

The Northwestern Lutheran

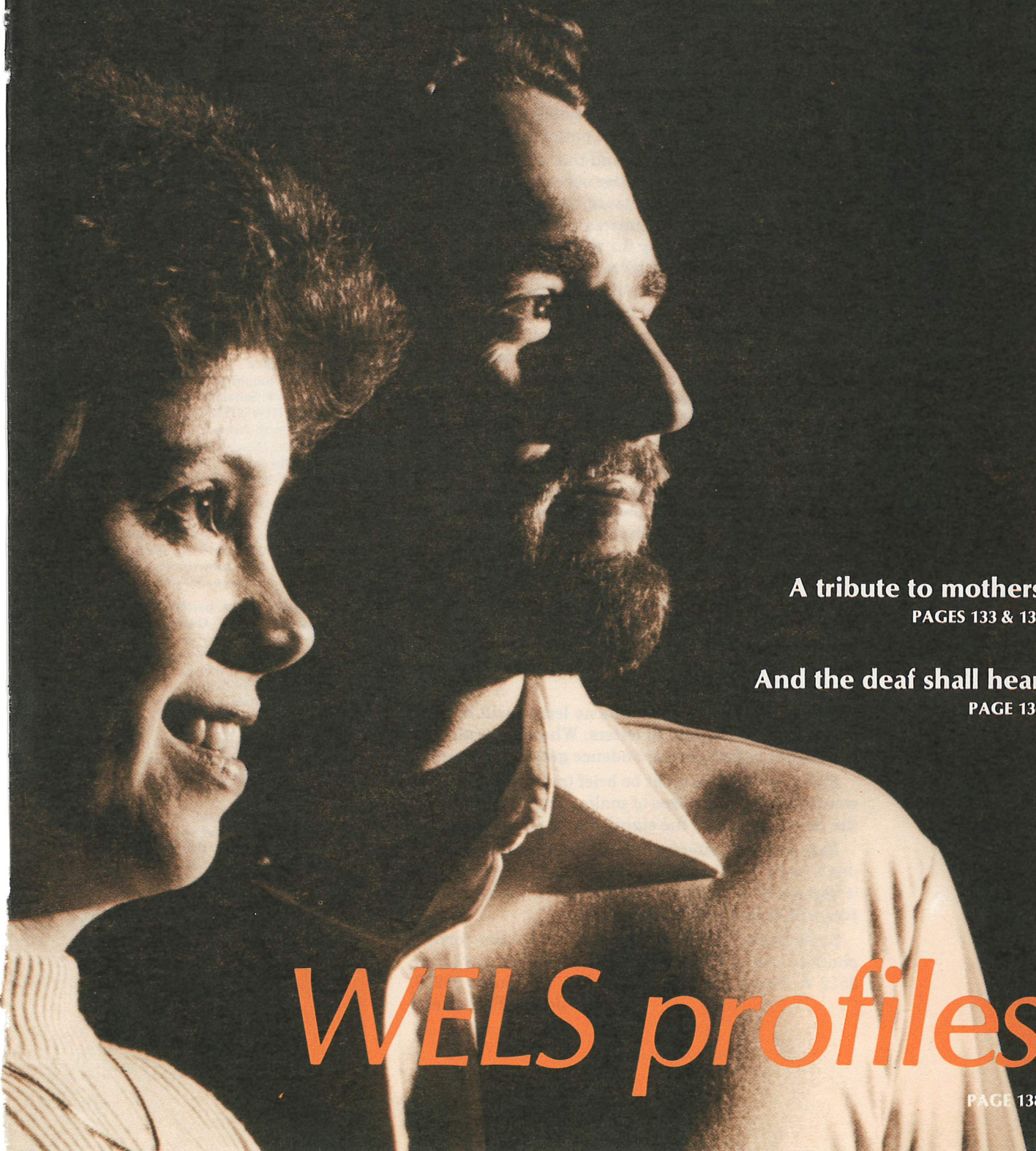
MAY 1, 1982

A tribute to mothers
PAGES 133 & 134

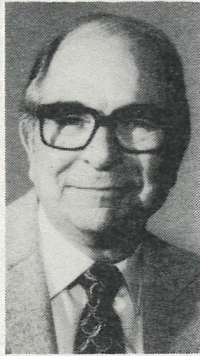
And the deaf shall hear
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from this corner



It is time to report on the spate of letters which I received in response to my invitation to readers to suggest improvements in *The Northwestern Lutheran*. I was gratified by the response. It seems to me that the letters were a fair sampling of our readership. No age bracket or area of the country was unheard from.

Two suggestions kept recurring. The first one was for a question and answer column. Many years ago there was such a column in *The Northwestern Lutheran*, and it was quite popular, even birthing a paperback. There are certain difficulties in such a column, and it is not necessary to point them out. But it is possible to skirt these thickets, and I expect to reinstate the column as soon as possible. So for those who like such things, please be patient.

The second suggestion — and this was the most often mentioned — was a letter column. It provides, according to my correspondents, the opportunity for another point of view in matters where that is possible, and some opportunity for reader reflection. Past editors from time to time have referred to correspondence with readers — most of it laudatory, naturally — but never on a systematic basis.

Recognizing that this too can be a slippery proposition, I am instituting a letter column in *The Northwestern Lutheran*. And just because a letter column will pose certain difficulties I am laying down some ground rules which, I trust, the reader will follow gladly.

Rule one. The letter column will not be a vehicle for debating matters which God has decided in his word. We will not, for example, debate the virgin birth. This magazine fully supports the Lutheran confessions and the Scriptures without reservation, and there are matters which are undebatable.

Rule two. The letter must respond to something published in the magazine. If, for example, the magazine has not discussed the "Jupiter effect," no letter will be published on that subject. Some limit must be placed on the field of response.

Rule three. As a general rule no letters will be printed which respond to letters. Where this rule has not been invoked, correspondence gets out of hand.

Rule four. Letters must be brief (not more than 250 words), to the point, free of malice, conforming to all the requirements of the eighth commandment.

Rule five. All letters will be subject to editing. If you don't want your letter edited — where the editor deems it necessary — please do not submit it. Unsigned letters will be summarily disposed of.

So let's give LETTERS a try. Address your correspondence to LETTERS, *The Northwestern Lutheran*, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.
James P. Schaefer

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

The Northwestern Lutheran

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EDITORIALS

A missing ingredient

Essential to effective evangelism is the conviction that Jesus Christ is the God-given Savior and the only Savior of the world. This conviction was a motivating force in the phenomenal spread of the Christian faith in the apostolic and post-apostolic eras. The apostles and their successors were convinced that the salvation of mankind has been effected by God solely through Jesus Christ.

Addressing his denomination's Congress on Evangelism earlier this year, United Methodist Bishop William R. Cannon exhorted his audience not to be put off by pleas for tolerance from other religions. "If early Christianity had been tolerant of other religions and ideologies," he said, "it might have survived as a minor cult," but (he implied) not as the explosive and enduring movement which it was.

The early Christians proclaimed, "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." Other religions flourished at the time, and without question the Christian religion had the effect of undermining them. The Christians suffered for that, of course, but they persisted in proclaiming Christ crucified for the sins of the whole world just the same.

If effective evangelism is to be carried on today, professing Christians must, as the early Christians did, hold to the conviction that Jesus Christ is the only Savior. Offensive as this conviction may be to the non-Christian world, it dare not be sacrificed in the name of tolerance. This conviction is, in fact, one of the missing ingredients in much of what passes for Christianity in our own era.

Immanuel G. Frey

For Ruth in the parsonage

On Mother's Day we owe special recognition also to the wife and mother in the parsonage who is fulfilling the role God has given her as the pastor's helpmeet and as the mother of a pastor's family.

It has never been easy to be a pastor's wife; it is harder today. The pastor's wife has seen the image of the feminist, assertive career woman flashed on every screen and portrayed in every kind of publication. Young women of today are being persuaded that they have come a long way from the ways of the "virtuous woman" of Proverbs 31 who "will do [her husband] good and not evil all the days of her life." The "virtuous woman" is content that "her husband is known in the gates, when he sitteth among the elders of the land." She "looketh

well to the ways of her household." On every hand today's woman is urged to carve out her own career, to be "at the forefront of leadership and control."

In the face of such social pressure it requires a special effort of the pastor's wife to be an exemplary mother to her children, who are being reared in the proverbial goldfish bowl; to devote herself to her husband's welfare, to serve his ministry and to love his people in the spirit of Ruth of old, who told Naomi: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." It requires Christian faith and love and discipline to be a pastor's wife after God's own heart.

The pastor's wife to whom her husband's calling is more important than her own career — even if she is also employed outside her home — who prays for those he bears on his heart, shares his joys over the conquests of the gospel, and his sorrows for those who suffer pain and loss; such a wife is deserving of special honor. Let the congregation be grateful for her ministry to his ministry, because he can then perform his ministry with more wholeness and joyfulness of heart. Let her husband and her children "rise up and call her blessed."

Carleton Toppe

Plugging leaks

Leaks in the sandbag dikes during the spring flooding can have disastrous results. Reports of such leaks at the time of this writing prompt what follows.

Watch out also for leaks of privileged information on the political level! Such leaks have shaken confidence in today's high-placed White House economic advisors. Such leaks have played a role in the Watergate testing of our country's political institutions to the extreme.

