

The  
**Northwestern  
Lutheran**

AUGUST 1, 1982

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## from this corner



A reader writes in this issue of *Letters* that he was "surprised" only one in five respondents to the Profiles of WELS Lutherans belong to a congregation which "had some kind of formal pledge program." (You must read his letter to find out what really "astounded" him).

I think the reader would have been even more surprised if he had correlated that datum with the proportion of income that is set aside for the Lord's work. With a median income of \$20,000 annually, the average giving amounts to \$500. Stated as a percentage, that sum represents 2.5 percent of the individual's income.

Is this small percentage dedicated to the Lord a flag fluttering in the breeze of ignorance, of not knowing "what the Christian faith is all about?" Not according to Profiles. Better than other Lutherans the Wisconsin Synod Lutheran can circle the right answer in such key doctrines as original sin, redemption, and the divine character of the Holy Scriptures. One-third had some Christian day school education. On the face of it, it is not knowledge that is lacking.

Perhaps it is motivation. I doubt that very much. I have not heard a Wisconsin Synod pastor who does not insist, passionately, that he is a "gospel preacher." That is not a hasty judgment. For sixteen years I was associated with them in stewardship matters.

There are at least two problems it seems to me. The first problem is defining responsible stewardship as "the funding of the annual budget." If you are "making" your budget, there are no stewardship problems. *Funding the budget to maintain the preaching and teaching of the Word and the administration of the sacraments in a congregation is the barest minimum of responsible stewardship.* It is either that or shut down the place.

The second problem is getting Christians to *think* about their giving to the Lord. According to Profiles only two out of five do.

As congregations plan their fall stewardship programs of education, motivation, and involvement, plans should also be made for an every member response. There are a number of ways this can be arranged. A plan to be put on paper, not to bind someone to a debt, but as an encouragement throughout the year, under God, to live up to the best of intentions. The responsible management of my resources to the glory of my God is too important to be left to chance, or to a ten second decision on the Sundays I decide to go to church.

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

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# God still calls his servants

So Elijah went from there and found Elisha, son of Shaphat. He was plowing with twelve yoke of oxen, and he himself was driving the twelfth pair. Elijah went up to him and threw his cloak around him. Elisha then left his oxen and ran after Elijah. "Let me kiss my father and mother good-by," he said, "and then I will come with you." "Go back," Elijah replied. "What have I done to you?" So Elisha left him and went back. He took his yoke of oxen and slaughtered them. He burned the plowing equipment to cook the meat and gave it to the people, and they ate. Then he set out to follow Elijah and became his attendant (1 Kings 19:19-21).

By now many of the 61 new graduates from our Wisconsin Lutheran Seminary have been installed and some of you have heard them preach God's Word to you. Many of the new graduates of our Dr. Martin Luther College have also been installed and are making preparations to teach God's Word to our children. For you new recruits in God's service, for you who are veterans, and for you in whose midst they serve comes a striking reminder from the account of Elijah — a prophet powered by God — that *God still calls his servants*.

## "Who will go and work today?"

On Mt. Horeb God had commanded Elijah, "Go . . . anoint Elisha . . . to succeed you as prophet" (19:16). As always, Elijah showed his faith by obeying. Dutifully he headed back over the miles which some 40 days earlier he had covered with a feeling of failure. Now, though, his spirits had to be different. God had already picked his successor. That could only mean that Elijah's work in Israel had not failed, for successors are usually picked to keep work going.

Back in Israel the drought was over and the farmers were at work. Elisha also was out in the field plow-

ing alongside his servants. Whether Elijah knew this man whose name meant "God is my salvation" we are not told. It was enough that God knew him and had called him. Elijah's task was to deliver that call. Up to Elisha he walks, whips off his own cloak, and wraps it around the plowman's shoulders. To us this action may seem strange, but to both of them it was clear. The cloak as the symbol of the prophet's office was being passed on to Elisha to indicate his calling to that office. With this action God was pointing to Elisha and asking, "Will you go and work today?"

For you newly installed teachers and pastors there's an obvious lesson in this. As with Elisha, your call is God's call. The prophet's cloak has been draped over your shoulders not by human, but by divine hands. You didn't decide on your own to enter God's service, nor do you deserve such a high calling. To think so disqualifies you for God's service. In grace God called you. It's a privilege he has given you and in his own wondrous ways. Through his Word he has worked in your hearts; through people like parents, pastors, and teachers he has encouraged you. Now he has also led you to your place of service. Through men in congregational voting assemblies on synodical committees he has pointed the finger at you and asked, "Will you go and work today?"

