mission in an anti-Christian world.

But here's a surprise: while

rebuking its excesses and even rejecting its authenticity, many non-charismatics suggest we can learn lessons from the charismatic movement. In fact, we've already learned more than we may realize.

A search for certainty

In an age of cool logic, impersonality, and lovelessness, charismatics want to believe in God passionately, to feel the delight of communion with him, and to see him at work in their lives. They want proof that they belong to God. Speaking in tongues (and receiving the other "sign gifts") offers physical experience that is notable and personal.

Where does one find certainty? In view of Jesus' perfect life and substitutionary death, God declared the whole world "not guilty!" An "iffy" gospel—"God will forgive you if. . ." (you give your life to him/you get rid of your sin, etc.)—is really no gospel at all. "God has forgiven you . . ." (and so you can trust him/you can live a new life) gives certainty. God's Word, not my experience, convinces me. Truth, not my perception, makes me sure.

Certainty also comes when our life together as a community of believers reflects Jesus' good news. Does your church, in Christ, restore the sinner, welcome the stranger,

confess God's truth together? Those are signs of God's Word at work.

A place for emotions

No, faith is not created by schmaltz. No, human feelings dare not determine eternal truth. Martin Luther did say, "No, I do not feel forgiven. Feelings come and go." Faith isn't based on emotion.

But can't God's truth touch our emotions? Isn't there a legitimate place for an emotional response to the gospel? And isn't there also room for variety in emotional response? Or is the only proper way to greet the good news with a somber, restrained, predominantly male *Jawohl!*?

Luther also described his own "religious experience":

I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith, as it is written, "He who through faith is righteous shall live." Here I felt that I was altogether born again and had entered paradise itself through open gates." (*Luther's Works* 34, 337)

"The Spirit himself testifies with our spirit that we are God's children" (Romans 8:16). Is it wise to set religious experience against biblical truth? We live in the daily sig-

nificance of our baptism. We hear the words of absolution and kneel at our Savior's table. We sing with joy the great hymns of praise. Such experiences invite more than intellectual assent. God doesn't only encounter our minds, he engages our whole personality.

A vitality in worship

The charismatic movement is often credited with (and sometimes blamed for) "adding spice" to worship. Charismatics like to contrast their lively, free-form assemblies with what they see as cold, lifeless worship in liturgical churches.

But liturgical forms don't cause dull worship. The fault lies with its practitioners. When worship leaders (whether from comfort, laziness, or fear) retreat to the safety of dull routine, or when worshipers regard the ritual as a spectator sport, best left to professionals, vitality dies.

And "charismatic" worship isn't automatically more joyful, spontaneous, or moving. Unimaginative, repetitive guitar strumming and unrehearsed prayer hardened into predictable patterns ("Lord, we just want to praise you . . .") become just as lifeless as ill-prepared, unfeeling reruns of the ancient historic rite.

It isn't the form, but what Andrew Blackwood called the "lameness, tameness, and sameness" of worship that drives out joy (and drives people away). In worship, the head bone's connected to the heart bone.

A passion for service

The charismatic movement is a reaction to the passionlessness, lack of spirituality, irrelevance, and institutionalism that seems to paralyze so much of Christianity. Henry Van

Dusen praised charismatics because "they expect their followers to practice an alive, untiring, seven-days-a-week Christianity." Merrill F. Unger added that the movement "represents a sincere quest for God's spiritual best in a believer's life."

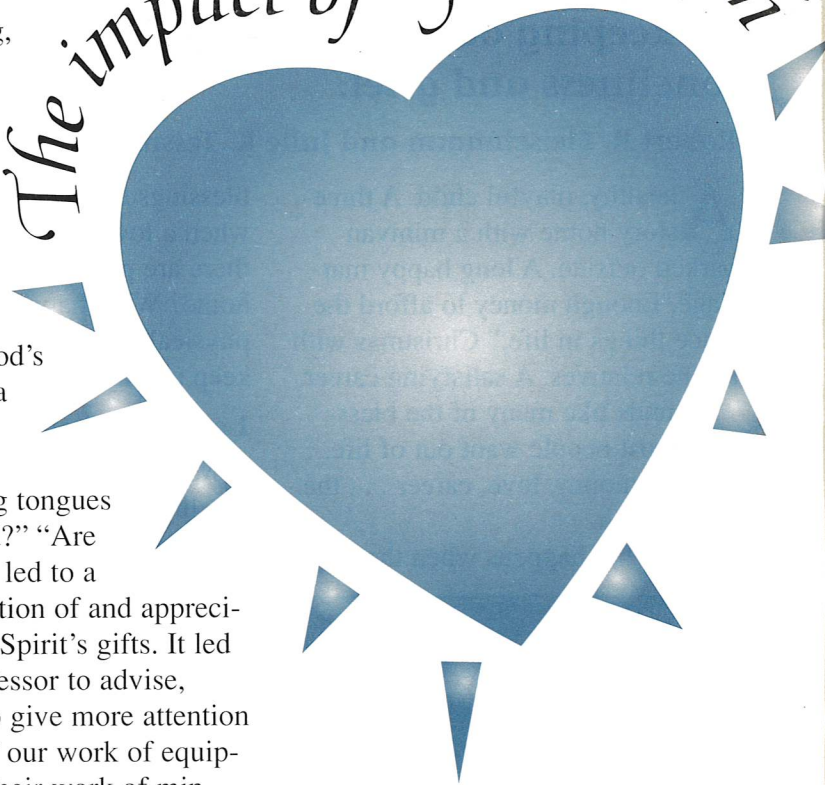
The discussion surrounding tongues ("Are they valid?" "Are they divisive?") led to a greater examination of and appreciation for all the Spirit's gifts. It led one WELS professor to advise, "Pastors need to give more attention to that aspect of our work of equipping saints for their work of ministry," and another to write the Bible study course, *Gifted to Serve*.

Today, ironically, fears of the church growth movement, coupled with a genuine concern for the diminished dignity of the pastoral ministry, have caused some within Lutheran circles to disavow the pastor's role of equipping the saints. Pastor as coach is pitted against pastor as shepherd. Will we lose a key insight occasioned by charismatic enthusiasm?

To disagree with the charismatic movement is not to discount the power and reality of the Holy Spirit. The 1972 LCMS report, *The Charismatic Movement and Lutheran Theology*, concluded:

In the opinion of many Christians, [the charismatic movement] has arisen to meet

The impact of God's Truth



a pressing need within Christendom to use every resource available in the service of Christ and His Church to claim the power that God promises us through the Holy Spirit in Word and sacraments. As we face the questions raised by the charismatic movement, we must earnestly endeavor to intensify and increase our use of Word and sacrament at every level of our existence so that the church may have a renewed sense of the joy, peace, and power God has promised.

Mark Braun is a professor at Wisconsin Lutheran College, Milwaukee.

NL

*German for "Yes, indeed!"

Focusing on the faith

By keeping our focus on living the faith, we can better combat our loneliness and grief.

Robert R. Fleischmann and Julie K. Tessmer

A healthy, playful child. A three-story home with a minivan parked outside. A long happy marriage. Enough money to afford the "nice things in life." Christmas with all the relatives. A satisfying career.

Sounds like many of the blessings most people want out of life. Family, money, love, career . . . the list goes on.

But what happens when these

blessings change? What happens when a loved one dies? Or when there are problems at work—or at home? What happens when, either physically or mentally, we just can't keep up anymore?

Losing our focus

Many times we begin to feel loneliness and grief: those feelings of desolation and emptiness, those

feelings of pain and heartache. We don't want the earthly blessings we value most in this life to change or deteriorate. For example:

Grandma used to be as sharp as a whip. She used to teach you songs and do wonderful things. She used to play games with you, even hopscotch. You still can't believe the day she jumped on that pogo stick. Now, there's Grandma in the nursing home. Not only does she have an old body, which can't do those things—she doesn't even recognize you. And you grieve. You remember Grandma for what she was, and you are sad for what she has become.

But you're not alone. Everyone goes through loneliness and grief at some point in their life. And many times it's because we focus too much on worldly blessings. When these blessings don't measure up to what we are used to, to what we think we should have, or to what others have, we begin to experience those familiar feelings.

Finding our focus

Even though we can never escape all grief and loneliness, by changing our focus we will be better equipped to fight these feelings and to rise above them.

Many think their focus, or purpose, in life is to be happy, to have all the earthly things that they value most. But as Christians, we must remember that our purpose in life is



not to be happy at all costs or to garner a wealth of earthly blessings.

Instead we need to focus on the real three-fold purpose for this life on earth—come to faith, grow in faith, and share the faith. In other words, we need to live the faith.

When we focus on our purpose, we put our blessings in perspective. Quality of life isn't what counts. Our life's value doesn't come from being happy, prosperous, or healthy. Our lives are valuable because God created and redeemed us.

Remembering this should lead us to use our blessings to further God's kingdom. "Whether you eat or drink or whatever you do, do it all to the glory of God" (1 Corinthians 10:31). We can use our careers as forums for witnessing our faith. We can practice better stewardship with our physical belongings. We can tell our children, family, and friends about God's saving grace.

Keeping our focus

As we try to focus on our true purpose, God will still allow us to suffer.

The reason we can never escape all pain and grief is that we live in a sinful world. Jesus says, "In this world you will have trouble. But take heart! I have overcome the world" (John 16:33). There is no way to escape troubles until Jesus comes on the last day.

But suffering also helps us focus more on God as well as share our faith. Maybe the reason we are suffering is to give us opportunities to glorify God. Instead of cursing him for allowing us to go through pain and grief, we testify to others how he will deliver us—either here on this earth or when he takes us to be

with him in heaven.

Suffering can also make us depend more on God. When things are going well, we tend to forget that God is leading our life. We may even forget that God is the one who gave us these blessings. But when there are troubles, we realize we can't handle everything on our own—that God is in control. We turn to him in prayer. And this trust in our Savior will help us get through our pain and suffering: "[He] comforts us in all our troubles" (2 Corinthians 1:3).