Watch out even more for leaks of privileged information on the pastoral level! The importance of confession implies this concern. The sanctity of the confessional stands high above any contemporary "right-to-know" concerns.

Watch out most of all for leaks of confidential information on the personal level! What you cannot reveal without harming your neighbor should remain privileged, confidential, unrevealed. This is the primary concern. In the whole Second Table of the Decalogue, the item most frequently transgressed within the Christian congregation is the Eighth Commandment. It reads: "Thou shalt not bear false witness against thy neighbor." Luther's explanations in Small and Large Catechisms also merit recall.

Plug the leaks!

Edward C. Fredrich

The resurrection is central — It makes the difference!

Brothers, children of Abraham, and you God-fearing Gentiles. . . . We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father."

The fact that God raised him from the dead, never to decay, is stated in these words: "I will give you the holy and sure blessings promised to David."

So it is stated elsewhere: "You will not let your Holy One see decay" (Acts 13:26-35).

Do we perhaps make too much of Easter and Christ's resurrection? Not at all! In fact, when we see how central Christ's resurrection is to the gospel, then we realize that it is impossible to overemphasize the importance of Easter. In writing to the Romans, Paul describes the gospel as that which God "promised beforehand through his prophets in the Holy Scriptures regarding his Son, who as to his human nature was a descendant of David, and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead" (Romans 1:2-4).

The resurrection is central

The resurrection declares with power that Christ is the Son of God and Savior of the world. That was the burden of Peter's message to the Jews in Jerusalem on Pentecost, i.e., some fifty days after Christ's resurrection. Peter's substantiating the resurrection on the basis of Psalm 16 was the subject of our previous Study.

The centrality of the resurrection is also the message Paul preached on his missionary journeys some twenty years later. To the mixed audience of Jews and Gentiles in the synagogue at Antioch of Pisidia we hear Paul say, "We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus."

Paul is not totally dependent on human witnesses of the resurrection. Like his colleague Peter, Paul also appeals to the Old Testament Scriptures. He refers to the "raising up" of Jesus "as it is written in the second Psalm, 'You are my Son; today I have become your Father.'"

Psalm 2:7

While the "raising up" of Christ could refer to his coming into the world (cf. Acts 3:22), yet the context here seems to suggest something in addition to that. Psalm 2 speaks of the eternal counsels of God. From eternity God has begotten Christ as his Son. We cannot fathom this mystery. But the eternity of both Father and Son makes it unthinkable that Christ, even though crucified, dead and buried, should remain in the grave. God had to raise him up again.

Isaiah 55:3

If the thrust of Paul's first O.T. quotation can perhaps be debated, there is no mistaking the point of his second quotation, drawn from Isaiah's prophecy. Paul asserts, "The fact that God raised him from the dead, never to decay, is stated in these words: 'I will give you the holy and sure blessings promised to David.'"

Isaiah is inviting his hearers to accept for themselves the "sure blessings" promised to and through Da-

vid, namely the Messiah who would follow him on the throne and in whom would be fulfilled the prophet Nathan's promise, "Your house and your kingdom will endure forever" (2 Samuel 7:16). For him to endure forever the Messiah had to be raised from the dead.

Psalm 16:10

But the clinching argument for Paul, as it was for Peter on Pentecost, is Psalm 16. He declares, "So it is stated elsewhere: 'You will not let your Holy One see decay.' For when David had served God's purpose in his own generation, he fell asleep; he was buried with his fathers and his body decayed. But the one whom God raised from the dead did not see decay."

Eternal consequences

What difference does Christ's resurrection make? Paul states it very succinctly: "Therefore, my brothers, I want you to know that through Jesus the forgiveness of sins is proclaimed to you." Nothing less than the forgiveness of sins is at stake! If Christ had not been raised, our faith would be vain; we would still be in our sins. And we would be of all men most miserable (1 Corinthians 15).

But now is Christ risen! Our sins are forgiven! Heaven stands open! Both the Old Testament and the New assure us of it. □



Armin J. Panning is professor of New Testament at Wisconsin Lutheran Seminary at Mequon, Wisconsin

AND, SUSAN, what are you doing these days?

by Susan Degner

Barbara, a nurse. Diane, a script writer for TV shows. Pat, an officer in the Navy. Kirsten, a CPA. Nelene, a teacher. "And you, Susan, what are you doing these days?"

"I'm a mother."

"I'm a mother" possessed my mind as I drove home from my ten-year class reunion. How plain and ordinary it sounded. Many of them were mothers too. Was I less a person than they? Maybe not meeting my full potential? Maybe a little boring? Come on, Susan, what have you got to say for yourself.

I had to admit to myself there were tedious times. Fixing a meal when it seemed I had just finished doing the dishes from the last one. Reading a storybook I had read so many times before that I knew it by heart.

And there were trying times. When both kids were hungry and dinner wasn't ready. Trying times, when both kids scrambled and clawed for my lap at the same time.

And there were special times too. An unexpected "I love you, mother" as Seth and I rolled out cookies together. Or a shy "I want you to be with me" as he gets dressed to go outside.

Dear God, I thank you that I have time to walk down the road with them together. And write in the sand. And smell the flowers. Time to sing "Jesus loves me" as we walk. Time to tell them how you made the mountains and the trees and the flowers.

I have time to let them help me. No relentless schedule to meet. Time to help me wash the win-



dows or dust the piano. Time to listen. Time to reach down and dry a tear.

Time for patient discipline. Not the hurried, angry word, but a discipline rooted in the love of God in Christ.

I have time to read their Bible lessons with them and talk about a Jesus who died long ago that all his children might be forgiven.

Dear God, they are a gift from you. They are yours, a trust from you. Thank you for giving me the time to nurture them for you. The time is so precious and so short. Help me to make Seth and Stephanie yours — forever — for I'm a mother. □



Susan Degner and her husband, Steven, live in a parsonage in Santa Barbara, California. Since this was written, Seth and Stephanie have a new brother, Joel



Mother is God's creation

by Ronald K. Heins

"Look, ma, no hands." With those words no more than out of his mouth, Mike found himself sprawling dazed and bloodied on the drive. The arms that rushed to sweep him up, the gentle fingers that washed his face and dried his tears belongs to one of God's very special creations — a mother.

The special qualities which are found in the female half of parenting have their origin in the very beginning. When God created this special instrument of his love, he did so after pointing out "it is not good for the man to be alone. I will make a helper suitable for him." God wanted someone who would be a part of another. He made a helper suitable for Adam, someone who would complete him, be what he wasn't.

The person God made turned out to be designed to protect and keep the fragile and hurt right from the very beginning — literally. She was to be with her very person the protective shroud God would place around a new and fragile life. She would protect this newfound life with her own body for the first nine months of its life. She would be its source of food and nourishment. She would be the parent with the most intimate exposure to the miracle of human life.

Into her he placed a spirit of tenderness and sensitivity, a fascination and fondness for human life. Though this would be corrupted as was everything else by sin,

***She was to be with her very person
the protective shroud God would
place around a new and fragile life.***

her sensitivity to human life, its feelings and emotions would continue to give her a special quality that would bring warmth to the lives she would nurture.

God clearly designed this part of his creation to be a special part of the human community, bringing to it qualities that can be found nowhere else. These qualities have brought blessings into our lives. Who cannot remember a hurt kissed, an ear open to listen. But no memories are even needed. This is the person who took care of you when you could not care for yourself. This is one of two personal representatives God sent to take care of your needs.

This priceless role of mother has received hard knocks in recent years. Voices have spoken of mothers as "chained" to children. They call out, forsake, flee, be free. Avoid lifelong commitments. Develop yourself. With these voices have come "living together," "friends" and the "amicable divorce." The deepest scar has been the cries of the aborted. The deepest wound, the neglected child.

The home, designed to be a place of stability in an unstable world, is reeling under the attack. The nurturing of future generations is yielding to our craving for instant gratification. We want everything right now, without risk or investment. We want our travel, our sports, our career, not for the sake of others but for the sake of ourselves. We live in a throwaway economy in which our consumption-oriented thinking twists us into throwing out of our lives the very foundations which mold and shape us. In such a system not only things but finally also people become expendable. Mothers and children alike are uncared for and pushed aside.

When the Lord teaches us to honor our fathers and mothers, telling us not to forsake their teachings for

***One of the tragedies heaped upon
children today is parents who pro-
vide no model of loving acceptance,
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things but little of themselves . . .***

"they will be a garland to grace your head and a chain to adorn your neck," he is bidding us to acknowledge with praise the special gifts he gives us through our parents. He is asking us to honor the faithful wife and mother. He is calling upon us to set our homes and the people within them on the top of our priority list.