For you who are veterans in God's service there is also a message. There's so much to do and so many souls to reach. Spiritual darkness seems so dense and the working time so short. We come and we quickly go, but the work will go on! In the kingdom, past, present, and future can be safely placed into God's hands. Aren't you thankful for that!

For you who are being served there is also a thought. When faithful servants leave, we look apprehensively ahead. Who will come and what will they be? Let Elisha's call remind you that God always picks workers for

the task at hand and gives them the abilities needed.

## "Here am I, send me! Send me!"

God called in grace and Elisha answered in faith. First he would say a quick good-by to his parents, showing that God's call does not cancel out love for others. "Go back," Elijah answered him approving of the request. "What have I done to you?" he also asked, reminding Elisha that he himself had to count the cost and make the decision.

Quickly Elisha hurried home, unyoked his oxen, slaughtered both of them, split his wooden plow into firewood and made a feast. In so doing, Elisha was also showing his answer to God's call. Nothing was to deflect him from doing God's will or draw him back from his Master's service. Never again would he feel the tug of reins in his hands or the freshly turned dirt beneath his feet. Now his hand was laid on another plow, a far more important one. Elijah's mantle had fallen on him and he would go wherever God wished.

Such are the servants God looks for today, those who are concerned about and committed to his work. Their question is not, "What *must* I do?", but "What *can* I do?" Their goal is not to be served, but to serve. For them preaching and teaching is not just a means to make a living or a mode of employment, but the most exalted calling on earth.

God give us modern servants who like Elisha answer in faith, "Here am I, send me, send me!" Of such we can never have too many! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.



## A hymnal for today

If our Synod, at its 1983 convention, decides to produce its own hymnal or to adopt the new Lutheran Church-Missouri Synod hymnal, *Lutheran Worship*, to replace *The Lutheran Hymnal* we have used these past forty years, it will require consideration of a fundamental issue: How contemporary should a new hymnal be? For in the choice of hymns and in the editing of hymns, new hymnals are also creatures of their age. What is in the theological air in the 1980's seeks to find its way into hymnals of the 1980's.

The spirit of ecumenism, for example, has long afflicted Protestantism, including much of Lutheranism, in our country; it has even affected Roman Catholicism. Current Protestant (and some Lutheran) hymnody tends to include expressions of the brotherhood of all Christian churches and the unity of all Christians rather than assertions of confessional integrity.

Current Protestantism's distaste for "blood theology" and for the stark message of judgment, hell, and damnation tends to reduce the number of hymns appropriate to these realities. It has also led to a revision of such hymns as Cowper's classic "There Is a Fountain Filled with Blood."

The times we live in have sensitized us to sexism. The effect of that sensitization is seen in edited hymns that change "Peace on the earth, good will to men" to "Peace on the earth, good will to all"; "When the souls of men are dying" to "When the multitudes are dying"; "The fellowship of kindred minds" to "The unity of kindred minds." Even in contemporary Lutheran hymnody such expressions as "mankind" and "sons of men" are no longer considered appropriate, despite their Scriptural background and validity.

Existentialism is one of the maladies of our age. Making one's own feelings and self-awareness one's god and guide has contributed much to the breakdown of moral standards. There is a tendency in modern hymnody to diminish spiritual standards by displacing the sure theology of knowing and believing with the uncertain theology of personal experience and personal feeling.

The emphasis on contemporary English, as witnessed by the adoption of modern Bible translations, needs to be weighed. Modern translations of the Bible, like the NIV in use in our Synod, serve a worthwhile purpose, but not every "thee" and "thou," as a consequence, needs to be purged from our hymns. The editors of *Lutheran Worship*, for example, while they have revised many hymns to eliminate these traditional pronouns, elected not to erase them from such hymns as "Oh, Come, All Ye Faithful," "O Little Town of Bethlehem," "Open Now Thy Gates of Beauty," and "Beautiful Savior," among other hymns. (Perhaps they realized that rewriting classic hymns tends to reduce stanzas of poetic beauty and rhymed verse.)