Finally, when we comfort someone who is suffering, we ourselves grow in our faith. Their suffering may force us to realize that things we thought were important may not be as important anymore. We rethink our priorities and realize what really matters—the sacrificial love of Christ.

God also uses our suffering to strengthen the faith of those around us. If we have hope even in a time of difficulty and sadness, those around us will want to know where that hope came from. "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15). And what a wonderful opportunity for us to witness about our true hope and to fulfill our purpose in this life—living the faith.

NL

This series is based on a six-week Bible study held in summer 1996 at St. James, Milwaukee. Information for this article was developed and presented by Robert Fleischmann, national director of WELS Lutherans for Life, Milwaukee, and reported by Julie Tessmer, communications assistant for Communication Services and Northwestern Lutheran.

Most of us have had to comfort others after the death of a loved one. Here are some practical suggestions about helping people deal with their grief.

- ✓ People often feel guilty when someone dies: "I could have done more. . . ." Point out probably nothing more could have been done. Remind them nothing more can be done now. Assure them that Christ died for their shortcomings. Then continue giving them spiritual support.
- ✓ Take the initiative. Don't make people ask you for help. Call and tell them you're bringing dinner over tonight. Offer to have their relatives and friends stay in your home. Don't wait for them to call you.
- ✓ Remember that people want—and need—to talk about death. Be ready to talk to them even months, or years, after it happens. Remind them of Christ and his resurrection, and what that means for them and their loved one.
- ✓ Use counseling in grief and loneliness as an opportunity and a forum to witness to your faith.

The Liturgy

At its 1,000th birthday the Liturgy looked amazingly similar to the Liturgy that will soon celebrate its 2,000th birthday.

James P. Tiefel

The place: Wittenberg. The year: 1523. The man: Martin Luther. The challenge: worship.

By 1523 the mortar was already dry around Luther's theological cornerstone. St. Paul's epistles had convinced him the way to God was not through his endless efforts to obey God's Law. According to Paul, the way to God was through faith in the Bible's promise that God, out of pure grace, had forgiven sin because his Son lived and died in place of sinners. Luther was sure that human beings were saved by grace alone through faith alone and that this truth was revealed in Scripture alone.

The development of the Liturgy

By 1523, the Lutheran cornerstone was set in cement, but the walls of Lutheranism were still under construction. How would Lutherans teach the truths of the Bible to their children? The Small Catechism wasn't finished until 1529. How would Lutherans confess their beliefs to those who didn't accept the truths of the Bible? The Augsburg Confession was still seven years away. Lutherans weren't even singing "A Mighty Fortress" yet.

How would Lutherans worship? That was the big question in 1523. Congregations that followed Luther's theological lead were still using the order of service they always used—the Roman Catholic



THE COMMON SERVICE

"The Common Service" is a version of the historic liturgy of the Christian church. It became the service commonly used by English-speaking Lutherans in America and appeared as "The Order of the Holy Communion" in The Lutheran Hymnal. The present revision may be used either with or without the sacrament.

Mass—and that was full of errors. No one had composed a unique Lutheran service, but there were plenty of opinions about what a Lutheran service should be. Some of Luther's own colleagues in Wittenberg wanted to make a clean break from the Roman Catholic Mass.

The sameness of the Liturgy leads some people to wonder why we use it.

Luther didn't share their opinion. He wrote:

It is not now nor ever has been our intention to abolish the liturgical service of God completely, but rather to purify the one that is now in use from the wretched additions which corrupt it, and to point out an evangelical use. (*Luther's Works*, Vol. 53, p. 20)

With that point of view, Luther designed two orders of service for Lutheran congregations, one in Latin and another in German. Both orders were based on the historic Christian order of service called the Liturgy. And over the 500-year history of the Lutheran church, most Lutheran congregations have followed Luther's lead and worshiped within the framework of the Liturgy.

The Liturgy or a liturgy?

Liturgy is a word like *Xerox*. In its wider definition, *xerox* has come to mean "to copy on a copy machine." We say, "I need to xerox that document." But *Xerox* also identifies an important worldwide corporation. Many Christians use the word *liturgy* when they want to talk about any order of service they use in worship. But in its narrower definition the *Liturgy* (note the capital letter) is the order of service that comes out of the history of the Western Christian Church. The Eastern or Orthodox

Church has an order of service that is distinctively different.

The Liturgy has its roots in the Old Testament synagogue. When Old Testament believers found it impossible or impractical to worship in the temple in Jerusalem, they gathered in their local synagogue. Worship in a typical synagogue followed this pattern: a greeting, a prayer, a reading from an Old Testament Bible book, a psalm, another Bible reading, a commentary on one of the readings, a prayer, and a blessing.

Since most of Jesus' first disciples were Jewish believers, the early Christian service looked very much like worship in the synagogue. The part of the Liturgy titled *The Word* (*Christian Worship*, pages 17 to 20) is a 20th century version of the ancient synagogue rite.

When Jesus gave his followers the meal we call Holy Communion, he instructed them to receive it often. Therefore, Liturgy included the Sacrament every Sunday. Along with Holy Communion came words and phrases that are still part of the Liturgy today. The dialog between pastor and people in the Preface (*Christian Worship*, p. 21, see inset) was part of the Liturgy within 100 years of Jesus' ascension.

During the several centuries after the apostles, the Liturgy gradually took on the form we know today. By A.D. 1000 the Liturgy looked much the same as it looks now. The Liturgy's language was Latin, and

its songs were sung to Gregorian chants, but at its 1,000th birthday the Liturgy looked amazingly similar to the Liturgy that will soon celebrate its 2,000th birthday.

The repetition of the Liturgy

The sameness of the Liturgy leads some people to wonder why we use it. Actually, the Liturgy means to be repetitious. Repetition is one of its strengths because the Liturgy repeats what is important for Christians.

PREFACE

M: The Lord be with you.

C: And al - so with you.

M: Lift up your hearts.

C: We lift them up un - to the Lord.

M: Let us give thanks to the Lord, our God.

C: It is good and right so to do.

Parts of the Liturgy occur every Sunday. We call these every-Sunday songs and prayers the Ordinary of the Liturgy. The Ordinary reviews the most important teachings of the Bible, those truths Christian faith absolutely requires to stay alive.

Other parts of the Liturgy change Sunday by Sunday. We call these the Proper of the Liturgy. The Proper includes the lessons, the sermon, many of the prayers, and

the hymns. The Proper for each of the Sundays and festivals of the year has its own theme, and what decides the various themes is the Christian church calendar. The church calendar repeats the story of the life of Jesus—the centerpiece of God's plan to save us.

The value of the Liturgy

Like many long-held customs, the Liturgy occasionally comes under a critical spotlight. People today are wondering if a worship rite molded in Europe 18 centuries ago can be relevant in a multicultural society at the end of the 20th century. Lutherans notice that the fastest growing churches in the world have abandoned the Liturgy. Recognizing that the Bible makes no rules about the forms we use when we worship, some members of WELS have wondered if the time hasn't come to reassess our use of the Liturgy.

This is the first of a series of articles that intend to help with such a reevaluation. The articles that follow will provide insights into Luther's thoughts as he chose to retain the Liturgy for the Lutheran church and offer readers an opportunity to decide if his rationale—and the Liturgy itself—is still valid in our world today.



James P. Tiefel is a professor at Wisconsin Lutheran Seminary, Mequon.



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Each book: \$8.99, shipping and handling: one book—\$3.70, two books—\$4.80. *Church—Mission—Ministry*, stock number 15N0601. *Christian Freedom*, stock number 15N0600.

Both WELS colleges rank in top 100 of nation's best college buys

Based on an analysis of cost and academic quality at more than 1,100 colleges, *Money* magazine rated Wisconsin Lutheran College (WLC), Milwaukee, Wis., 58th and Martin Luther College (MLC), New Ulm, Minn., 78th as top values in America's four-year undergraduate schools. Of those rated, WLC was the second-ranked Wisconsin school behind the University of Wisconsin—Madison, and MLC was the top-ranked Minnesota school. Of Midwest schools, WLC was ranked 14th and MLC 22nd.

In addition, MLC was rated 5th in the country as the best value when ranked by the average amount actually paid by students after financial aid is deducted from the official listed price. That rating reflects the willingness of the Wisconsin Evangelical Lutheran Synod (WELS) to subsidize the education of its future public ministers.



To rank America's best college buys, the magazine analyzed 16 measures of educational quality, including entrance exam results, faculty resources and deployment, library resources, instructional and student services budgets, graduation rates, and default ratios on graduates' student loans.

Wisconsin Lutheran College is a four-year liberal arts college under the banner of a federation of WELS churches and interested WELS individuals. Martin Luther College is the WELS pastor-teacher training school. Each school made major improvements on its campus within the past 18 months: MLC upgraded to accommodate the addition of the pastor-training school from Wisconsin, adding an academic link and a small dormitory. WLC dedicated a new fine arts center in September.

From the WELS Brazil mission homepage—

When we got to Brazil seven years ago we were still learning the language. Portuguese has a lot of nasal sounds which were hard to pronounce at first. The bad part is that a word could mean one thing



with a nasal pronunciation, and another thing with a plain pronunciation. The word for "bread" means "a big stick" if pronounced without the nasal vowel. And "a big stick" has the added meaning of a spanking. So, in the beginning, when saying the Lord's Prayer in church we were saying: "Give us this day our daily spanking." The Brazilians got a big kick out of that.