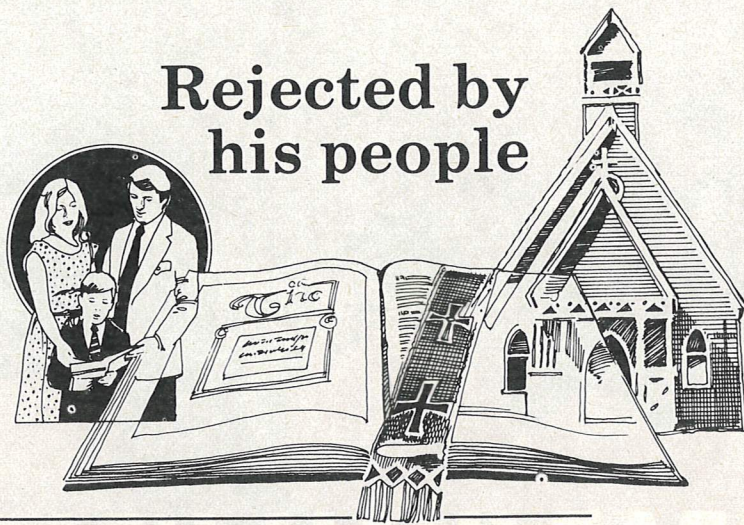
Husbands are called upon to "love" their wives in the same way in which Christ loved sinful and rebellious man. One of the tragedies heaped upon children today is parents who provide no model of loving acceptance, who give their children much in things but little of themselves, who seldom show by their decisions and actions the substance of Christlike relations.

When there is little time for each other, something else is supplanting the home, something else is replacing the tender love of a mother, some other instrument is being chosen to nurture the future. Not money, not television, not expensive clothes or toys, not fancy schools or hired hands can replace the instrument, the gift which God brings to homes and lives through his special creation, woman. This May 9 remember the special gifts which you have received through God's chosen instrument. Remember her throughout the year. □



Ronald K. Heins is pastor of
St. John's Lutheran Church
of Wauwatosa, Wisconsin

Rejected by his people



Searching the Scriptures by JULIAN G. ANDERSON

When you get your tools out, re-read the opening section of the last lesson, Mark 11:12-14. Then read

Mark 11:20,21

This was now Tuesday morning, and the tree Jesus cursed yesterday was completely dead! This was Jesus' dramatic way of picturing his own nation of Israel. The nation looked healthy enough, but it was all "leaves" and *no fruit*. They were just pretending to be God's people, a nation of hypocrites (see Matthew 23). Therefore they were all under God's curse, and very *soon* they would cease to exist! And in just 40 years—a mere moment in history—the Jews were destroyed as a nation by Rome! Next read

Matthew 21:23—22:14

Note how the chief priests and members of the Council (elders) were waiting for Jesus when he arrived that morning (v.23). The priests, of course, were in charge of the temple grounds, and they were angry at what Jesus had done the day before. Note their question (v.23b). They thought they had caught him in some illegal action now, because they hadn't authorized his actions. But see how easily he made it clear where his authority was from, and tied their hands at the same time (vv.24-27).

But Jesus also was aroused, and now he went on the offensive, surrounded by the usual crowd of people. His first story (vv.28-32) was self-explanatory and described the

present situation perfectly (see vv.31,32)

The second story (vv.33-42) was clearly the story of Israel from the exodus to the present, the landowner being God, the tenants, the nation of Israel, especially the leaders, and the servants, the prophets. The simple truth was that Israel had never given God the fruit he expected. Therefore he would find some new tenants from the other nations, namely the Christian Church (vv.43-44). Note the effect of these stories in verses 45,46.

The third story (22:1-14) has the same theme as the previous one. God is the king, the dinner is the marriage supper of the Lamb in the new heavens and earth (Revelation 19:7-9), the first guests, the Jews, whom God invited first, and the servants again the prophets. Again the truth is that the Jews refused to accept God's invitation to be members of the kingdom of heaven, and murdered the prophets (see 23:37). And again, therefore, God will find new guests from the other nations. The closing scene is very instructive for us. In those days all the guests at a wedding dinner were required to wear wedding robes, often supplied by the host, a beautiful picture of the perfect righteousness of Christ, which he supplies to all believers at his marriage supper (Revelation 19:8). Note Jesus' explanatory note in verse 14.

Now read Matthew 22:15-46

In a desperate effort to catch Je-

sus saying something off color, the Pharisees and Sadducees now decided to ask him some trick questions. They thought the first one would surely discredit him with the people or put him in serious trouble with the Romans (vv.15-22). And they were sure he could give no sensible answer to the second one (vv.23-33). The third one (vv.34-39) had been tried before. But see how easily and authoritatively Jesus answered all three! Then observe how his own question to these religious leaders (vv.41-46) completely silenced them once and for all.

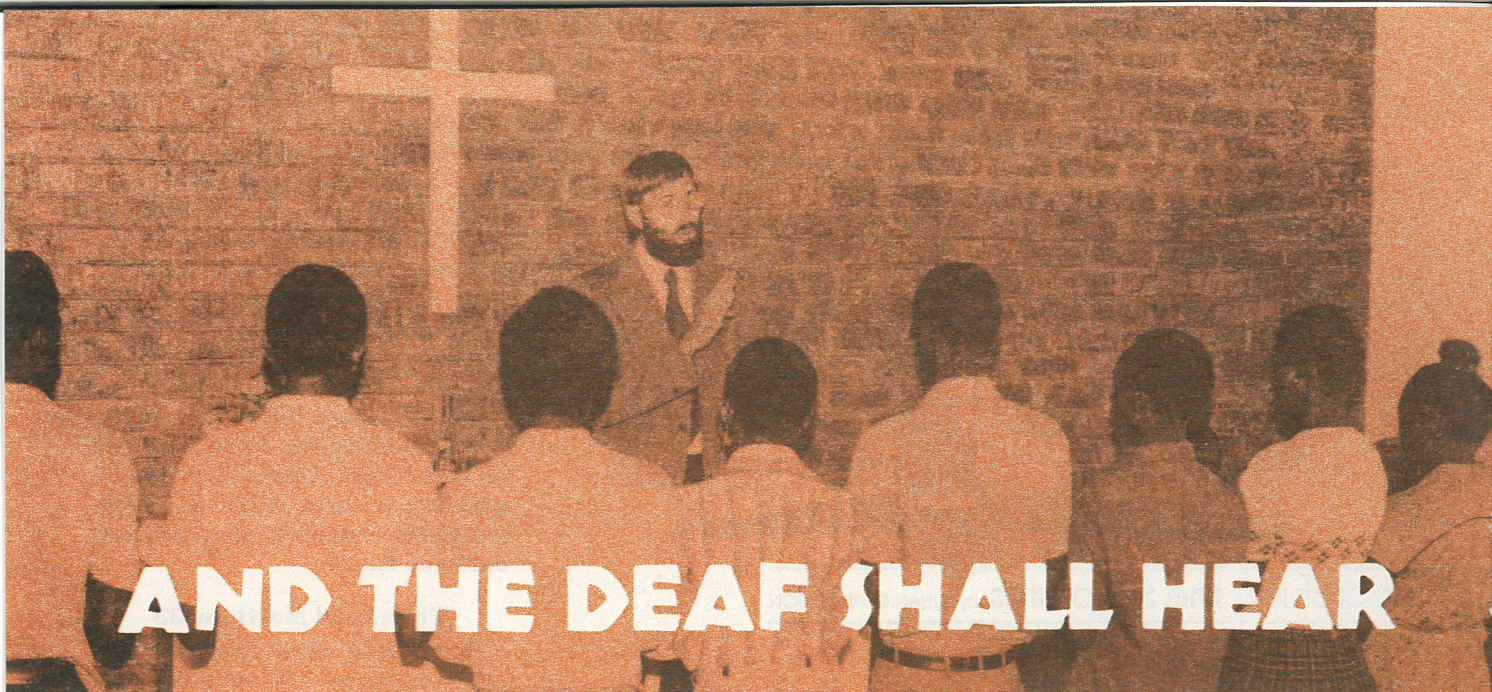
Then read Matthew 23

Notice first what Jesus told the people in verses 1-3a, something we too must remember. But then see how Jesus warned the people against those false religious leaders in the balance of the chapter, showing how harsh and severe Jesus could be! Not always "meek and mild"! Verses 3b-7 sum up the whole chapter. They were *hypocrites*, and the thought is echoed in verses 13, 15, 23, 25, 27, 29.

In verses 8-11, however, Jesus talks to his followers among the people, describing their relations with each other, and emphasizing the importance of humility (v.11, underline and memorize). Then comes the "woes" to the Pharisees and Sadducees, pouring out in a withering stream! In each case the word "woe" would better be rendered as "How terrible it's going to be for you" (on Judgment Day), as he castigates them for their nit-picking rules from the Tradition of the Elders! And in verses 33-36 his holy anger reaches the climax. Then he closes with a mournful lament over the refusal of the Jews in general to hear and heed God's gracious invitation over all the years (vv.37,38). And in verse 39 he says "Goodbye until the Day of Judgment!" □



Julian G. Anderson is a retired pastor and seminary professor living in Naples, Florida



AND THE DEAF SHALL HEAR

First communion for the first class of nine deaf members, Missionary Thompson officiant

First ministry to the deaf in Zambia

by Glenn L. Thompson

"Oh, by the way, Pastor, he and his wife can't hear." I stopped in my tracks and was ready to get back into my car. But Mr. Makoni, the chairman of St. Matthew's Congregation, was already knocking at the door. It was too late to turn back, so I meekly followed, wondering how I would conduct this visit. Zambia's variety of dialects makes it difficult enough to talk about Christ to hearing people, but how does one communicate with deaf Zambians?