How contemporary should a hymnal be? Over against false theology it must remain changelessly confessional. In matters of Christian choice, where doctrine is not at issue, a hymnal may be truly contemporary, yet it should not be so much "today" that it will not have many tomorrows. Even a contemporary hymnal needs to convey both the truth and the timelessness of Scripture, from which it draws its life and breath. Such a hymnal will not be easy to find or to produce.

Carleton Toppe



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is president of  
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# letters

## The nuclear arms race

In the article "The nuclear arms race — a moral issue?" (June 1, p. 168) it is stated that the Bible does not offer the final word on whether the nuclear arms race presents a moral question. The ultimate conclusion reached in the article is that to ask whether it is *right* (as distinguished from *wise*) to maintain a nuclear arsenal is an exercise in futility.

It is unfortunate that more detailed consideration was not given to the destructive potential of our nuclear arsenal, and then to examine the use of such nuclear arsenal in the light of the principles and tests — which were summarized in the article — underlying the concept of a just war.

It is accepted as a fact by knowledgeable scientists that the employment of our nuclear arsenal would result in the total destruction of an enemy country and the death of practically its entire population. In the light of these devastating effects can it be said that the resulting nuclear holocaust does not constitute an unjust war? Clearly, a nuclear holocaust does not meet the requirement of a just war that the war must be directed only at the agents of war without employing unnecessary violence.

Nor does a nuclear holocaust, in view of its genocidal effects, meet another of the requirement of a just war, namely, that it be motivated by love for the enemy. To be a just war, a war must avoid wholesale slaughter, and must lead to the restoration of moral order. A nuclear holocaust does not avoid wholesale slaughter; on the contrary, it has wholesale slaughter as its objective. The restoration of a moral order is foreclosed because there would be few, if any, survivors in the enemy country.

Unless — for reasons not readily evident — the unleashing of a nuclear holocaust can be reconciled with the doctrine of a just war, the question of whether the nuclear arms race raises a moral issue is indeed a

serious one. It is no answer to say that the Bible does not answer the question, that therefore no moral issue is presented, and that for that reason the issue is for the government alone to resolve. This point of view would bar any consideration of whether a given war is or would be a just war, and it would require a partial revision of the Lutheran Confessions which endorse the concept of a just war.

In the final analysis, the question of whether a nuclear holocaust involves a moral issue is one which each Christian must come to grips with. The conscientious Christian will not be satisfied either with *ex cathedra* pronouncements on this question or with simplistic answers. As a Christian, I feel that I should weigh all of the relevant data, consider the views of others, seek divine guidance, and follow the dictates of my conscience on the question of whether the nuclear arms race presents a moral issue.

Robert W. Geweke  
Genesee Depot, Wisconsin

## Evangelism and pledging

The beginning paragraphs of the article "Who we are" (May 1, p. 138) brought few surprises about the WELS since I have been attending WELS congregations all my life. However, when I read that "one out of five has some kind of formal pledge program," I was surprised. Then in the next paragraph I read "one of five lay persons says he (or she) belongs to a congregation which has a lay evangelism program," and I was astounded.

Two questions came to mind. Are pastors making all the evangelism efforts for our congregations? And, are the lay members letting the pastors handle the entire evangelism effort? Evangelism is not a choice, but a command of our Lord. He has given his Holy Spirit to pastor and lay member alike to accomplish his work on earth. I hope and pray more congregations see the importance of evangelism. And by the way, our Synod's Commission on Evangelism, as well as many districts, have excellent training resources.

Gregory K. Marquardt  
Shawnee Mission, Kansas

## Honoring the homemaker and mother

The articles and editorials on the Christian home and family have been encouraging and enlightening.

I have been a housewife, mother and homemaker for a little over 30 years and have found much joy and contentment in this work. The blessings and rewards received have been beyond measure.

Thank you for your efforts in helping us, young and old, to see that homemaking is indeed a work the Lord has given and fitted us to do.

Doris Schumann  
Duluth, Minnesota

As I read, "And, Susan, what are you doing these days?" (May 1, p. 133) tears of joy came to my eyes. What a lovely article Susan Degner has written. I intend to share this article with many of my friends.

I have a three-year old daughter. I have always felt very strongly that as long as I have growing children at home my place is at home. God has watched over our family and blessed us so that I don't have to work away from home.