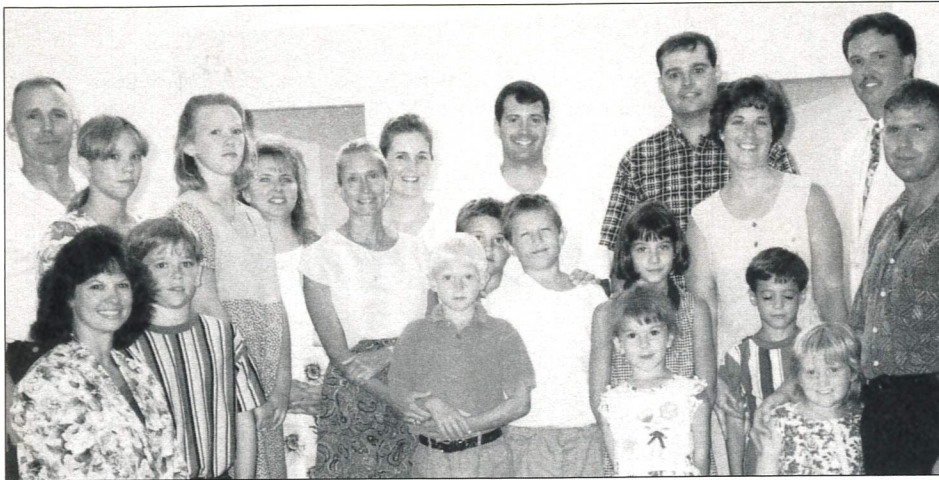
*Missionary Charles Flunker
Dourados, Brazil*

Visit the WELS Brazil mission homepage at
<http://www.geocities.com/Athens/5328/mision.html>

Serving those serving in Okinawa

WELS military families serving on U.S. bases in Okinawa, Japan, continue to meet weekly for worship services. Adult Bible class, confirmation classes, and Sunday school classes are also offered. WELS Taiwan missionaries travel to Okinawa every other

month to offer the Lord's Supper and a live worship service—as opposed to a videotaped service. Although the numbers of participants vary because families are constantly moving in and out, currently 20 to 30 people gather.



WELS military families serving on U.S. bases in Okinawa, Japan. Do you know anyone serving in Okinawa? Contact Kevin Stellick or Eugene Wempner if you know anyone serving at one of the 13 U.S. bases: Butler/Foster, Buckner, Courtney, Futenma, Gonsalves, Hanson, Kinser, Lester, McTureous, Schwab, Shields, White Beach, Torii Station. Military contact pastor: Kevin Stellick, PO Box 27-4, Taichung, 406 Taiwan ROC; e-mail stellick@ms1.hinet.net

Okinawa contact: Eugene Wempner, PSC 558 Box 4352, FPO AP 96367, 5020 Powers, Stilwell Park, Kadena AB; e-mail wempnere@okinawa.usmc.mil

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Reaching college students

If you plan it, they might not come.

WELS Campus Ministry Committee (CMC) knew this, so they changed their strategy. Because national campus rallies don't always draw in college students, the rallies went to the college students.

This past spring, regional campus rallies were held in Tucson, Ariz.; Jacksonville, Fla.; Milwaukee, Wis.; Houston, Tex.; Falls Church, Va.; and Seattle/Edmonds, Wash. The rallies

ranged in size from seven students on the beach in Jacksonville to 60 students in Milwaukee.

"Most of the students who attended in the outlying districts would probably not have attended a national rally. They are very happy to see the rallies come to their areas," said Dan Heins, CMC member. "We are making a statement to the students that we care and want to reach them, whether they are able to attend the national rally or not."

The national campus rally is planned for Dec. 27-31 in Tucson, Ariz.



rē·li'giōn

Defining religion

flesh: the sinful nature or original sin, which we inherit from our parents. This sinful nature remains with the Christian until he dies, warring against his new man and causing him to fall into sin (Romans 7:14-25).



Bible study in the '90s

Welcome to the electronic age. Instead of making mimeographs of Bible studies you can now access the World Wide Web for Bible study aids.

Northwestern Publishing House is offering an annual subscription to *Web Bible Study Resources*. Through

this project anyone may access 100 Bible studies from WELS pastors on the Web. Additional Bible studies will be available each year.

Many of the studies are not finished products; they appear as the authors developed them. You may

adapt these studies for your own congregations, or springboard into your own Bible study.

Subscriptions are only being accepted electronically. NPH's Web address is <http://www.wels.net/nph/>.

YOUTH NEWS

Please send photos or news on teen activities to: youth news, *Northwestern Lutheran*, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

Jessica Heise, a junior at Arizona Lutheran Academy, Phoenix, Ariz., was an Olympic Relay Torchbearer in Phoenix. Heise volunteers at the Tempe Public Library and was named the 1995 city of Tempe Youth Volunteer of the Year. She is a member of Emmanuel, Tempe, Ariz.



Missionary Ross Stelljes and family with students from Bloomington, Minn.

High school students from Bloomington, Bloomington, Minn., spent a week in July working with two mission churches in Colorado. In Littleton, a suburb in southwest Denver, the team worked with Missionary Ross Stelljes, making nearly 1,000 phone calls as part of a prospect canvass. The students then

went to Montrose where they worked with Iglesia Luterana San Juan (St. John Lutheran Church) and Pastor Tim Poetter. The students helped at the church and distributed flyers and invitations for upcoming Bible classes to the Spanish-speaking Cora natives.

Mike Pfeifer

Career guidance by modem

To help students make informed career decisions, Kettle Moraine Lutheran High School, Jackson, Wis., has gone online with a computer program called CareerNet. CareerNet provided KML with a computer, printer, and modem.

Through a dedicated phone line students access the main computer at Moraine Park Technical College. The students can access career exploration materials from all over the world.

rē·li·giōn

Defining religion

transgression: sin or trespass. To transgress means to go across. God establishes a line with his law beyond which we are not to go. If we go across that line we transgress or sin.

CLIP training sessions beginning

As the completion of Christ-Light, the synod's new religion curriculum, draws nearer, the Christ-Light Introduction Program (CLIP) is just beginning.

"Because this is such a huge project in terms of time, money, and people, we feel it's important to introduce Christ-Light to our congregations so they know about the resources we're offering," said LeDell Plath, administrator for the Commission on Parish Schools and CLIP project director.

During the 1996-97 school year, CLIP's focus will be on helping parents teach Bible truths to their children through a five lesson Bible study titled "Sharing the Promise with Our Children."

In July, 52 pastors and principals from the U.S. and Canada attended training sessions in Milwaukee to become acquainted with this Bible study and to learn how to conduct workshops on it.

These CLIP consultants in turn will conduct 55 district workshops throughout 1996-97 for educational leaders within WELS congregations. These leaders will then take the mate-

rials and introduce the Bible study to parents in their congregations.

In 1997-98 CLIP will focus on acquainting congregations with the new curriculum.



Over 50 people attended CLIP training sessions on a new Bible study at the synod administration building in Milwaukee this July. These CLIP consultants will introduce the Bible study to the 12 districts.

News briefs

- Presenters and over 100 sectionals focused on literacy and science at this year's **WELS national teachers convention**. The convention, held at Martin Luther College, New Ulm, Minn., from June 25-28, drew 900 WELS teachers from around the nation.
- **Prison ministry is booming.** *What Christians Believe*, a correspondence booklet about the Apostles' Creed, is now in print. This brings the total of available booklets for prison ministry to five, with five more in various stages of preparation. Tens of thousands of booklets and Bibles have already been sent from WELS institutional ministries committee—and requests continue to pour in.

Teacher and principal shortage hits

A shortage of teachers hit WELS schools for the 1996-97 school year. "We have teachers willing to teach, but their special gifts, or the ability to move to a new location, doesn't meet the needs of the congregations," says Daniel Schmeling, parish schools administrator.

The shortage of principals has been a growing concern. Approximately 20 schools did not have a permanent principal as they began the new school year.

"Principals are faced with the challenge of serving as teacher, principal, and head of the family," continues Schmeling. "They find it difficult to faithfully fulfill all three, so they chose to be faithful husbands and teachers." The men remain in the public ministry, but no longer serve as principal.

"To prevent the loss," says Schmeling, "congregations need to recognize the importance of the principal's role in ministry and then provide time for him to fulfill his duties."

To support congregations, WELS offers assistance through the Team Ministry Program. This summer, 85 school counselors met in New Ulm, Minn., to discuss ways they can be of greater assistance to WELS principals and teachers.

Through the team ministry program, school counselors will spend one day with each of the synod's principals to assist in the supervision of the classroom instruction, and will meet with each board of education to discuss the roles and responsibilities of the principal.



NEWS AROUND CELC

ELS celebrates and moves forward

The Evangelical Lutheran Synod (ELS) celebrated several milestones at its annual convention in Mankato, Minn., in June.

A new, free-standing chapel was dedicated at Bethany Lutheran College, Mankato. It seats 400 people and will serve as the college's worship center. Trinity Chapel was a gift from Marvin Schwan.

ELS also celebrated the 50th anniversary of Bethany Lutheran Theological Seminary, Mankato. Since 1946 this seminary has graduated 154 pastors, over 80 serving as active ELS pastors. It has a faculty of three full-time professors and a student body (1995-96) of 15.

Convention business included adopting a revised wording for the ELS doctrinal statement on the Lord's Supper and establishing an ELS historical society.

The convention also authorized Bethany Lutheran College to become a four-year college. Two baccalaureate programs will be offered beginning fall 1999.

ELS has been a sister synod of WELS since the ELS formed in 1918.

Thomas P. Nass

OOPS! In September's article "God had a plan," the author's name was incorrectly spelled. Her name is Mary Hildebrant, not Mary Hildebrandt.

Also in "Natural disasters hit WELS churches," Bill Finn, not Bill Flynn, was preparing to preach in Oakfield, Wis., before the tornado hit.

We apologize for the errors.