Those initial thoughts were etched into my memory in the following weeks as it became apparent that God had a special interest in that visit to two deaf people in Lusaka. Roger Schachinungo had begun school at Martin Luther School, Mwembeshi, one of the grade schools our mission operated in its early days. In fourth grade Roger went deaf and was sent off to one of Zambia's two residential schools for the deaf. Through hard work and much self-study, Roger became one of the most educated deaf people in Zambia. He never forgot, though, his early contact with the Lutheran Church. In 1968 he completed baptismal study and was baptized by Pastor Orlin Wraalstad. In the same year he married Osina Ngulube, who is also deaf. Because of their hearing problems, they soon stopped attend-

ing services. Then in January 1981, the Lord jogged Mr. Makoni's memory and led us to Roger and Osina's doorstep.

The warm reception given us by the Schachinungos quickly put my fears to rest. An interesting conversation (on paper) followed. Soon this led to a Saturday morning instruction class at their home. Fortunately, Roger and Osina had both learned to read and write English while at the deaf school. Roger was also able to talk somewhat since he had not been born deaf. The main problem therefore was how I would communicate with them.

Gradually we developed our own system. At first we relied completely on reading and writing. The deaf students would read a paragraph in our instruction book, "Go and Teach." Then, using a large pad of paper tied to the back of a chair, I would ask them questions and give simple explanations. They would answer on their papers and ask questions also in writing. To save time I began preparing my large charts on Friday evening. As the weeks went by, the students little by little taught the teacher their sign language.

But God had more than two deaf people in mind when he led us to Roger's house. The year 1981 was declared by the United Nations to be a special International Year of Disabled Persons. The deaf in Lusaka thought this an opportune time to organize their own National Association of the Deaf in Zambia. Every Saturday they would gravitate to Roger's house to discuss their plans. Roger and Osina invited them to take part in our Bible class while waiting for the deaf meeting which followed. By the end of the first month, six more deaf adults had joined our class. Eventually, more than 20 attended one or more lessons. In August, Osina and five other deaf adults were baptized at St. Matthew's. On November 1,



Roger



Osina



Bible study during pre-baptismal instruction

1981, Roger and Osina were joined by seven other deaf Zambians in confessing their faith publicly and being received as full communicant members of our Lutheran Church. It was a moving experience for all present when the nine deaf Christians received their Savior's body and blood for the first time, while the pastor used his hands to sign the familiar words of assurance: "Take eat. . . , Take drink. . ."

The deaf members of our LCCA have truly been witnesses to their new-found faith. Even before their confirmation, they formed a signing choir. Many of our Zambian Christians thought it a miracle when they saw how these deaf people could praise the Lord with their hands.

To serve our deaf members, St. Matthew's began an English worship service. One of the deaf men signs the liturgy; another preaches in sign language. The service for hearing people continues in spoken English simultaneously on the other side of the church. During the first month of these services, an average of 12 deaf people were in attendance.

As we seek to serve the needs of our deaf members, it has become apparent that our LCCA is the first church in Zambia to offer special religious instruction and services for the deaf. The thousands of deaf Zambians have never before had the opportunity to actively participate in church life, or even to "hear" the gospel preached to them in an understandable media such as sign lan-

The warm reception the deaf have been given has demonstrated Christ's love to them.

guage. As a result, the interest in our work has been steadily growing. Besides continuing instruction classes with more deaf adults, we have also been able to begin an instruction class with 12 deaf high-school boys at a nearby school.

Though our work among the deaf has barely begun, the LCCA already has gained the reputation of being the church for Zambia's deaf. The warm reception the deaf have been given by our LCCA congregations has demonstrated Christ's love to them. The deaf are also very thankful for the interest and help provided by our WELS Committee on Services to the Hearing Handicapped. We have also been able to show our concern through counseling and help in obtaining employment for the deaf. Plans are underway to help in other ways: offering literacy classes for deaf adults, teaching sign language to LCCA members, teaching religion classes to other groups of deaf schoolchildren. Once again God has truly led our LCCA to an "open door" for a very special group of his lost sheep. Please remember in your prayers these deaf Christians and their efforts to reach still more of their deaf fellow countrymen with the Good News of Jesus. □

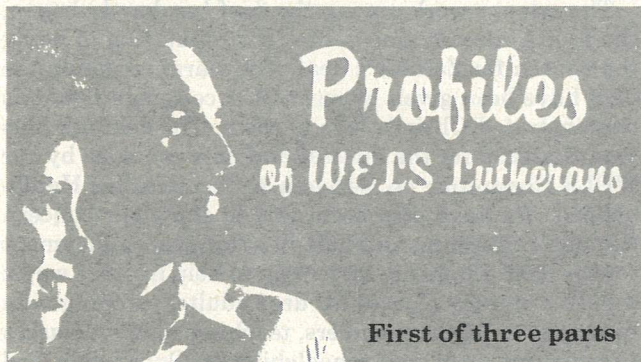
Deaf class answering questions



WHO WE ARE

by Glen R. Barnes and John R. Isch

A profile of someone is an outline, a biographical sketch of that person. It doesn't necessarily show many details, and it may omit some important characteristics. But a profile does show general features, and it can usually be quickly and easily drawn. It seems appropriate therefore that a major study of persons in the United States who call themselves Lutherans should be called a "Profile of Lutherans." The study began under the sponsorship and financial support of the Aid Association for Lutherans and involved eight Lutheran church bodies. Each of these Lutheran groups aided in the development of the questionnaire which was used, and each received the results of its own church body.



Why draw a profile of Lutherans? The reason is simple: to know those whom you serve allows you to serve them better. In the case of the Synod, obtaining information about the membership of the Synod is "useful for understanding our membership, facilitating future planning, and supplying specific information helpful in program structure." These reasons were given by President Carl Mischke in his letter introducing the study to those persons selected for the study.

Not everyone, of course, in the Synod was sent the questionnaire. A sample of lay persons, pastors, and teachers was selected. This sample was chosen so that it would reflect both the geographical locations and the sizes of the Synod's congregations. The procedure for choosing the sample was also done as carefully as possible so that the persons in the sample would accurately reflect all the members of the Synod. To a certain extent, this selection was successful, although the members you will find described are likely to be somewhat more active and involved in their congregations and to have a greater interest in and commitment to their congregations than would a sample that would truly reflect the rank and file membership of the Synod.

National Family Opinion of Toledo, Ohio, was selected to mail the questionnaires to those sampled and to tabulate the responses. The results were then sent to each of the participating church bodies.

Three articles in this and forthcoming issues of *The Northwestern Lutheran* will summarize only the tabu-

lated results of the Synod's lay persons. A paperback by Pastor Norman Berg will describe these results in greater detail and will also include the responses of the Synod's pastors and the teachers. The three articles appearing in *The Northwestern Lutheran* are entitled "Who We Are," "What We Believe," and "What We Do."

When someone is asked to describe a person he knows well, he usually begins with a physical description and the outward or obvious characteristics of that person. So also with this summary of the findings of the study of the membership of our Synod. What are some of the obvious characteristics: How old are we? What do we do for a living? What ethnic and educational backgrounds do we have?

On the average, we are somewhat younger than the general U.S. population. The median (middle) age of all WELS lay people (the baptized membership) is 28.5. One third of our membership is under 21. The median age of men is 29 (U.S. 28.5) and of women, 28 (U.S. 31). The average age of communicant members is, of course, higher: 40, with men somewhat older (on the average) than women. About 15% of our communicant members are over 65.

German may no longer be spoken in the homes of our members, but four out of five lay people report they have a German or mixed German heritage. Scandinavian and English backgrounds account for nearly all the others.

Four out of five lay communicant members are (or were) married. Two-thirds of those who have never married are under 21. Once married, our lay membership remains married: 90% of those who married are currently married. Only 5% are widowed, 2% divorced, and 1% separated.

The majority of WELS households consist of husband and wife (77%) and, generally, children. One out of five is a single-person household, and 2% are single-parent households with children. The average WELS lay household has slightly more than three persons; the average U.S. household is slightly under two persons.

The majority of lay persons (76%) have completed 12 years of schooling or some college; one out of seven has earned a bachelor's degree or higher. Younger persons are receiving more formal education than their elders, and a majority of recent high-school graduates are acquiring some form of post-secondary education. About one-third of the lay communicant members attended a Lutheran elementary school at least one year, and one out of ten completed eight years. Slightly less than one out of four has had some Lutheran high-school education with 7% having four years. Approximately 6% of the lay members have attended a Lutheran college.

Of the children of WELS families who have grown up and left home, four out of five are members of a Lutheran congregation, 6% have no church affiliation, and the others have joined various denominations.

About one-third of the lay communicant members are employed full time; 55% of the men and 17% of the women. One-third of the women classify themselves as homemakers. One out of seven lay members is retired. The specific occupations of the lay membership are considerably varied as one might expect. Men are employed (in order of frequency) as proprietors/managers (farmers), laborers, professional/technical persons, craftsmen/foremen, sales workers, and clerical workers. Women, when they are not homemakers, are in clerical, professional/technical, and service occupations. It appears that men and women are somewhat more likely to be employed in typically "white collar" occupations than "blue collar" occupations.