So many of those extras brought in by a working mother are things we can live without! For the mother who is a single parent or the mother who really has to help earn money to put food on the table I do feel sorry. The years pass by so quickly and our children are grown up and gone before we know it.

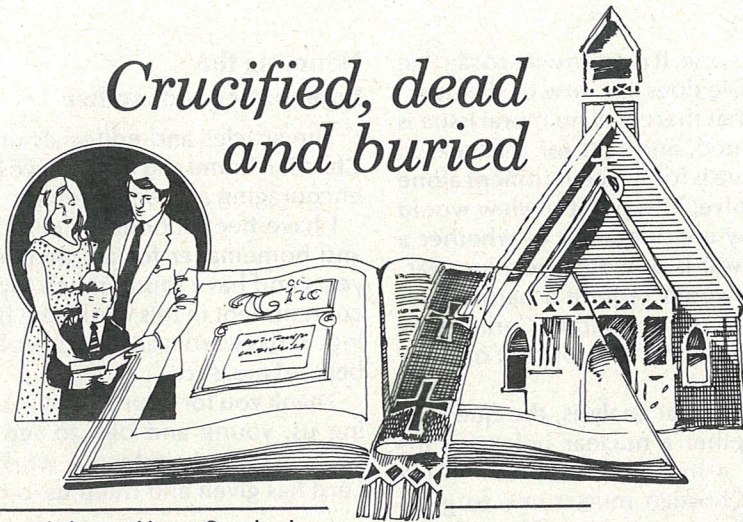
Beth Davis  
Fallbrook, California

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# Crucified, dead and buried



Searching the Scriptures by JULIAN G. ANDERSON

After a month's layoff you had better reread the last lesson. Then turn to

## Matthew 27:3-10

This is something which happened after the trial before Pilate (v. 3a). The KJ and TEV are both better than the NIV, telling us that Judas *repented* of his evil deed and made the entire "reward" a gift to the Temple. It was about \$5000 in today's values (v. 5a). The end is described in seven words (v. 5b). The tragedy was that it was an *ungodly* sorrow or repentance, meaning that he never went back to Jesus and asked forgiveness, as Peter did. See 2 Corinthians 7:10. Next we'll read

## Luke 23:26-32

This describes the sad procession that took place when the soldiers led Jesus, carrying his cross, a little more than a quarter mile through the city from Herod's palace (see map) to the Damascus Gate in the *second* wall and then another quarter mile north to the little hill called Golgotha (Latin, Calvary). Somewhere along the way the soldiers grabbed Simon and made him carry the cross (v. 26). The large crowd is described in verse 27, many of them women, with Jesus' words to them (vv. 28-31). Here he again was describing the end of Jerusalem, which was in turn a prophecy of the end of the world. Verse 32 tells us that two other men were also being led out to be crucified. And now we'll study through a

## Summary of Jesus' death

Read Mark 15:22-24, which most fully describes the place of crucifixion, a little hill shaped like a skull because it had two cave-like openings which looked like two eyes, and another below looking like a mouth, with a little projection in between resembling a nose. Tiny though it was, it is the most famous hill in the world, the scene of the final battle between Jesus and the devil. The cup of wine was mixed with a drug to deaden the awful first pains (v. 23), and the crucifixion is described briefly in Luke 23:33.

Jesus' first words are recorded in Luke 23:34, and the ever-present crowd in verse 35. John 19:18-27 tells us about the sign that had been fixed to the top of Jesus' cross, giving the reason for his execution, which displeased the Jews; and John 19:23-25a tells how the soldiers divided up the clothing of the three men among themselves. It was their only "pay" for this extra work. Note all the Old Testament references as you read along.

Next came the harsh jibes and jokes and insults from the bystanders, described best by Matthew 27:39-43. Notice that everyone took part — bystanders, chief priests, scribes, and council members, even the soldiers and one of the criminals (Luke 23:36-39). The reply of the other criminal is noteworthy (vv. 40-42), followed by Jesus' wonderful words in verse 43. John 19:25 notes the presence of Jesus' mother and the two Marys by the cross, and verses

26 and 27 record Jesus' third words. As the oldest son, he was responsible for his mother's care and support.