District membership changes

District	member gains by adult confirmation	member losses
Arizona-California	407—3.9 per cong.	660—6.3 per cong.
Dakota-Montana	100—1.3 per cong.	233—3 per cong.
Michigan	519—3.4 per cong.	1,170—7.7 per cong.
Minnesota	270—1.7 per cong.	1,051—6.5 per cong.
Nebraska	149—1.7 per cong.	243—2.8 per cong.
North Atlantic	114—2.9 per cong.	212—5.4 per cong.
Northern Wisconsin	432—2.8 per cong.	1,305—8.5 per cong.
Pacific Northwest	147—3.3 per cong.	178—4 per cong.
South Atlantic	242—4.5 per cong.	276—5.1 per cong.
South Central	123—3 per cong.	246—6 per cong.
Southeastern Wisconsin	768—5.3 per cong.	1,673—11.5 per cong.
Western Wisconsin	331—1.9 per cong.	1,219—6.8 per cong.
synod total	3,764—3 per cong.	8,466—6.7 per cong.

Statistics provided by WELS Commission on Evangelism



Zwingli and Calvin (Code 8278)—1995, 28 min. color SCA. While Luther worked in Germany, Calvin and Zwingli were leading another kind of reformation in Switzerland, where they laid the foundation for the Reformed and Evangelical churches of today. This video gives us a glimpse of these men, showing how they were different from each other and from Luther.

This video is available for rental by congregations, schools, and church groups. Order from Audiovisual Library Services, Northwestern Publishing House, 1250 N 113 St, Milwaukee WI 53226-3284; 414/475-6600; 1-800-662-6093.

Obituaries

Delton John August Tills 1918-1996

Delton John August Tills was born June 8, 1918 in Manitowoc, Wis. He died June 22, 1996 in Phoenix, Ariz.

A 1943 graduate of Wisconsin Lutheran Seminary, he served at West Bend, Wis.; Cheyenne, Wyo.; Peace, Carlock and Grace, Burke, S.D.; St. Paul, Tess Corners, and Zion, Peshtigo, both in Wis.; Redemer, Tucson, and Rock of Ages, Payson, both in Ariz.

He is survived by wife Lucille, two sons, one daughter, one sister, and seven grandchildren.

Hulda Bauer 1904-1996

Hulda Bauer (nee Martin) was born Dec. 10, 1904 in Blue Earth County, Minn. She died June 3, 1996 in New Ulm, Minn.

A 1927 graduate of Dr. Martin Luther College, she served schools in Mission, S.D., and Green Bay, Wis.

She is survived by two stepsons, two stepdaughters, 24 step grandchildren and 75 step great grandchildren.

District news

Dakota-Montana

St. Paul, Mound City, S.D., broke ground for construction of a new worship facility in April. Their old church building was destroyed by fire last fall. Other churches offered items to St. Paul including pews, an organ, and paraments. Builders for Christ will assist with construction. . . . **Great Plains Lutheran High School, Watertown, S.D.**, the 21st WELS area Lutheran high school, held its first opening service on Aug. 25. . . . **Shepherd of the Valley, Fargo, N.D.**, an exploratory mission, held its first worship service on Sept. 8.

Minnesota

Grace, Nelson, Wis., celebrated its 100th anniversary in August.

Nebraska

On July 21, **Abiding Word, Highlands Ranch, Colo.**, dedicated a new Allen organ. . . . On Aug. 4, Zion, Colome and St. Paul, South Colome, S.D., celebrated the 25th anniversary of their pastor, **Delmer Harders**. . . . **Zion, Bonesteel, S.D.**, celebrated its 75th anniversary on Aug. 25. . . . Seminary student and summer vicar **Jason Brucker** died in a traffic accident on July 21 after preaching in Salt Lake City, Utah. He was to vicar at Eastside, Madison, Wis., this fall. He spent the summer serving the Colorado District Mission Board.

Keith Petersen

Northern Wisconsin

Three teachers from Trinity, Oshkosh, Wis., celebrated anniversaries this year: **James Tank**, 25 years, **Donald Potthast**, 25 years; **Edith Arndt**, 31 years, the last 21 at Trinity. . . . Zion, Rhinelander, Wis., celebrated the 44th anniversary of teacher **Joyce Pautz** in June; 40 of these years were at Zion.

Joel Lillo

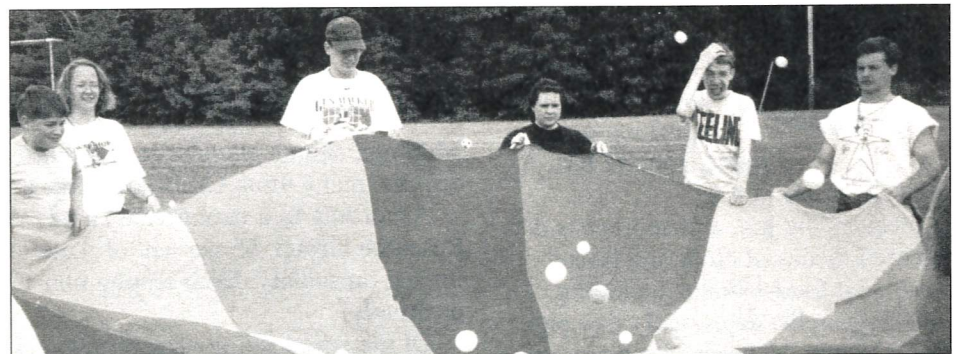
South Central



Cross of Christ, Universal City, Tex., had a special confirmation on June 16 for Teresa Johnson and Beatrice Plata who live in a group home in the same neighborhood as the church. The two have studied the Simple Catechism for three years to become confirmed. Pictured from left: Mel Butzirus, teacher; Teresa; Timothy Spaude, pastor; Beatrice; Roger Betschler, teacher.

Southeastern Wisconsin

Five teachers from Wisconsin Lutheran High School celebrated anniversaries this year: **Gail Brushaber**, 25 years; **Ned Goede**, 25 years; **Cary Haakenson**, 25 years; **Roger Festerling**, 25 years; **Ron Unke**, 40 years. A special service was held in September.



Campers from Jesus Cares Ministries, spent a week at Camp Phillip, Wautoma, Wis. Led by 15 senior counselors, the campers enjoyed activities that guaranteed success, such as playing with this large parachute. Jesus Cares, started in the late '60s, is a ministry of the Southeastern Wisconsin District for religious training of individuals with developmental disabilities.

North Atlantic

Abiding Word, Orleans, Ontario, Canada, broke ground in July for a new education building. The building was purchased from a Pentecostal church and transported to Abiding Word's property. It will provide additional classroom space for vacation Bible school, Sunday school, and youth group activities. Abiding Word

also held a "Prayer Safari" for vacation Bible school in August. Each day focused on a portion of the Lord's Prayer. The children also learned Christian words and phrases in Swahili. Over 150 children attended; 130 were non-members. Follow-up was done by VBS staff and helpers.

Kevin Schultz



Most news reported in this section is derived from Religion News Service. Items do not necessarily reflect the views of WELS or Northwestern Lutheran.

Archaeologists unearth King Herod's wine jug

Archaeologists in Israel discovered some of the first evidence of daily life at the Masada, a citadel King Herod built atop an isolated cliff. One piece of evidence is a 2,000-year-old clay wine jug

inscribed with Herod's name, reports Associated Press.

The jug, which dates from about 19 B.C. was found in an ancient garbage dump near the synagogue at Masada. The Latin inscription either says "Herod, King of Judea" or "Herod, King of the Jews." Herod was king of

Judea from 37 B.C. until his death in 4 B.C.

Besides the jug, archaeologists discovered pieces of cloth and basketware, and food remains including nuts, eggshells, dates, and olive pits. Ehud Netzer, Hebrew University professor, said most previously found artifacts dated from the period when the zealots lived at Masada—A.D. 66.

rē · li · giōn

Defining religion

Methuselah: a pre-flood patriarch and ancestor of Noah. Methuselah lived to be 969 years old, the oldest person recorded in the Scriptures (Genesis 5:25-27).



Lost and found: \$400

Find a penny, pick it up . . . This time, however, it wasn't the women who found the money who were "lucky," but the woman who lost it.

Patricia Marine and Irene Petrik, both members at St. Paul, Winneconne, Wis., found \$400—two \$100 bills each—outside the Oshkosh Savings Bank, in Oshkosh, Wis. Both turned in the money to a bank employee who then called Sheri Bryant.

Bryant had lost the money earlier that day.

"I didn't think anyone who found that much money would turn it in," said Bryant. "These are two very honest ladies."

According to Marine, returning the money was the right thing to do. "If I had lost that much money, I sure would want someone to return it to me."

Ohio court okays vouchers for religious schools

An Ohio state court ruled in July that a school voucher program in Cleveland allowing students to use public money to pay tuition at private and religious schools is constitutional.

The ruling, certain to be contested, is a major victory for school-choice

supporters. If the ruling is upheld, it would make Ohio the first state to allow parents to use tax money, in the form of government-issued vouchers, to pay for tuition at religious schools.

A similar program in Milwaukee, Wis., was overruled in August.

Christianity has positive image

Although church attendance and participation in the Christian Church are on the decline, many think Christianity has a positive impact on American society.

According to a nationwide survey of 1,007 adults conducted by the Barna Research Group, 85 percent of American adults believe Christians have a positive impact on society. Even among non-Christians, 77 percent viewed Christianity positively.

Of the seven religions assessed, only Judaism and Christianity received positive ratings from a majority of Christians and non-Christians alike.

[Barna Research Group, Feb. 5]

faith group	positive	both pos. negative	don't & negative	know
Christians	85%	4%	4%	6%
Jews	58%	15%	4%	23%
Muslims (Islam)	28%	32%	4%	35%
Mormons	43%	27%	5%	26%
Scientists	21%	39%	3%	38%
Buddhists	29%	33%	2%	35%
atheists	14%	61%	4%	22%

The survey provides data accurate to within ± 3 percentage points of the total population response, based on a 95 percent confidence level.