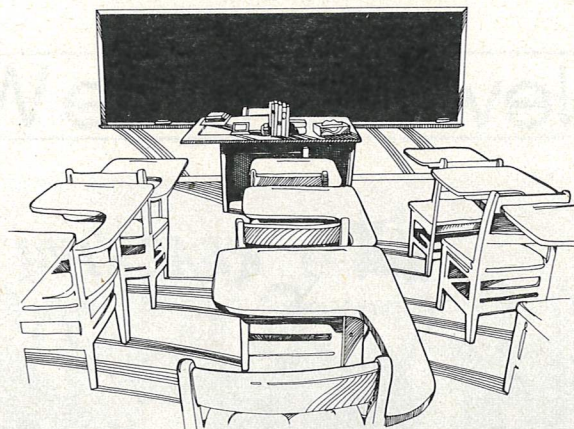
Nearly two-fifths of the WELS families are in the middle income brackets (\$15,000 to \$25,000), About one-fifth are low income families (\$7000 to \$15,000) and about one-fifth are upper-middle income families (\$25,000 to \$35,000). The remaining fifth of the families is fairly evenly divided between poverty level incomes and upper level incomes. The median (middle) total family income of WELS members in 1979 was just under \$20,000 per year. Men provide most of this family income with two out of five men providing all of the family income. About three out of five women provide some of the family income; one out of five provides half or more of the total family income.

The Wisconsin Evangelical Lutheran Synod continues to be a predominantly regional church body. Five out of six communicant members live in Wisconsin, Minnesota, or Michigan. Three out of five live in Wisconsin. While WELS members live in all types of communities, the Synod continues to have a small-town or rural flavor. Two-thirds of the membership live in small cities (under 50,000), towns, or on farms. The lay membership moves about as frequently as the general U.S. population. Two out of five members have lived in their present residence for ten years or more; one out of six has never moved. Of the members who have moved, the median distance is five miles. Fewer than one in five has moved more than 50 miles. Not surprisingly, the typical reason for a move is job-related.

The overwhelming majority of WELS members (85%) were reared as Lutherans, with women more likely to be brought up as Lutherans than are men. The majority of those who were not reared as Lutherans became Lutherans at the time of their marriage.

When WELS members want to learn of the activities of the Synod, they are most likely to turn for that information to the newsletter or the bulletin of their congregation. Slightly better than half (55%) of the laity report receiving *The Northwestern Lutheran*. Half of those who receive *The Northwestern Lutheran* typically read one or two articles; the remainder report reading the entire issue. *Meditations*, the devotional magazine published by the Synod, is also received by slightly more than half of the Synod's households.

The kinds of activities or organizations within the congregations to which our members belong is fairly similar. Nearly all (94%) of the lay communicants have some kind of Bible class in their congregation. Four out of five have the opportunity of singing in an adult choir,



one out of two can send children to a parochial school, one out of three belongs to a congregations with a week-day school, and one out of five has some kind of formal pledge program in their congregation.

The information from the study also provides more detail about a specific kind of program — evangelism — within the congregations of the Synod. One of five lay persons says that he belongs to a congregation which has a lay evangelism program; one out of four isn't certain whether the congregation has such a program. The most common type of evangelism program involves some kind of visitation.

It is also possible to establish some idea of the socio-economic groups within our congregations. A large majority of our laity are members of a congregation in which one-fifth or more of the members can be described as "middle income/blue collar" or "middle income/managers, small farmers, or in business services." Also within our congregations, but less frequently, are members who are low-income or upper-middle income large farm, or professional people. A much smaller percentage of the laity belong to congregations which have sizable numbers of persons who would be in a "poverty" group or in an upper income group. The neighborhood within which the lay person's church is located is slightly more likely to be in an area which has a higher percentage of residents who are either on the poverty level or in an upper income socio-economic group than are the members of his congregations. Thus the neighborhood within which the church building is located is somewhat less likely to contain the same groups of persons as are found in the membership of the congregation. □



Dr. Glen R. Barnes is Director of Institutional Research for Dr. Martin Luther College of New Ulm, Minnesota.



Dr. John R. Isch heads the education department at the same school.

News from the WELS



DISTRICT DIRECTORS of the Reaching Out Offering, a \$10 million capital fund effort authorized by the 1981 convention, met recently in Milwaukee, Wisconsin for a briefing. Left to right are Rev. Robert J. Voss, Southeastern Wisconsin; Rev. Robert C. Hartman, Michigan; Carl W. Nolting, South Atlantic; Rev. Clarence Koepsell, Northern Wisconsin; Bob Annis, Pacific Northwest; Rev. Daniel W. Malchow, director of the offering; Rev. Carl H. Mischke, WELS president; Rev. Paul S. Soukup, Western Wisconsin; Edwin H. Voss, Minnesota; Harvey G. Carne, Nebraska; Norbert W. Loeper, Arizona-California; and Wilfred W. Bauer, Dakota-Montana.

Michigan

Anniversary

Salem of Owosso, Michigan, recently celebrated the 25th year in the public ministry of their senior pastor, Robert P. Mueller. Pastor Robert Baer of Westland, Michigan, was the guest speaker. The worship service was followed at the school's gym by a fellowship meal and a "roast" of Pastor Mueller.

Previous to coming to Salem in January of 1974, Pastor Mueller arishes in Monroe-Flat Rock and Livonia, Michigan. Pastor Mueller also has been the president of the Martin Luther Memorial Home Association for the past 19 years, overseeing the work in four large facilities for the aged and convalescing in Holt, Saginaw, South Lyon, and South Haven, Michigan. He is the first vice-president of the Michigan District and has served on the district praesidium for 13 years. He is also a member of the Synod's Committee on Relief. □

South Dakota

Kingdom hall to kingdom come

The prayers of a small struggling WELS group of 48 souls in Hot Springs, South Dakota, in search of a permanent worship building, were answered when a former "Kingdom

Hall" of the Jehovah's Witnesses became available. Recently Grace Lutheran, the name of this group of Christians, dedicated their remodeled church. Guest speaker for this special service was President Wayne I. Schulz of the Dakota-Montana District.

In early 1978 Dakota-Montana District mission developer, Pastor Loyal Schroeder, began to conduct services in Hot Springs with a nucleus of 30. In May of 1979 Pastor Bruce Wietzke became the congregation's first resident pastor.

Total cost for this base of kingdom operation with parsonage was under \$60,000. Members pitched in and were able to remodel the church

building without labor costs. The remodeled church is not large but for at least the next ten years it should serve them well. □

West Virginia

Groundbreaking at Beckley

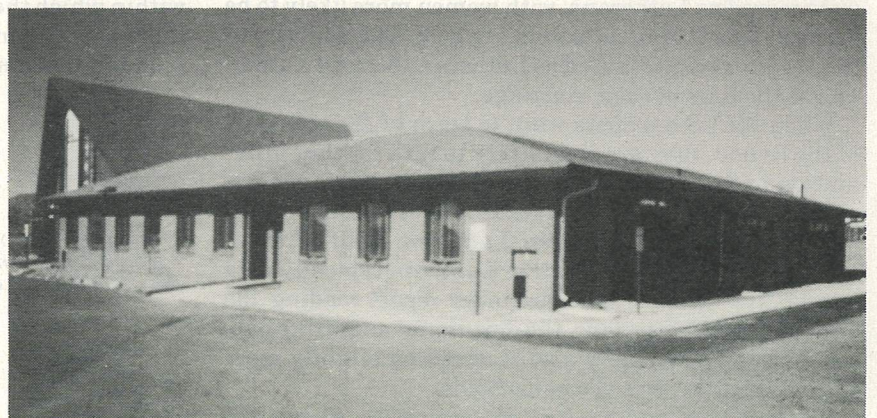
"Whereas, by the grace of God, we are permitted this day to begin the construction of a church at this place, with this shovel I now break this ground in the name of the Father and of the Son and of the Holy Ghost. . . ."

These words were spoken by Pastor Bob Hoepner of Good Shepherd Lutheran Church of Beckley, West Virginia, recently during the groundbreaking ceremony at the church property. The groundbreaking marks the beginning of construction for Good Shepherd's worship/education/fellowship building. The plans for the building were drawn by three architects who are members of the congregation, Duane Anderson, Robert Krause and David Newman. Completion of the building is scheduled for the middle of the summer. □

Wisconsin

50th year of ordination

Recently the family, friends and the members of Crown of Life Lutheran Church, Hubertus, Wisconsin, joined with Pastor Frederic Gilbert in commemorating his 50th year of ordination in the Holy Min-



SCHOOL DEDICATION IN COLORADO — Shepherd of the Valley in Westminster recently dedicated its new educational wing. A school, opened in the fall of 1980, now has 78 pupils in grades K-9 with three teachers. James P. Kuehl is the pastor and Jason M. Nelson is principal.