Matthew 27:45 records the strange three-hour eclipse of the sun at midday, followed by Jesus' fourth words (v. 46), and the reactions of the people (vv. 47-49). John 19:28-30a then record Jesus' fifth and sixth words, followed by his final words and his death in Luke 23:46 and Matthew 27:50, which states that Jesus "gave up" his spirit — an act of his own will, since his work was finished.

His death was followed by a whole series of strange, ominous, fearsome events (Matthew 27:51-53), which caused even the Roman centurion and the soldiers to realize that Jesus truly was God's Son (v. 54). This scene closes with a description of Jesus' women followers watching from a safe distance (Mark 15:40,41), and a glimpse of the crowd in general (Luke 23:48).

The Jews' request in John 19:31 was motivated by the concern that all people should be "at rest" on the Sabbath. Therefore the soldiers had to make sure all three were dead (vv. 32-37).

## The burial

The last act began with a surprising request from a surprising person to take down Jesus' body and bury it (Luke 23:50-52), which a surprised Pilate granted (Mark 15:44,45). And John tells us that Nicodemus accompanied Joseph, and describes the burial in 19:39-42, with Matthew explaining that the place of burial was a cave which Joseph had carved out in a nearby hill to serve as his own burial place. Naturally the burial had been a hurried operation since the Sabbath began at 6 P.M.

And Matthew 27:62-66 describes the security measures the Jewish leaders took during that evening to prevent the theft of Jesus' body. □



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





# I was glad tonight

by Kermit D. Habben

"I was glad tonight. I was again able to find your radio program, *Walking Together With Jesus*. I heard it several months ago, but forgot the time and station and could not find it again until tonight. I won't forget again," wrote Miss Shiota, a sophomore in high school. That was six years ago. Miss Shiota



Miss Shiota



Rev. Falk

was baptized on Resurrection Day, 1982, by Missionary Roger Falk at Utsunomiya.

Miss Shiota, who lives some distance from Pastor Falk's church, heard the gospel for the first time on the radio broadcast that the members of WELS are supporting with their gifts and prayers — *Walking Together With Jesus*. Had the gospel not been broadcast by radio, Pastor Falk would never have found Miss Shiota.

The same thing is happening wherever the *Walking Together With Jesus* broadcast is being heard. Mr. Saito had spent a year in Holland studying how to raise flowers. While Mr. Saito was there, he received his first Bible and was introduced to Christ. However, Mr. Saito did nothing with this new knowledge acquired in Holland except to return and build his own hothouse to raise flowers.

One Sunday he heard Missionary David Haberkorn from Tsuchiura preaching on the *Walking Together With Jesus* broadcast. "One day Mr.

Saito just came walking down the hill to our church with his Bible under his arm," reported Missionary Haberkorn. "I heard your sermon and learned the church's address from your radio broadcast. I want to study the Bible," Mr. Saito said. How many people like Mr. Saito and Miss Shiota come to know their Savior through our radio ministry? "Only God knows!" answered Missionary Haberkorn.

We do know, however, how many blind people are being reached by our braille evangelism program run by Mr. Takahashi under Missionary Richard Poetter's guidance. In 1963 three blind people were first contacted. Miss Kifume was baptized soon thereafter. Mr. Nemoto was baptized some 17 years later in November of 1980. Pastor Horold Johne now holds Bible study in Mr. Nemoto's home. Mr. Aikawa, the last of these first three blind contacts has been holding services in his home for some



Mr. Saito



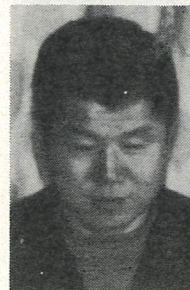
Mr. Nemoto

time and has been the synodical delegate from Hitachi congregation for the past three years. Not only Mr. Aikawa but his entire family have been brought to Christ.

Mr. Takahashi, who lost his legs in a mine accident in 1963, continues his "labor of love" producing braille material. "It was what the Lord wanted," says Mr. Takahashi. He and his wife, who does the driving in their family car, keep in contact with the blind contacts in their area around Mito City.

There is a third tool, besides the radio and braille ministries, being

used in Japan to reach out to those who do not know Jesus. That is the printed word. The print shop is located on the mission grounds of Tsuchiura, and is staffed by national workers. There are now two printing presses, one of which — newer and more modern — was recently purchased through a gift from the Lutheran Women's Missionary Society. Our full-time printer is Mr. Njihara. The printshop supplies our pastors and missionaries with tracts and the all important materials



Mr. Aikawa



Mr. Takahashi

needed to keep on "teaching them to observe all things whatsoever I have commanded you."