No pardon for Luther

Plans by Pope John Paul II to improve relations with Protestant churches during his visit to Germany were thwarted by the country's Roman Catholic bishops.

According to the German news magazine *Focus*, the Pope originally wanted to visit one of the historic sites of the Lutheran reformation—Wartburg castle, where Luther translated the New Testament into German. There, the Pope intended to announce the cancellation of Luther's excommunication from the Catholic Church.

But plans were dropped after opposition from four influential German bishops.

The pardon was thought appropriate since 1996 is the 450th anniversary of Martin Luther's death. Luther was excommunicated by the Roman Catholic Church in 1521 after refusing to retract his teachings that the church judged to be heretical. [*Ecumenical News International*, June 19]

In brief

- To most Americans, Catholics and Protestants are all Christians, separated by history and minor theological differences. To some the only difference is that Catholics have a pope and Protestants don't. **A majority of Americans—79 percent—believe Catholics and Protestants should put aside their doctrinal differences to work together**, addressing social, economic, and spiritual needs of the culture. Only 4 percent believe the rifts separating the two groups are insoluble. George Barna president of Barna Research Group says, "People tend to judge a faith on the basis of style and structure rather than substance." [Barna Research Group, Feb. 26]

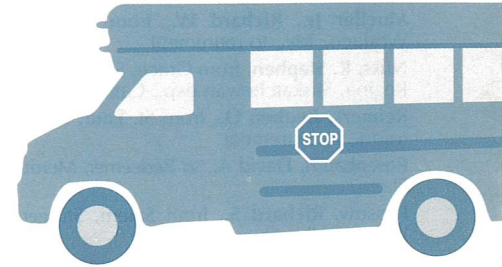
German state refuses to teach traditional religion

The German parliament has condemned one of the country's federal states for its refusal to introduce religious education in schools.

The state of Brandenburg intends to teach "Lifestyle-Ethics-Religion" instead of the traditional concept of religious education. Church leaders fear the plans will enable state authorities to define ethical values taught to children.

The controversy has erupted because Brandenburg, formerly part of communist East Germany, is required to formulate plans for religious education. Under communism,

there was no religious education in schools. Some politicians have accused the Brandenburg plans of "legitimizing" communist policies on religion. [*Ecumenical News International*, March 15]



Beijing "will not regulate Hong Kong's religious life"

The Beijing government's Religious Affairs Bureau (RAB) will not set up an office in Hong Kong, nor will it implement religious regulations after Hong Kong reverts to Chinese sovereignty next year, said Ye Xiaowen, Beijing's leading official on religion. Ye is head of the RAB in the Chinese capital.

In China, the RAB regulates religious matters. It oversees official laws on religion, which require all local and national religious organiza-

tions to register with the government.

Some of Hong Kong's 500,000 Christians are concerned about possible Beijing government interference after the handover.

Yet Ye said mainlanders should not try to make Hong Kong people conform to mainland ideas, nor should Hong Kong people try to impose their ideas on mainlanders. [*Ecumenical News International*, July 10]

Religious leaders: ban CIA use of missionaries

A panel of religious leaders told a Senate committee that an absolute ban on the use of clergy by the Central Intelligence Agency (CIA) was necessary to protect the lives of missionaries in foreign countries.

Religious leaders and journalists told the committee that even the hint that they could be used by the CIA puts them in danger overseas.

"As long as there is any reason to suspect that religious workers may be agents of the U.S. government, the lives and safety of these servants of the public good are in jeopardy," said Rodney Page, deputy general secretary for the Church World Service and Witness unit of the National Council of Churches.

Bulletin BOARD & NOTICES

To place an announcement, call 414/256-3231;
FAX 414/256-3899; e-mail nl@sab.wels.net
Deadline is six weeks before publication date.

CHANGE IN MINISTRY

Pastors:

Arndt, Dale W., to St. Paul, Seaforth/St. John, Belview, 6SE, Minn.

Bader, Randy D., from St. John, Vesta, Minn., to St. Paul, Seaforth/St. John, Belview, 6SE, Minn.

Bratz, Dennis, to Wisconsin LHS, Milwaukee, Wis.

Goldschmidt, Eric J., from Our Hope, Chippewa Falls, Wis., to St. John (68th), Milwaukee, Wis.

Mueller Jr., Richard W., from Abiding Word, Weslaco, Tex., to retirement

Nuss, R. Stephen, from Grace, Spring Hill, Fla., to Regina, Saskatchewan exp., Canada

Reimers, Reuben O., from St. Paul, N. Mankato, Minn., to retirement

Rosenbaum, David A., to Redeemer, Merritt Island, Fla.

Russow, Richard S., from Salem, Sturgeon Bay, Wis., to Albania

Schlicht, Robert, from The Lutheran Home, Belle Plaine, Minn., to retirement

Schmidt, Thomas R., St. Paul, Norfolk, Neb., to Grace, Soldotna, Alaska

Schneider, Thomas C., from Goodview Trinity, Goodview, Minn., to Michigan LHS, St. Joseph, Mich.

Schultz, Raymond A., from Our Savior, Wausau, Wis., to retirement

Schwanke, Glenn L., from Holy Scripture, Fort Wayne, Ind., to Peace, Houghton, Mich.

Seifert, Robert P., from Lutheran Church of Central Africa, Malawi, to Good Faith, S. Cle Elum/Good Hope, Ellensburg, Wash.

Starr, Richard D., from Grace, Muskegon, Mich., to Divine Grace, Lake Orion, Mich.

Tesch, Jon E., from St. Peter, Marshfield, Wis., to Peace, Hartford, Wis.

Unke, Thomas G., from Beautiful Savior exp., W. Des Moines, Iowa, to Faith, Tacoma, Wash.

Valleskey, David J., from professor, WLS, Mequon, Wis., to president, WLS

Wenzel, Mark J., to Our Savior, Phillips, Wis.

Wright, Bradley P., from Abiding Word, Highlands Ranch, Colo., to WLA, Fond du Lac, Wis.

Zarling, Mark G., from Bethany, Fort Atkinson, Wis., to WLS, Mequon, Wis.

Zenker, Allen P., from St. Paul, Brownsville, Wis., to retirement

Teachers:

Barckholtz, Janet E., to St. Mark, Bemidji, Minn.

Batkoski, Janet K., to Good Shepherd, Midland, Mich.

Blauert, Karl M., from St. Lucas, Milwaukee, Wis., to Calvary Academy, S. Milwaukee, Wis.

Boehlke, Jeanette C., to Gloria Dei-Bethesda, Milwaukee, Wis.

Boggs, Julia R., to Kettle Moraine LHS, Jackson, Wis.

Boileau, Vicki A., from Our Savior, Grafton, Wis., to Friedens, Kenosha, Wis.

Boll, Arlyn W., from St. Jacobi, Greenfield, Wis., to retirement

Borck, Hollie E., to St. John, Jefferson, Wis.

Bork, Julie A., to California LHS, Wildomar, Calif.

Caulk, Vernon L., from Minnesota Valley LHS, New Ulm, Minn., to ALA, Phoenix, Ariz.

Epping, Brenda A., to Shoreland LHS, Somers, Wis.

Frey, Christiana M., to Faith, Sussex, Wis.

Gartner, Daniel R., from Peace, Bradenton, Fla., to Immanuel, Sault Ste. Marie, Mich.

Gartner, Judith M., from Peace, Bradenton, Fla., to Immanuel, Sault Ste. Marie, Mich.

Gresens, Phyllis S., to Trinity, Kaukauna, Wis.

Janke, Peggy J., to St. Jacobi, Greenfield, Wis.

Knippel, Darrell C., from Pilgrim, Minneapolis, Minn., to retirement

Knippel, Mary B., to Son Shine Preschool, Rice Lake, Wis.

Knippel, Naomi C., from Pilgrim, Minneapolis, Minn., to retirement

Kutz, Katherine A., from St. Paul, Fort Atkinson, Wis., to retirement

Lange, Krista L., to St. Paul, Cudahy, Wis.

Lueck, Shelley B., to St. John, Princeton, Wis.

Maurice, Amy L., to St. John, Jefferson, Wis.

Oldre, Sonja J., from Jerusalem, Morton Grove, Ill. to Peace, Bradenton, Fla.

Oppermann, Karleen C., to St. Paul, Fort Atkinson, Wis.

Pahnke, Glennis C., from St. Paul, Menomonie, Wis., to retirement

Pahnke, Kenneth A., from St. Paul, Menomonie, Wis., to retirement

Parker, Ruth, to St. Stephen, Beaver Dam, Wis.

Rabbers, James, to Michigan LHS, St. Joseph, Mich.

Sadlovsky, Kelly, to Shepherd of the Hills, Inver Grove Heights, Minn.

Scharf, Richard C., from Wisconsin LHS, Milwaukee, to retirement

Schaumburg, Amy M., from St. Paul, Norfolk, Neb., to St. Andrew, St. Paul Park, Minn.

Schmidt, Rachel M., to St. Paul, Sodus, Mich.

Scholz, Kiersten A., from Salem, Loreto, Minn., to Waucousta, Campbellsport, Wis.

Sebald, Alice M., from St. John, Wauwatosa, Wis., to retirement

Tietz, James R., from St. Paul, New Ulm, Minn., to Grace, Yakima, Wash.

Unke, Laura M., to Trinity, Woodbridge, Va.

Zimmermann, Natalie, from MLC, New Ulm, Minn., to Good Shepherd Little Lamb, Holmen, Wis.

Zimmermann, Nelson R., from Gethsemane, Cibecue, Ariz., to Zion, Sanborn, Minn.

CALL FOR NOMINATIONS

The Wisconsin Lutheran Seminary Board of Control, with the BME's approval, requests synod voting members to nominate theologically trained candidates to serve as professor of dogmatics and pastoral theology. Send names with pertinent information by Oct. 21 to secretary Paul Manthey, 8419 W Melvina St, Milwaukee WI 53222. For a list of nominees, contact WLS, 11831 N Seminary Dr, Mequon WI 53092; 414/242-7200.