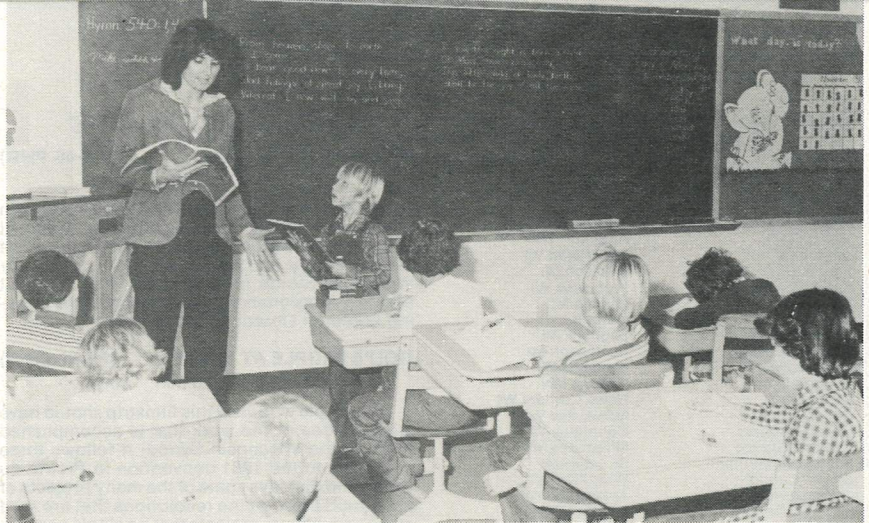
istry. Also noted was the 50th wedding anniversary of Pastor and Mrs. Gilbert.

In 1932 Pastor Gilbert was ordained and installed at St. Paul's in Whitehall, Wisconsin. In 1939, he accepted the call to a dual parish, St. Peter's, Indian Creek, and St. Paul's, Hustler, Wisconsin. In 1942, he was called to minister to our military at nearby Camp Douglas, the Air Force Radio School and Fort Mc Coy. Later



Pastor Gilbert

he was transferred to the Naval Training Base at Farragut, Idaho, to serve our troops there. Near the end of World War II he accepted the call to St. Paul's Lutheran Churches at Slinger and Cedar Lake, Wisconsin,



NEW SCHOOL DEDICATED — Zion of West Jacksonport (Egg Harbor), Wisconsin, recently dedicated its first permanent three-classroom school. The school was opened in 1975. Shown in one of the new classrooms is Darci Martin of the school's faculty. The pastor is Paul F. Seiltz.

and was installed on December 17, 1944. In May of 1957, he accepted the call to serve Jordan Lutheran Church at West Allis, Wisconsin. From 1967-68, in answer to a request from our Synod, he took a leave of absence from his congregation to serve as chaplain for our troops in Viet Nam. He narrowly escaped with

his life during the Tet offensive and returned to the States to resume his pastorate at Jordan.

In the summer of 1977, he asked to be relieved of his services at Jordan Congregation for health reasons and together with his wife Louise established a home in the Town of Lisbon, Waukesha County, Wisconsin.

With the Lord

Pastor Gerhard Geiger 1912 - 1982

It pleased God to summon out of this vale of tears his beloved servant, Rev. Gerhard Geiger of Roscoe, South Dakota. He died on February 28, 1982, at the age of 69 years.

Rev. Geiger was born on March 15, 1912, in Hartland, Wisconsin, the son of the late Rev. and Mrs. Henry Geiger. After he received his elementary education in local schools, he attended Northwestern Prep and College. He graduated from Wisconsin Lutheran Seminary in 1937. He was ordained into the Lord's public ministry at Witten, South Dakota, on December 5, 1937. He served the Savior at Witten, South Dakota; Rewey, Wisconsin, rural Tomah and Mishicot, Wisconsin; rural Winona and Buffalo, Minnesota; and in Roscoe, South Dakota, since 1968. He also served the church at large in various offices.

He married Clara Rathjen in 1938. That union was blessed with five

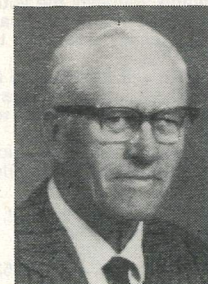
children, Caroline (Mrs. Richard) Dolezky; Charlotte (Mrs. David) Nack; Celia (Mrs. David) Brohn; Joyce; and Rev. Gerald Geiger. He is also survived by a brother, Rev. Walde-mar Geiger; a stepmother, Mrs. Henry Geiger; two stepsisters; and 16 grandchildren.

Pastor Walter D. Herrmann 1900 - 1982

On February 5, 1982, Pastor Walter D. Herrmann entered the endless joys that the Savior earned for us. His funeral service was conducted on February 9, 1982, in Bethlehem Lutheran, Watertown, South Dakota. The sermon was delivered by Pastor Robert L. Weimer.

Pastor Herrmann was born November 21, 1900, at Edenwold Assinaboie, Canada, to Mr. and Mrs. Ewald Herrmann. At the age of 15 he immigrated to the United States. Seeking to serve his Savior in the full-time pastoral ministry, he enrolled in Concordia College at Milwaukee, Wisconsin, and graduated in 1925 from Wisconsin Lutheran Seminary at Wauwatosa, Wisconsin.

His first call was to St. Paul's Lutheran in Hazelton, North Dakota, where he married Alma Reimer in 1927. Pastor Herrmann served various congregations in the Dakota-Montana District for more than 30 years. He also served congregations at Colby, Kansas; Clatonia, Nebraska; and Mayville, Michigan. In 1971 he retired to Watertown, South Dakota.



W. D. Herrmann

He is survived by his wife; two daughters, Mrs. Fred (Wanda) Raven and Mrs. William (Lona) Cooney; two sons, Oswin and Kurt; two sisters; three brothers; six grandchildren; and three great-grandchildren.

Interment was in Watertown, South Dakota. □

**NOMINATIONS FOR THE PROFESSORSHIP
IN EDUCATION — DMLC**

The following have been nominated for the professorship in education at Dr. Martin Luther College:

- | | |
|-------------------|------------------------|
| Edward Barthel | Livonia MI |
| Walter Bock | Appleton WI |
| Arlyn Boll | Watertown WI |
| Silas Born | Madison WI |
| Earl Brassow | Wonewoc WI |
| Ron Brutlag | Livonia MI |
| Marcus Buch | Crete IL |
| Charles Buege | Saginaw MI |
| Ronald Buelow | St. Joseph MI |
| Larry Collyard | Menasha WI |
| Howard Dorn | Winona MN |
| Owen Dorn | Hales Corners WI |
| Robert Fischer | Milwaukee WI |
| Gene Gronholz | Columbus WI |
| Richard Grunze | Milwaukee WI |
| William Habermann | St. Paul MN |
| Orville Hando | West Allis WI |
| J. Lance Hartzell | Anchorage AK |
| Chester Jaehning | Milwaukee WI |
| Kenneth Kasten | Benton Harbor MI |
| Wayne Keller | Bay City MI |
| Edward Krause | New London WI |
| Kenneth Kremer | Milwaukee WI |
| Merlyn Kruse | Neenah WI |
| Gerald Lanphear | Schofield WI |
| Werner Lemke | Yakima WA |
| John Metzger | Lake Mills WI |
| Joel Mischke | Phoenix AZ |
| David Nack | Fairfax MN |
| Jason Nelson | Westminster CO |
| James Petermann | Green Bay WI |
| Kurt Petermann | Appleton WI |
| LeDell Plath | Milwaukee WI |
| LeRoy Robbert | La Crosse WI |
| David Sauer | Citrus Heights CA |
| Stephen Schafer | Fond du Lac WI |
| Robert Scherzer | Frankenmuth MI |
| Daniel Schmal | Watertown SD |
| Daniel Schmeling | Dallas TX |
| James Sievert | Riverside CA |
| Roger Sievert | Tucson AZ |
| Alan Spurgin | West Allis WI |
| Robert Stoltz | Adrian MI |
| Steven Thiesfeldt | Winona MN |
| Alan Treder | Yale MI |
| Gordon Vetter | Houston TX |
| Arden Wentzel | Inver Grove Heights MN |
| Clyde Wobeck | Hartford WI |

The Board of Control of Dr. Martin Luther College will meet on May 10, 1982, to call a man from the list of nominees. Any correspondence regarding these nominees must be in the hands of the secretary by May 9, 1982.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

**CALL FOR NOMINATIONS
WISCONSIN LUTHERAN SEMINARY**

The Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting constituency of the Synod to nominate candidates in order to fill the vacancy created by the death of Prof. Heinrich J. Vogel.

The man called will be asked to assume the position of professor of dogmatics as well as another teaching assignment which will be determined at a later date.

Please send letters of nomination together with pertinent information to the undersigned by May 15, 1982.

Pastor Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

**ANNUAL MEETING
WISCONSIN LUTHERAN COLLEGE
CONFERENCE**

The annual meeting of the Wisconsin Lutheran College Conference, Incorporated, will be held on Friday, June 11, beginning at 5:00 p.m. Delegates and guests are asked to notify the College of their attendance plans before June 4.

Wisconsin Lutheran College
8830 West Bluemound Road
Milwaukee, Wisconsin 53226
(414) 774-8620

AUDIO-VISUAL AIDS

PRaising HIS GRACE (FS-86-PHG)
1982 C & M 17 min. color

This filmstrip commemorates the twenty-fifth anniversary of our mission effort in Japan. It describes briefly the first Christian mission effort in that country, and then traces the history of our Wisconsin Synod mission there, from the first efforts of Missionary Richard Seeger to the growing Lutheran Church of today.