The Japan Mass Media Fund, supported by nonbudgetary offerings, brings the gospel by radio, braille, and the printed word into many homes that could not be reached otherwise. Those who have found their Savior as a result of these offerings thank you. The pastors and missionaries in Japan who use the tools provided by those offerings are thankful for the grace of their Savior at work in your hearts. We pray that here in Japan through these various special ministries, many more will be able to say, "I was glad tonight!" □



Missionary Habben has been in Japan since his graduation from seminary in 1967.



# The sights and

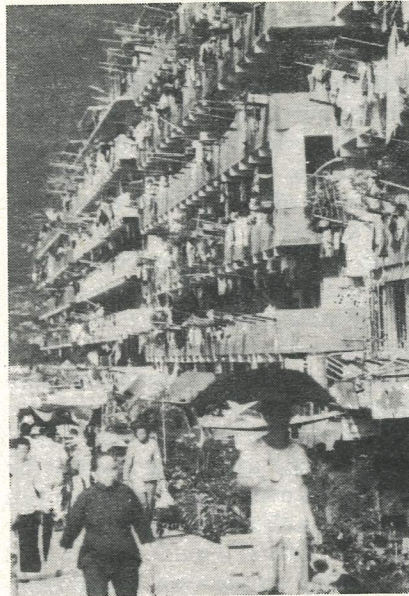


Our new workers have discovered that being a missionary in Hong Kong is not quite what you might expect. No matter how much you read or talk to people about it before your departure, no description of Hong Kong quite matches the reality.

Take me for instance — I knew nothing about Hong Kong until I had the opportunity to serve as a volunteer lay worker at our mission here. The puffery of travel folders prepared me for a modern, bilingual British colony attached to Mainland China, with a reasonably mild climate and a reputation for wonderful food. Rather tame compared to the bush country of Africa.

Of the various impressions I had formed about Hong Kong, the fiction about a mild climate was the first to melt, with me, the moment I stepped off the airplane into the suffocating humidity of a Hong Kong August.

Next went the bilingualism. The young Chinese man who'd been sitting next to me on the plane spoke excellent English as did the airport



staff. But as I gazed in blank ignorance at the multicolored shop signs cluttering the streets on the way to Kowloon City, I realized that bilingualism in Hong Kong is a figment of the travel agent's imagination. Ninety-five percent of Hong Kong's citizens speak Cantonese and very little English, and until I learned some Cantonese I found my hands more useful than my mouth in making myself understood. About the closest thing to bilingualism in Hong Kong is the

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**Ten times  
the population of my  
home town lives in a  
single average-sized  
public housing estate.**

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makeshift patter used between Europeans and Chinese mutually unskilled in each others' languages — a linguistic curiosity commonly, and rather derisively, referred to as "Chinglish."

"Chinglish" is, in fact, a good term for Hong Kong society as a whole — taste in cars, clothing, music and government tends to reflect a similarly East-West mixture. Walking through a typical street market I



have heard radio in successive stalls playing everything from modern western rock music to Chinese opera. Dolly Parton and Kenny Rogers are popular here, even though the Chinese probably understand as little about their culture as the European here understands the Chinese folk music.

Nothing I'd heard or read prepared me for the steady stream of cars and pedestrians that I observed from Missionary Gary Schroeder's car on that first drive from the airport. Ten times the population of my hometown lives in a single average-sized public-housing estate. This great diverse mass of people, obliged to share close quarters, attempts to make a life, and preferably a fortune as well, with as little friction as possible.

Missionary Schroeder treated me to "yam chah," a Chinese smorgasbord, at a local restaurant, and there I found that at least one bit of information concerning Hong Kong was accurate — the food is terrific! But there is a hitch: I have learned never to ask what ingredients make up those exquisite morsels. The Chinese, abhorring waste, have found ways of making almost any part of any living creature taste good. And if



# sounds of Hong Kong

by Stacy Mosher



something in your bowl looks suspiciously like a tentacle or a piece of lung or intestine, it probably is.