COMING EVENTS

WELS Expo—You and your church. Oct. 4-5 at Huron Valley LHS, Westland, Mich. WELS Kingdom Workers, 441/771-6848 or 1-800-466-9357.

Pastor conferences—Fall—Nov. 5, 9 AM, St. Paul, New Ulm, Minn. Spring—Feb. 4, 1997, St. John, New Ulm, Minn. Pastor/teacher/delegate—June 18, 1997, 9:30 AM, St. John, Sleepy Eye, Minn.

Martin Luther College auxiliary—Oct. 9 at MLC, New Ulm, Minn. Registration, 9 AM. Childcare provided. Lucille Ingebretson, 507/354-6915.

SHARE fall retreat—WELS singles' group. Oct. 4-6 at Camp Phillip, Wautoma, Wis. Jeff Leonard, 414/929-9429 or Sue Schroeder, 414/255-5821.

WELS Historical Institute meeting—Oct. 13, 7 PM at Wisconsin Lutheran Seminary, Mequon, Wis.

LWMS retreat—Oct. 25-27, Prescott, Ariz. Cost: \$65. Clara Naber, 602/872-1221 or Ruth Schaller, 520/881-0401.

ANNIVERSARIES

St. Paul, Minn.—Emanuel Ladies Aid Society (100). Oct. 6. Service, 9:30 AM; lunch, 11:30 AM. 580 Humboldt Ave, St. Paul MN 55107; 612/222-2429.

Neosho, Wis.—St. Paul (100). Oct. 6—service, 10 AM; lunch follows. Oct. 13—Christian education, 10 AM; Oct. 20—mission festival, 10 AM; Oct. 27—"Looking ahead," 10 AM, dinner by reservation follows. 132 E School St, PO Box 145, Neosho WI 53059.

Menomonie, Wis.—St. Paul (125). Oct. 13. Services, 8 and 10:30 AM; lunch and program, noon; festival service, 4 PM. 1100 9 St, Menomonie WI 54751; 715/235-9621.

Rockford, Minn.—Cross (90). Oct. 13. Services, 8 and 10 AM; meal follows. 6001 Main St, Rockford MN 55373.

Inver Grove Heights, Minn.—Shepherd of the Hills (25). Oct. 13. Service, 4 PM; potluck follows. 7070 Bovey Ave, Inver Grove Heights MN 55076; 612/451-9225.

Clearwater, Fla.—Christ the Lord (20). Oct. 27. Services, 8:30 and 11 AM; dinner following. 2045 Hercules Ave N, Clearwater FL 34623; 813/441-8239.

Wonewoc, Wis.—St. Paul (125). Oct. 27, anniversary heritage. Rachelle Richert, PO Box 52, Wonewoc WI 53968.

Elkhorn, Wis.—First (125). Oct. 27. Service, 10 AM; potluck following; evening service, 7 PM; program following. 414/723-4191.

Cambridge, Wis.—St. James (100). Oct. 6—organ dedication, 3:30 PM; luncheon following. Oct. 13—confirmation service, 10 AM; dinner, noon. Oct. 20—anniversary service, 10 AM; pig roast, noon. Box 402, 415 E North St, Cambridge, WI 53523; 608/423-3550.

CHANGE OF LOCATION

Petoskey, Mich.—Beautiful Savior. 1825 Sheridan Rd, Petoskey MI 49770; 616/348-2633. Services at 9 AM.

ITEMS AVAILABLE

Organ—Hammond, model B-3. In serviceable condition. Free for cost of shipping. Abiding Word, Highlands Ranch, Colo.; 303/791-3315.

Recordings—Martin Luther College 1995 Christmas concert. CDs, \$14; tapes, \$9; \$2 shipping for first item, \$1.50 each additional item. Order from Music Division, MLC, 1995 Luther Ct, New Ulm MN 56073-3300.

Recordings—National Conference of Worship, Music, and the Arts concert. CDs, \$13.50; tapes, \$9.50. Send checks made payable to WELS to Commission on Worship, 2929 N Mayfair Rd, Milwaukee WI 53222.

NEEDED

Furnishings for starting worship—Communion ware, offering plates, candle holders and candles, altar, lectern/pulpit. For Living Savior exp., SW metro Denver, Colo. Ross Stelljes, 303/904-1214.

Person to person

Karl R. Gurgel

Imagine this. It's Halloween. A lone individual hides his face and features in a black cloak and moves through the shadowy darkness toward the church. Standing in front of the church door, looking this way and that, not wanting to be observed, he withdraws a piece of paper. As quietly as he can, he attaches an unsigned document to the door.

This is not Martin Luther nailing the 95 Theses to the door of the Castle church in Wittenberg. As far as we know, he did it in broad daylight. Furthermore, he was not alone nor were the Theses unsigned: "Out of love and zeal for the elucidation of truth, the following theses will be debated at Wittenberg, the Reverent Father Martin Luther, Master of Arts and Sacred Theology, presiding. He begs that those who cannot be present at the oral discussion will communicate their views in writing. In the name of our Lord Jesus Christ. Amen."

What might have happened to the Reformation if Luther had followed the first scenario? The truth of the gospel, the forgiveness of sins alone through the merits of Christ Jesus, might not have been spread as soon throughout the Christian world by his teachings and writings. And Luther himself might never have been brought to see his own error. For example, when he wrote the 95 Theses, Luther still accepted the false teaching of purgatory, not seeing how it conflicted with the teaching of free grace. If Luther had not signed his name, others could not have come to him for help, nor could Luther's own misunderstanding have been corrected.

What's the point? How does this apply to us? No one is sneaking around late at

night at the synod offices pasting letters on our doors. No, for the most part, the letters come by mail. But some of them have no return address, no name.

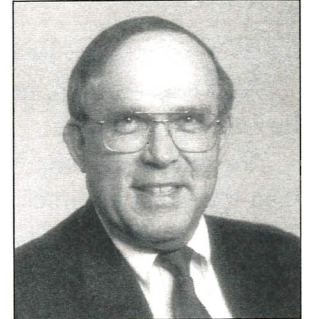
They are not all negative. This encouraging, anonymous poem came in the mail in June. I hope the person who wrote it won't mind if I quote it.

"Dear Shepherd, friend, and leader
/Who's been assigned by God /To guide
His faithful people /On the road the
Savior trod. /Though the way be often
gloomy /And the path laden with rock
/You'll be kept from stumbling ever, /By
the owner of the flock."

Thanks, I needed that. But just as much as encouragement, I may need correction. And some anonymous letters suggest it. Maybe I was wrong, perhaps only misunderstood. But, in either case, usually there is not enough information if I was wrong, and no way of responding if merely misunderstood.

The truth is you and I, as WELS members, need to address problem areas. The WELS survey indicated we are not all agreed regarding fellowship and the role of man and woman. If we are to resolve issues as we have always done, by returning to Scripture, we need to feel free to speak to each other directly, person to person. Then we need to listen to God's Word and act according to it.

Look at the blessings that came to Christ's church through Martin Luther's 95 Theses. Think how the darkness might have remained had Luther not signed those Theses. So, that darkness may give way to the light of God's Word and the good of Christ's kingdom, may we speak to each other as brothers and sisters in the faith, person to person.



Karl R. Gurgel is president of the Wisconsin Evangelical Lutheran Synod.

If we are going to resolve issues as we have always done in the past, returning to the Scriptures, we need to feel free to speak to each other directly.

Samuel: a spokesman for the Lord

The Lord's words must be spoken by his prophets, by every Christian.

James A. Aderman

“Go back and lie down,” Eli told Samuel, his voice hushed in reverence.

The old man's tone was different than the first two times Samuel woke Eli that night. Three times Samuel heard his name called. There was no one else in the Tabernacle, and the doors were locked. It had to have been Eli. But twice Eli denied it and scolded Samuel to bed.

When the voice called him again, Samuel dithered on his way to Eli's side. Gently he roused Eli. “Here I am, you called me.”

This time the high priest reacted in awe, shock. Finally, he realized what was happening. It had been years. The Lord was speaking directly to his people again. Eli instructed, “If he calls you, say, ‘Speak, Lord, for your servant is listening.’”

Samuel nestled into his bed once more.

“Samuel! Samuel!” The voice again.

“Speak, Lord, for your servant is listening.” Samuel's voice quavered. When the Lord had spoken, his heart quavered as well. Soon all of Israel would quaver with him.

“I will carry out against Eli everything I spoke against his family.”

Speaking God's truth

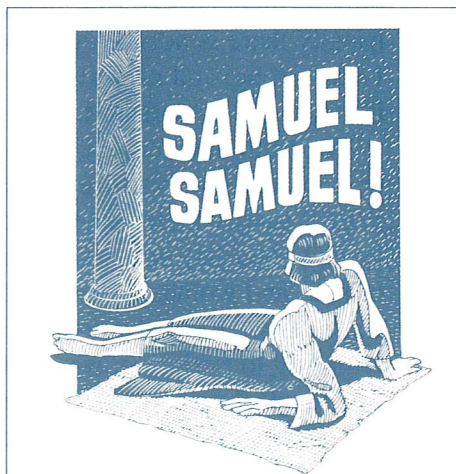
Eli's—and Israel's—downside world was about to crash against God's justice. The Lord's patience was spent; his appeals for repentance exhausted. Yet, in love God

warned once more.

Samuel lay awake until dawn, unsettled about telling Eli what the Lord said. The boy did not volunteer the information. Perhaps Eli would not ask.

But Eli did ask, “What was it he said to you?” The Lord's long silence was broken. The old man had to know what he said. Samuel told him.