GOD'S PEOPLE AT WORK (FS-87-GPW)
1982 C & M 16 min. color

The people who view this filmstrip should have a better idea of the work that is accomplished through the Wisconsin Synod. It follows three delegates to the 1981 convention in Prairie du Chien and displays some of the many projects of the Synod through the resolutions that are read at the convention, projects that no single congregation could accomplish alone. The Synod is nothing more, and nothing less, than God's people united to do God's work.

1982 AVA CATALOG SUPPLEMENT
The supplement listing new additions to our

**CLOSING EXERCISES
AT THE
SYNODICAL SCHOOLS**

**Wisconsin Lutheran Seminary
Mequon, Wisconsin**

Commencement Concert — May 27 at 7:30 P.M.
Calvary, Thiensville
Closing Service and Graduation —
May 28 at 10:00 A.M.

**Northwestern College
Watertown, Wisconsin**

Alumni Meeting — May 18 at 3:00 P.M.
Alumni Luncheon — May 18 at 5:00 P.M.
Commencement Concert — May 18 at 7:30 P.M.
Commencement — May 19 at 10:00 A.M.

**Northwestern Preparatory School
Watertown, Wisconsin**

Commencement Concert — May 18 at 7:30 P.M.
Graduation Service — May 19 at 1:30 P.M.

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

Commencement Concert — May 14 at 8:00 P.M.
Commencement — May 15 at 10:00 A.M.

**Michigan Lutheran Seminary
Saginaw, Michigan**

Commencement Concert — May 14 at 8:00 P.M.
Commencement Service — May 15 at 10:00 A.M.

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

Commencement Concert — May 20 at 7:00 P.M.
Commencement Exercises —
May 21 at 10:00 A.M.

**COMMENCEMENT
WISCONSIN LUTHERAN COLLEGE**

The commencement service for the 1982 graduates of Wisconsin Lutheran College will be held on Sunday, May 16 at 2:00 p.m. Wisconsin Lutheran College is located at 8830 West Bluemound Road, Milwaukee, Wisconsin 53226, (414) 774-8620.

ANNIVERSARY

Wisconsin Lutheran Seminary will mark the fifty-year ministry of Prof. Carl J. Lawrenz in a service of thanksgiving on May 16, 1982, 7:00 p.m., at Calvary Lutheran Church, Thiensville, Wisconsin. Reception to follow in Calvary School.

AV library has been sent to all WELS congregations. However, sometimes third- and fourth-class mail does not reach its destination. Extra copies of the 1982 supplement and the new filmstrips listed above can be requested.

AVA PRODUCTION MANUAL

The Audio-Visual Aids Committee has prepared a production manual, designed to aid in the development of filmstrips, slide lectures and other AV productions. The first part is written about script-writing, the second part about photography, both by professionals in their field. The manual was prepared to assist the various departments and institutions of the Synod in the production of new items for our lending library. The extra copies of *AV Production Manual* (38-1051) are available at cost (\$14.95) to interested individuals in the Synod. Please add 10% of total dollar amount, \$1.25 minimum, for transportation and handling. Wisconsin residents add 4% state sales tax. Order from the Northwestern Publishing House.

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3624 W. North Ave.
Milwaukee, WI 53208-0902

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ARIZONA PASTORAL CONFERENCE

Date: May 4-6, 1982; 10:00 a.m. Communion service.
Place: Holy Cross, Tucson, Arizona; R. Paustian, host pastor.
Preacher: H. Reaume.
Agenda: Prayer Chains, Piety or Pietism?: W. Meier; A Church Worker's Stewardship of Money; D. Schultz; Sermon Study: L. Sonntag; An Isagogical Study of Deuteronomy: T. Schulz; Exegesis: D. Redlin.
Note: Please excuse to the secretary.
J. Zarling, Secretary

MICHIGAN

DICTRICT DELEGATE CONVENTION

Date: June 8-10, 1982. Registration on June 8, 9:00-10:00 a.m.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Agenda: Six devotions and Bible studies on 1 Timothy; Report to the Ten Districts.
Note: Meals and lodging will be available at the school. Reservation cards and complete information will be mailed to each congregation.
W. Balza, Secretary

MINNESOTA DISTRICT

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 15, 1982; 9:00 a.m. Communion service.
Place: Salem Lutheran Church, Stillwater, Minnesota; D. M. Gosdeck, host pastor.
Preacher: T. Kujath; J. Stern, alternate.
Agenda: Book of Reports and Memorials.
M. Mulinix, Secretary

THIRTY-THIRD BIENNIAL DISTRICT CONVENTION

Date: June 22-24, 1982; Tuesday, 9 a.m. Communion service, college chapel.
Place: Dr. Martin Luther College, New Ulm, Minnesota.
Preacher: C. Henkel; L. Cross, alternate.
Agenda: Essay, K. Eggert — member of Synod's Commission on Worship.
Business: Applications for membership, memorials and other communications relative to the business of the convention should be addressed to the district president with a copy to the secretary in due time.
Housing: Requests for housing, information on costs and committee assignments, and a list of nominees for various offices will be given to all delegates of the district. All registration forms and fees should be sent to the Housing Committee by June 1, 1982.
W. J. Henrich, Secretary

NORTHERN WISCONSIN

SPECIAL DISTRICT PASTORAL CONVENTION

Date: May 4, 1982; 9:00 a.m. to 4:00 p.m.
Place: St. Mark, Green Bay, Wisconsin, Corner of S. Oneida and Kenwood.
Agenda: "Reaching Out" Capital Fund Offering
David Worgull, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: May 11, 1982; 9:00 a.m. CDT.
Place: St. Paul's Lutheran, 4 1/2 miles NE of Grant Park, Illinois, on Road E 1600N; J. Zickuhr, host pastor.
Preacher: M. Plagenz; alternate, G. Schwanke.
Agenda: Exegesis of Ephesians 4; R. Mueller (alternate); Ephesians 5; H. Bartels; The History of and the Current Practices for Receiving Adults into Baptized Communicant Membership; P. Prange (alternate); A Study of the Moral Majority Movement; W. Meier.
Note: Please excuse to the secretary.
R. W. Pasbrig, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: May 10, 1982; 9:00 a.m. Communion service.
Place: St. Marcus, Milwaukee; M. Jeske, host pastor.
Preacher: J. Westendorf; M. Westerhaus, alternate.
Agenda: Exegesis and Sermon Study of Joel 2:28-32; R. Siegel; Reaction to the LC-MS's Hymnal, *Lutheran Worship*; K. Eggert; The Protestant Conference Today; C. Weigand.
Note: Please excuse to the host pastor or conference secretary.
C. Jahn, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 10, 1982; at 9:00 a.m. Communion service.
Host: Gethsemane, Milwaukee; A. Siggelkow, host pastor.
Preacher: W. Bernhardt; M. Bitter, alternate.
Agenda: Mark 12:28-34; R. Fleming; Mark 12:35-44; P. Hartwig, alternate; Study of New LCMS Hymnal; R. Lehmann; 1st alternate, Ministry of the Laity; Theology and Practice; R. Roth; 2nd alternate, Identification of Spiritual Gifts; R. Scharf.
Note: Excuses are to be made to the host pastor.
T. Horner, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 10, 1982; 9:00 a.m.
Place: St. John's, Juneau, Wisconsin, D. Priebe, host pastor.
Preacher: K. Schroeder; S. Ehlke, alternate.
Agenda: Biblical Principles and Practical Questions Regarding the Support of the Called Servants of the Word; R. Tischer; Building Home Bible Study; S. Staude
Note: Please excuse to the host pastor.
S. Ehlke, Secretary

CHIPPEWA RIVER VALLEY-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: May 4, 1982; 9:00 a.m.
Place: Trinity, Town of Berlin, Wisconsin.
Preacher: N. Hansen; V. Headrick, alternate.
Agenda: Hebrews 8; V. Headrick; Synergism; R. Kogler; Stewardship; D. Weber; Reports.
Note: Elections and dues.
H. Prah, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: May 11, 1982
Place: St. Paul Lutheran, Bangor, Wisconsin; R. Siegler, host pastor.
Preacher: M. Herrmann; alternate, H. Hoepfner
Agenda: Exegesis of II Timothy 2; E. Breiling; Pastoral Counseling to Families Touched by Suicide; G. Johnson; What Effect Will Government Changes and Social Programs Have on Our Congregation's Programs?; H. Klug; Alternate paper: Abdon; H. Hoepfner.
L. J. Wendland, Acting Secretary

SPECIAL SERVICE AVAILABLE

A special Ascension Day Worship Service, to include the children of the congregation, is available from the Evangelism Bookshop. It includes favorite hymns to be sung by the congregation, the Scripture lesson from Acts, The Great Commission presented by a narrator and many responses all presented with evangelism as the theme. A wonderful way of motivating the members of your congregation to do the work of evangelism. Price: 100 for \$7.00 plus handling.

Order from: THE EVANGELISM BOOKSHOP
2537 W. Oakwood Road
Oak Creek, Wisconsin 53154
Phone (414) 761-1288
Ask for Mrs. Meyer.

WHITEWATER LUTHERAN YOUTH CAMP

The Lutheran Youth Camp, sponsored by the Winona Area Councilmen's Conference, will be held June 27-July 2, at Frontenac, Minnesota. The camp will accommodate boys and girls from second grade through junior high. The cost is \$65 per camper. For further information contact Tom Church, Route 4, Box 143, Winona, Minnesota 55987.