My first church service at our mission church taught me more about the new culture. The young man who gave me my hymnal and service booklet informed me in careful and apologetic English that the service would be in Cantonese. When I assured him that I was aware of that, he smiled and walked away. But shortly before the service began a young girl discretely sat down next to me, and

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***Western technological advances, are eagerly embraced — Western ideas tend not to be.***

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when she saw I was completely lost during the service, helped me find the right page or hymn. I have since learned that the best way for a stranger to be accepted in Hong Kong is for him or her to graciously

accept assistance rather than to offer it.

People tend to become acquainted with each other more indirectly here than in the States. The open “fact-swapping” that shows interest and makes us feel more at ease in American churches is considered rudely aggressive here, and casual body contact between strangers, such as shaking hands, while politely tolerated, is avoided — perhaps a subtle means of preserving dignity and privacy in the dehumanizing environment of a crowded city.

I am finally accustomed to hearing the Lutheran liturgy and familiar hymns sung in Cantonese. We use a hymnal that contains many beautiful Chinese hymns as well, and standard “Bible-belt” hymns, which are especially well liked. One popular hymn that I originally thought Chinese turned out to be a Negro spiritual.

Modern Western technological advances, such as Hong Kong’s new subway system, are eagerly em-



braced, but Western ideas tend not to be. The Chinese are justifiably proud of their culture and see little in the comparatively “young” European culture and philosophy that can improve on what they already have, especially because Westerners have been associated with some unpleasant aspects of Chinese history.

Acceptance of Christianity tends to suffer because of this pride in culture. We Europeans have been painting Jesus as a Son of Japheth for so long that it’s easy to forget that he is less closely related to us than to these other sons of Shem. A large part of being a missionary here involves seeing and accepting, and even loving, Hong Kong for what it is, and then working to find the common ground that will allow for the formation of a Chinese Christian church rather than a “Chinglish” one. □



*Stacy Mosher of Webberville, Michigan, a member of Memorial Lutheran Church, Williamston, Michigan, is serving as lay worker in Hong Kong for a two-year period.*



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# I would like to know

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*I work with several Christians who believe in faith healing. My mother is seriously ill, and they want me to let them practice their ministry of healing on her. Should I let them?*

By acknowledging and accepting the "ministry" of these faith healers, you would be endorsing them as faithful ministers of God and confessing your agreement in faith with them. You would also be placing your mother into the spiritual care of people who might trouble her faith. This "ministry" questions the trust you both have that God will answer *your* prayers for your mother's health and future as he knows best. Should their efforts at healing fail, the suggestion may well be that your mother's faith was inadequate.

While prophets and apostles were on occasion the agents of God in healing, there is neither biblical warrant nor historical evidence for suggesting a ministry of faith healing. In fact, while healing miracles were a "sign" accompanying apostolic preaching of the gospel, contemporary faith healers have made healing the focus of their "ministry" and obscured the gospel. Promises and claims beyond anything God has offered in Scripture have upstaged the Savior from sin and distorted faith in that Savior.

Some healings have been staged. Some have been psychosomatic remissions. Some may even be the demonic signs of falsehood that Jesus warned against. And some may be God's answer to prayer. It is not necessary for us to explain or explain away a faith healer's claims. There is one infallible measure of a faith healer's authenticity. Does he faithfully and completely teach what God does in Scripture? God does not endorse false teaching with the sign of healing.

Follow your doctor's medical advice. Accept the ministry of your pastor. And invite the prayers of your Christian church and friends. God promises to answer the prayers of his people. No one has a better promise.

*The other day I heard a pastor say that not everything in the Bible is the Word of God. I became angry with him. But then I remembered that Jesus said: "Do not judge, or you too will be judged." Should I have judged this pastor?*

Jesus' words in Matthew 7, which condemn hypocrisy and self-righteous judgmentalism, don't apply to your situation. More to the point is Jesus' warning against false prophets in that same chapter. There are some judgments God asks us to make.

Because Jesus and the apostles verify that the Bible is entirely God's Word, you are only being faithful to God in applying that judgment. In fact, failing to judge falsehood or unbelief for what it is would be a wrong with serious consequences. By not confessing the truth, we allow people to go on living in error. And we condone the spreading influence of error. By not confessing the truth, we may weaken our own Christian conviction. It is loving, rather than judgmental, to apply the judgment of God to statements that are wrong.