Imagine the scene: God's words tumbling out of Samuel's mouth while Eli listened. Wouldn't Samuel have watched the man's face for anger's reddening? Wouldn't he have listened for the body language of defensiveness, fear, repentance?



FOR FURTHER STUDY

1. What has the Spirit taught you from the Bible that you need to share? With whom? How might God's grace show itself when you share that message?
2. What have you learned from Samuel that will help you overcome your hesitation to share what God has given you to say?

Long before, however, Eli resigned himself to God's threats becoming reality. Was that an exasperated sigh? “He is the Lord; let him do what is good in his eyes.”

Sharing God's Word

This was Samuel's first lesson in the Lord's school for prophets. Read it for yourself in **1 Samuel 3:1—4:1a**. Not only are God's words often hard to speak, they don't always result in hoped for outcomes. But the Lord's words must be spoken. The Lord's words must be spoken by his prophets, by every Christian. “We [believers] are . . . God's ambassadors, as though God were making his appeal through us.”

Before we can speak God's Word accurately, we need to listen like Samuel did. How can anyone speak for God without hearing God, without studying his Word and being sure of understanding it? Samuel faithfully reproduced God's message. That's why “the Lord . . . let none of his words fall to the ground.” That's why our testimony about God will also fly.

Our upside God always has a positive purpose in giving us his words to share. He intends to save, strengthen, comfort. As with Samuel, God gives us his Word so we “implore [souls] on Christ's behalf: Be reconciled to God.”

James Aderman is pastor at Fairview, Milwaukee.

Teenagers' perspectives of worship—some surprising findings

Joel C. Gerlach

Changing worship styles in some churches are influenced by common assumptions about teenage members. Since the church's youth are the church's future, youth must be served.

Common assumptions include the notion that teenagers get turned on only by the music they like. If we want them to participate in worship, we need to include their music. What they like is Christian contemporary music, either easy listening variety or music with a rock beat. So if we don't plug that into worship, we can expect them to be turned off.

Dr. Barbara Resch, a faculty member at Indiana-Purdue University, Fort Wayne, disputes that conclusion. She had reservations about the assumptions people make about teenagers and worship, and devoted three years to research to determine whether they were valid.

Resch's research included a survey of 479 high school students in five states. The students were Catholics, Lutherans, Baptists, Reformed, Holiness bodies, non-denominational, and unchurched. Forty to 70 students represented each group. All listened to a tape of 40 examples of various music used in Christian churches. The samples ranged from Gregorian chant to Christian contemporary music. They included country gospel, choral, solo, instrumental, and organ music.

The question put to each participant was: "How appropriate do you think this music is for the church?" Not, do you like it; but rather, is it right for the church?

A computer analysis of the responses revealed that the students grouped the 40 examples into six categories: traditional

choral, Christian contemporary (religious easy-listening), improvisatory vocal, traditional instrumental, soloistic performance, and dynamic percussive.

Each of the examples was rated on a scale of 1 to 7. The highest ratings of appropriateness were in the traditional choral category. Catholics and Lutherans scored that category the highest. Reformed and non-denominational groups scored it in the middle. Baptists and the unchurched rated it the lowest.

The Christian contemporary category produced a real surprise. Catholics, Lutherans, and the unchurched rated it inappropriate. Baptists and Holiness groups rated it high.

Resch concluded that the historical period which produced the examples she used had nothing to do with how students rated them or where they placed them in categories. In other words, the assumption that because a piece of music is old, it's not right for teens, and because it's new, it is, was not substantiated in this research.

Only three percent, the lowest rating in the survey, said music in worship ought to be entertaining. A majority agreed that soloistic music, improvisatory vocal styles, and music with a rock beat were inappropriate for church.

The moral is that before we accommodate worship styles to what we assume young people are thinking, we need to be certain that our assumptions are correct. Resch's study deserves serious study and reflection. We applaud her for sharing it.

Joel C. Gerlach is pastor at St. John, Wauwatosa, Wisconsin.

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Wording of the creeds

John F. Brug

The hymnal committee changed the translation of the Nicene Creed from “who for us men and our salvation” to “for us and our salvation.” Was this in keeping with the Greek as the original language? Was “for us men” redundant or was the Creed stating which part of creation was being redeemed? Was this for the sake of politically correct, gender-free language?

The most literal translation of the Greek would be “for us people.” The Greek word refers to human beings regardless of their gender. In older translations this word was translated “men” in the generic sense of “human beings.”

The committee felt the translations “people,” “humans,” and “human beings” sounded awkward, and the use of “men” in the generic sense is no longer universally recognized. The committee felt it was not necessary to retain the noun since it would be clear to readers that Christ came to pay for the sins of people, not for animals, angels, or some other part of creation. The decision

to omit the word from the translation was, thus, due partly to the feeling that it was redundant and partly to the feeling that the word “men” would create unnecessary offense for those who no longer recognize the generic sense of the word. There is nothing wrong with striving for inclusive language where Scripture intends to be inclusive (see 2 Corinthians 6:18).

There is nothing wrong with striving for inclusive language where Scripture intends to be inclusive.

It is debatable whether the word is truly redundant or whether it was an attempt by those who wrote the Creed to emphasize that it was human beings Christ came to save, not angels (Hebrew 2:14-17). The omission was a judgment call on the part of the committee.

Both the Nicene and Apostles’ Creeds say, “On the third day he rose again.” Why this emphasis on “again?” What does this mean?

In all three of the ecumenical Creeds the Latin and Greek texts simply have the verb “he rose.” There is no adverb, but the prefix of the verb sometimes has the connotation “again.” This is probably the reason for the traditional English translation “rose again,” which was used in the Lutheran Hymnal and was retained in Christian Worship. The hymnal committee received some criticism of the retention of the word on the grounds it gave the impression of one or more previous resurrections. The word, however, was simply intended as a proclamation that Jesus, who once was dead, is now alive again. The committee thought the English expression sounded natural and there was no need to depart from the traditional translation. The inclusion was a judgment call on the part of the committee.

John Brug is a professor at Wisconsin Lutheran Seminary, Mequon.

**Send questions to Your question, please, Northwestern Lutheran,
2929 N Mayfair Rd, Milwaukee WI 53222-4398; e-mail nl@sab.wels.net.**

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is,
seen and unseen.

We believe in one Lord, Jesus Christ, the only
eternally begotten of the Father.

Thank you for the touching story

“See the Lord working” [Aug.] about Kathy Schuett. Our twin daughter, Maxine, was killed in a plane crash the year before (1970). She was a teacher at Mt. Calvary, rural Fond du Lac, Wis. We hope that she, too, will be remembered as a witness for the Lord.

*Elten and Winny Maloney
Rhineland, Wisconsin*

I am one of four children raised in an unchurched family. Over the years, we came to know Christ and are now regular church attenders. How could this happen? Though Christians only in a nominal sense, and perhaps motivated by social pressure alone, our parents took us to be baptized. The article “These children should not be baptized” [Aug.] spoke of a group of disciples who rebuked parents for bringing little children to be baptized. Sound familiar? See Luke 18:15-17.

Fortunately, it was decided the little children mentioned in the article should be baptized. Unfortunately, the decision appears to have been made without consulting the clear and unequivocal command of our Lord.

*Aaron T. Bliss
Lake Oswego, Oregon*

*Through my Bible
in 3 years*

November 1996

- 1. John 10:22-42
- 2. Jn. 11:1-27
- 3. Jn. 11:28-44
- 4. Jn. 11:45—12:19
- 5. Jn. 12:20-36
- 6. Jn. 12:37-50
- 7. 2 Kings 1, 2
- 8. 2 Kgs. 3:1—4:7
- 9. 2 Kgs. 4:8-44
- 10. 2 Kgs. 5:1—6:7
- 11. 2 Kgs. 6:8—7:20
- 12. 2 Kgs. 8, 9
- 13. 2 Kgs. 10
- 14. 2 Kgs. 11, 12
- 15. 2 Kgs. 13, 14
- 16. 2 Kgs. 15, 16
- 17. 2 Kgs. 17
- 18. 2 Kgs. 18:1—19:7
- 19. 2 Kgs. 19:8-37
- 20. 2 Kgs. 20, 21
- 21. 2 Kgs. 22, 23
- 22. 2 Kgs. 24, 25
- 23. John 13:1-20
- 24. Jn. 13:21-32
- 25. Jn. 13:33—14:14
- 26. Jn. 14:15-24
- 27. Jn. 14:25—15:8
- 28. Jn. 15:9-25
- 29. Jn. 15:26—16:15
- 30. Jn. 16:16-33

What's in a name?

“Why do you call your magazine *Northwestern Lutheran*?”

“The first time I saw the magazine,” explained one questioner, “I thought it was a regional magazine for Washington, Oregon, and other nearby states.”

“Please change the name,” a woman from the South requested. “It doesn't apply to us.”

Maybe you, too, have wondered why “Northwestern” is in our name, and you would support a change.

The name is one of those “historical” phenomena. As far as we know, it happened because years

ago virtually all Wisconsin Synod members lived in the Northwest part of our country, now called the Upper Midwest. So, we established Northwestern Publishing House (NPH), Northwestern Lutheran Academy, Northwestern College and Preparatory School, and *Northwestern Lutheran* (NL). Only NPH and NL still carry the designation.

Perhaps the time has come for the magazine to consider a name more universally understood. What do you think? We welcome your views. Use the form below or answer in a separate note. Please keep comments brief.

Send to *Northwestern Lutheran*, 2929 N Mayfair Rd, Milwaukee WI 53222; FAX 414/256-3899; e-mail nl@sab.wels.net.

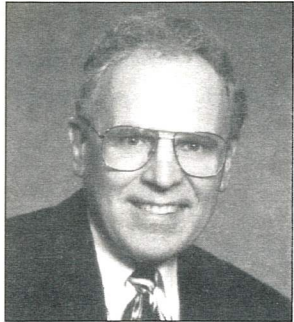
- Please keep the name *Northwestern Lutheran* for our synod's magazine.
- Please change the name of *Northwestern Lutheran* to reflect a more diverse readership than the name suggests.