CENTENNIAL CELEBRATION

Salem Ev. Lutheran Church, Stillwater, Minnesota, is celebrating its Centennial Year during 1982. Past members or those knowing of current addresses of past members are encouraged to contact Salem for information regarding special events planned during the coming months as we are reminded that "we are bought with a price." All persons having been confirmed at Salem and their families are encouraged to attend a confirmation reunion service and dinner on August 8. The service on September 12, 1982, will be one of thanks and rededication. For information please write Salem Ev. Lutheran Church, 14940 62nd Street North, Stillwater, Minnesota 55082.

125 ANNIVERSARY CELEBRATION

St. Paul's Lutheran Church of Hales Corners (Muskego), Wisconsin, is in the process of a year-long celebration of its 125th anniversary. We would like to publish 3 celebration dates which may be of interest to our former members and friends around the Synod. *July 11* is our "Workers-In-The-Vineyard" Sunday on which we hope many of our former vicars and children of the congregation in the Lord's full-time work will return. *August 1* is our church picnic and confirmation classes reunion day. One service will be held at 10 a.m. followed by an entire afternoon of festivities. *September 19* is our official anniversary Sunday. Both morning services (8:30 & 10:15) as well as a special afternoon service (2:30) will joyfully resound our theme "To God Be The Glory". If you desire further information on this year-long celebration, please write to: St. Paul's 125th Anniversary Committee, S66 W14325 Janesville Rd., Hales Corners, Wisconsin 53130. Phone 414/422-0320.

ANNIVERSARY CELEBRATION

Grace Evangelical Lutheran Church, Oshkosh, Wisconsin, is celebrating its centennial during 1982. A special service has been and is being held on one Sunday of each month during the year with former pastors, sons of the congregation, district and synod officials preaching the sermon. Past members or those knowing the current addresses of past members are encouraged to write Grace for a centennial calendar of events. The actual date of the founding of the congregation is being observed on the weekend of August 13-15. Groups of confirmation classes are planning reunions during the summer months. Please write or call Grace at 913 Nebraska Street, Oshkosh, Wisconsin 54901, 414/231-8957, for further information or to share information with us.

25th ANNIVERSARY

A special thanksgiving service to commemorate the 25th anniversary of Luther High School, Onalaska, Wisconsin, will be held in the La Crosse, Wisconsin, Civic Center on June 6, 1982, beginning at 2:30 p.m. Friends of Luther High School are invited to join with us in thanking God for his blessings.

You are invited to the meeting of

WELS Historical Institute

May 5, 1982

6:30 - 9:00 P.M.

at the Salem Lutheran Landmark Church
(the "Birthplace of the Wisconsin Synod")
6814 North 107th St.
Milwaukee, Wisconsin

FINE ARTS SUNDAY WISCONSIN LUTHERAN COLLEGE

On May 2, Wisconsin Lutheran College will present its "Fine Arts Sunday," an exhibition of the theatrical, musical and artistic talents which exist at WLC. Tours of the campus will also be provided. Activities begin at 12:00 noon and will conclude at 5:00 p.m. Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226, (414) 774-8620.

EXPLORATORY

GREEN VALLEY, ARIZONA

The WELS has begun holding exploratory services in Green Valley, Arizona, located about 30 mile south of Tucson, Arizona. Services are being held at 8:00 a.m. on Sundays at the Social Center East located at the intersection of Esperanza Boulevard and Abrego Drive. Please send the names of people who might be interested in these services to Pastor Mark L. Hallemeier, 830 N. First Ave., Tucson, Arizona 85719 — Phone 602/623-6633 or 2613.

RED DEER, ALBERTA, CANADA

Exploratory work is now being conducted in Red Deer, Alberta (Canada), under the auspices of the Wisconsin Synod. Worship services are being held every Sunday at 3 p.m. at Fairview United Church, at the corner of Fairbank Road and Fir Street. Sunday school and a Bible class are held following the service. Please send names and addresses of WELS and ELS members and of any other interested parties living in the Red Deer area to Pastor John J. Sullivan, 5514 55th Street, Wetaskiwan, Alberta, Canada T9A 1A7. Phone: 403/352-5725. For more information in Red Deer, call Bob Thrun at 403/343-3390 (evenings: 342-0442).

PORTLAND, MAINE

The WELS has now begun exploratory work in the Portland, Maine, area. Services are being held every Sunday at 3:00 p.m. at the Holiday Inn, Depot Room, 81 Riverside St., Portland (Exit 8 off the Maine Turnpike). Sunday school and Bible class sessions follow the service. Please send names and addresses of any interested people in Maine to Pastor Richard H. Schleicher, Naticook Road, Merrimack, NH 03054 or call 603/889-3027.

TRAVERSE CITY, MICHIGAN

Exploratory work was recently begun in Traverse City, Michigan. Services are being conducted every Sunday at 7:00 p.m. at the Holiday Inn on highway 31 in Traverse City. Please send the names of all who are interested to: Pastor John M. Brenner, 606 Bjornson K-8, Big Rapids, Michigan 49307, phone 616/796-0227.

SPRINGVILLE, NEW YORK

The WELS exploratory group in Springville, New York, meets on Sundays at the VFW Hall on Mechanic Street. We hold a worship service at 3:00 p.m. and Bible class and Sunday school at 4:15 p.m. Please send names of WELS people and other interested parties in the western New York area to Pastor Mark D. Gieschen, 64 Alden Road, Rochester, New York, 14626, or call 716/227-6444.

HAYWARD (SAWYER COUNTY) WISCONSIN

WELS members in Sawyer County are served with church services twice a month. We worship at the Hayward Town Hall on the second Sunday of the month at 7:00 p.m. and at the Ojibwa Town Hall on the last Sunday of the month at 7:00 p.m. For more information or to submit names of interested WELS and ELS members, please contact Pastor Robert M. Edwards, 332 S. Wisconsin Ave., Rice Lake, Wisconsin 54868; phone 715/234-2412.

NAMES WANTED

BOISE, IDAHO

Survey work is currently being conducted in Boise, Idaho. Please forward names and addresses of all interested people to Pastor Mark Cares, 534 W. Iowa Ave., Nampa, Idaho 83651.

BRYAN/COLLEGE STATION AREA

Survey work is currently being conducted in the Bryan/College Station area in Texas. Please forward names and addresses of all interested people to Dr. Robert Harmel, 3301 Providence Ave., Apt. 1702, Bryan, Texas 77801, phone: 713/779-0655 (home) or 713/845-5124 (office); or to Pastor Loren Fritz, 1202 Pine Drive, Killeen, Texas 76541, phone: 817/526-8125.

WANTED

Someone to take over preaching, parsonage and pay in western Pa., July 23 through August 1. C. Krug, West Newton, Pa.

PREACHING VACATION

The members of Bethlehem Lutheran Church, Manassas, Virginia, are offering the use of their parsonage for two weeks in July or August to a vacationing WELS pastor and his family in exchange for conducting their worship services on those two Sundays.

The parsonage is located about 25 minutes from Washington D.C. and the same distance from the Blue Ridge Mountains. Those interested should contact: Rev. P. Ziemer, 4013 Greenville, Dr., Haymarket, Virginia 22069, phone: 703/754-2935.

ORGAN AVAILABLE

A two manual, twenty-five note pedal, spinet-type 1970 Thomas transistor organ, available free to any mission congregation. For more details, contact Pastor James Behringer, 1119 W. Walnut St., St. Charles, Michigan 48655, phone 517/865-9875.

WANTED

Prince of Peace Lutheran Church, a newly established mission, of Lehigh Acres, Florida, needs hymnals and altar ware (cross, hymnal stand, paraments). If you have any of these items please contact Pastor Philip Merten, 105 E. Lake Drive, Lehigh, Florida 33936; 813/369-3123.

CHURCH PEWS WANTED

If you are remodeling or rebuilding and wish to donate or sell your old pews to a new mission, please contact St. Luke's Lutheran Church, 1303 — 1st Avenue, S.W., Grand Rapids, Minnesota 55744 or call Pastor Daniel Nitz, 218/326-9345.

WANTED

Copies of the following out-of-print Northwestern books: J. P. Meyer, *Studies in The Augsburg Confession*; Eugene P. Kauffeld, editor, *God the Holy Spirit* (1972); Siegbert W. Becker, editor, *His Pardoning Grace* (1966). Warren R. Malach 3814 Arlington Ave., Fort Wayne, Indiana 46807.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
Arizona	Green Valley*
Arkansas	Russellville*
California	Rancho Cucamonga
Colorado	S. Denver*
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
	Springfield*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte*
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford
	Pendleton*
Texas	Killeen/Ft. Hood*
	Lewisville*
	S. W. Ft. Worth*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Korthals, James F., as professor at Northwestern College, on January 31, 1982, by W. Schumann (WW).
Sawall, Robert L., as missionary to Indonesia, on March 7, 1982, by T. Sauer (A/C).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Korthals, James F.
617 S. 12th St.
Watertown, Wisconsin 53094
Sawall, Robert L.
P.O. Box 17/KBYCL
Jakarta Selatan
Indonesia
Schulz, Thomas A.
3323 Teal Pl.
Sierra Vista, Arizona 85635
Phone: 602/458-5897