Please consider the following name:

- It doesn't matter to me if the name of the magazine is changed.

Comments:

“Please help us.”



Gary P. Baumler is editor of Northwestern Lutheran and WELS Director of Communications.

God is with you.
If he chooses
not to calm the
storms swirling
about you,
he will calm the
storms raging
inside you.

“Please help us,” pleads the writer—twice—opening and closing the letter that way. It is signed, “Anonymous.” No return address.

It’s not the first such cry for help, and it won’t be the last. They write because they see nowhere else to turn. They write because this is their church’s magazine. Oh that we could drop a note to say we care!

This letter asks, “What to do when you are in a verbally abusive family?” The writer takes care not even to reveal who is doing the abusing. Maybe some of us will see ourselves—if not so extreme.

He/she is always right, never wrong. Nothing the family does is good enough. . . . You’re in a place you have really no one to turn to without him/her finding out. You want out, but you don’t have anywhere to go and nowhere to turn. Oh, you know people from church and schools but are embarrassed to say anything. You’re at your wits end. He/she twists everything around. . . . They judge everything you do, now and in the past.

The writer wants “some help or answers.” But how can I answer “Anonymous” with no address? What follows is my attempt, with the hope that others, too, may benefit.

Help? The best help comes from above and is often delivered by people.

Do you know you are a child of God through faith in Jesus? That means the things you do wrong or are accused of doing wrong have been forgiven through Jesus’ sacrifice for you. No one, not the devil himself, has the right to keep on accusing you of them. That doesn’t mean the accusing will stop. It means that you don’t have to feel inferior and degraded by it. God has accepted you for Jesus’ sake.

God is with you. If he chooses not to calm the storms swirling about you, he will calm the storms raging inside you. He will support you in your trials. The Spirit of Jesus is in you to comfort you. God’s Word makes it so.

There’s more. You feel alone. You want help. Talk to someone. The pastor wants to help, but how can he know what you’re going through if you don’t tell him? A Christian friend or relative might help. A counselor. Maybe both of you can talk with a counselor—your children too.

Now, you, the one who never does anything wrong but sees all the wrong in others. Look in the mirror. Listen to God tell you not to be quick to judge others, not to pick at the faults of others until you have dealt with your own glaring shortcomings, not to boast in yourself. Humble yourself, says your God, even as Christ Jesus humbled himself for you. Repent.

Will these answers satisfy “Anonymous”? I hope they help, and I urge all to keep going back to the source of our help. We all know the basic answers, if we will but look in God’s Word. In brief, sin causes the problems. God’s grace in Christ solves them. The devil, the world, and our own flesh make the process most difficult. Maybe we can all be helped just to remember that truth again.

Gary P. Baumler

With this issue, Pastor Robert Hochmuth concluded his stint as contributing editor to NL. For 10 years, Hochmuth contributed to the “Thought for today” feature. His thoughts from Scripture always revealed God-given insights and have served God’s people well. Many thanks, Bob, for your contributions.

Charitable Gift Annuity

A gift to the Lord you didn't think possible

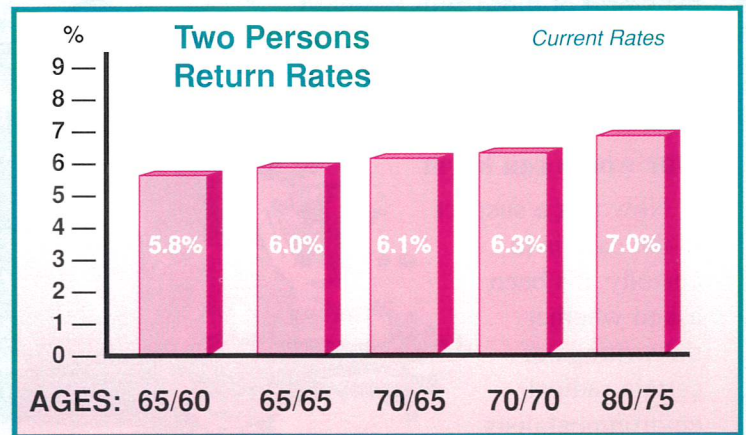
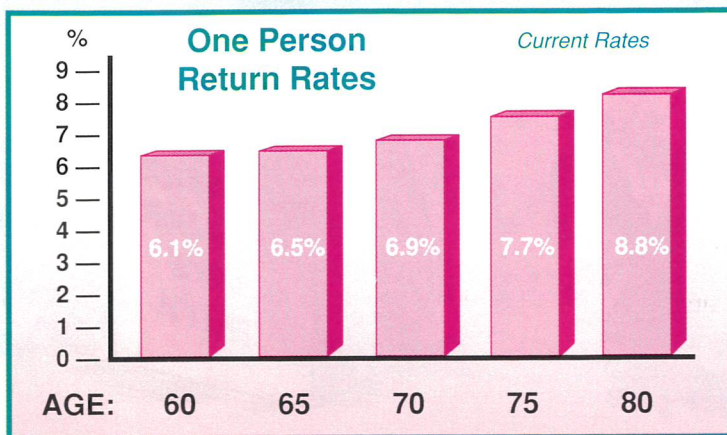


What is a charitable gift annuity?

It's an agreement by which your gift of cash, stocks, bonds, or mutual funds is exchanged for an income guaranteed for life.

After death the remainder of the gift will be used by your congregation and synod as you specified.

What are examples of gift annuity rates?



Features

- A meaningful gift for the Lord after your death.
- Minimum of \$1,000. No maximum limit.
- Irrevocable. Once established it cannot be changed or canceled.
- Secured by the assets of the Wisconsin Ev. Lutheran Synod Foundation, Inc.
- Income you cannot outlive — regular, dependable, unchangeable.
- Immediate payment annuities available to WELS members aged 60 and over; deferred payment, aged 45 and older.

Benefits

- The opportunity of designating your gift.
- The joy of making a gift for the Lord's work in your congregation and/or synod.
- The assurance of a steady income, possibly greater than you are now receiving.
- A deduction on your income tax return if you itemize.
- A portion of your annual payments free from income tax.
- If funded with appreciated assets, the avoidance of some tax on the capital gains.

I'm interested. How can I receive more information?

Please write or call:
Wisconsin Ev. Lutheran Synod
The Ministry of Planned Giving
2929 N. Mayfair Road, Milwaukee, WI 53222

Milwaukee area:
771-0697
1-800-827-5482

Let's talk

When the words are God's, talk is all we need.

Kenneth A. Cherney

Every generation makes its own contributions to the English language. The word "eco-terrorist" is one of ours.

The Unabomber was an "eco-terrorist." His 35,000 word manifesto was a call to arms against the evils of technology. And if ridding the world of those evils required killing or maiming a few innocent people, apparently that was okay with him.

Our words can harm

Now that a suspect in the case is in custody, it's been asked whether the writings of certain radical environmentalists

deserve some of the blame for the Unabomber. There have been several calls from this camp for a campaign of sabotage against modern technology. Some authors regularly portray scientists, engineers, and corporate executives as threats to life on our planet, or as "commercial rapists," who should pay for their crimes.

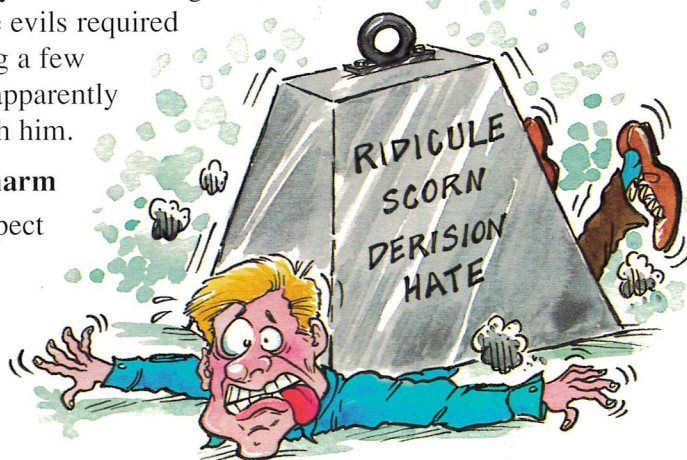
To me, it misses the point to ask whether language like this incites violence.

Language like this already is violence.

We sometimes forget that words are more than sounds that pass through the air, or ink stains on paper. Words mean things. Words also do things.

When I call my opponent a "commercial rapist," or a "Nazi," or hurl some racial slur at him, I've

taken away part of his humanity. I've legitimized the view that he is something less than a person: he's an object it's all right to hate and perhaps dispose of. Even if it goes no further—even if my opponent and I do no more than exchange



hate language—damage has been done. Wounds have been opened. And words have done it.

God's words can heal

But words don't just wound and destroy. Some words heal and rebuild.

Above all, that's true of God's words.

For Christians, it's no accident God created the world by speaking into the darkness the words, "Let there be light." God's word is simply the most powerful creative force there is.

And when God recreates people—when he draws us to himself and creates faith inside us—he does it, again, by speaking words: "Take heart, son, your sins are forgiven" (Matthew 9:2). "Believe in the Lord Jesus Christ, and you will be saved" (Acts 16:31).



Share those words with somebody, and you've shared more than just information. You've pronounced an absolution that's valid in heaven. You've actually healed a troubled soul (although he might refuse the healing!). That's why it's been said that a preacher of the gospel can't open his mouth without forgiving sins.

I know of a Bible study course entitled "Christianity is all talk." The point isn't that Christianity should be more than just talk. The point is that when the words are God's, talk is all we need.

God's words do amazing things.

Find out. Come to church and hear some.

Kenneth Cherney is pastor at Living Hope, Mandeville, Louisiana.