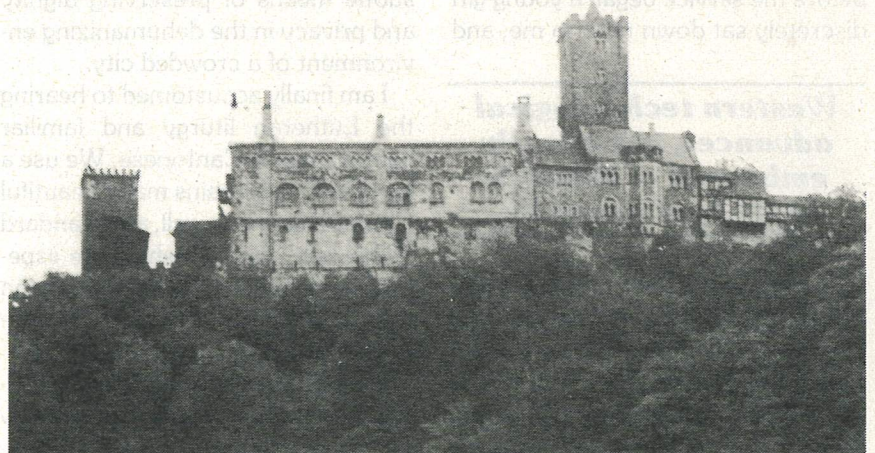
While "righteous wrath" at blatant opposition to God may sometimes be in place, anger is a spiritual poison that harms us and our message. "Speaking the truth in love" is God's way of applying God's judgments. The motive for Christian judgments should be faithfulness to God and love for others, not personal affront or the need to be right. The ultimate judgments are best left to God. □



*Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.*

*If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.*

**WARTBURG CASTLE** on a high hill outside Eisenach is a popular tourist attraction. It was restored by the East German government in 1965. In 1521 to escape death threats Luther resided there disguised as a German knight. At the Wartburg Luther translated the Greek New Testament for the first time into the new high German. It was published in 1522. He also wrote an exposition of the Magnificat and a treatise on monastic vows.





# Districts re-elect incumbents

## Dakota-Montana

The Dakota-Montana District meeting at St. Martin's, Watertown, South Dakota, in mid-June re-elected President Wayne I. Schulz, 41, to his second two-year term. President Schulz is pastor of St. Paul's, Rapid City.

Delegates also re-elected First Vice President John Engel and Second Vice President Edward Werner. Pastor Dennis Hayes was re-elected secretary.

Delegates show great interest in the possible adoption of a new hymnal to replace *The Lutheran Hymnal*, which has been in use over 40 years. The convention urged members of the district to study *Lutheran Worship*, (a hymnbook recently published by the Missouri Synod,) using guidelines prepared by the Commission on Worship.

A proposal to re-district the Synod's ten districts was studied by the convention. The delegates recognized the need for some re-alignment of the districts but adopted an alternate plan to be proposed to the 1983 Synod convention.

## Michigan

The Michigan District meeting at Michigan Lutheran Seminary, Saginaw, in early June re-elected President Waldemar J. Zarlring, 69, to his eighth two-year term. President Zarlring is also pastor of Good Shepherd, Benton Harbor.

Also re-elected was First Vice President Robert Mueller and Second

Vice President John Brenner. Pastor William Balza was re-elected secretary.

In reviewing the Synod's work program for the past year the convention endorsed a proposal to re-district the Synod with the amendment not to assign North Carolina to the South Atlantic District.

The convention also endorsed the request of the Colonial Mission District, part of the Michigan District, that this mission district be given full district status.

## Minnesota

The Minnesota District meeting at Dr. Martin Luther College, New Ulm, in late June re-elected President Gerhard W. Birkholz, 54, to his third two-year term. President Birkholz is pastor of St. Paul's, Litchfield.

The convention also elected Pastor Gerhard Horn, first vice president, and Pastor David Ponath, second vice president. Pastor Warren Henrich was re-elected secretary.

Delegates opposed changing the boundaries of the Minnesota District as proposed in a re-districting report. It was noted that the proposal was little improvement over the present boundaries and would produce a large, unwieldy district.

In other action the convention authorized the organization of a federation of congregations to support the institutional ministry in the Twin Cities. A meeting of interested congregations will be held this fall to adopt a constitution and guidelines for this ministry.

## Southeastern Wisconsin

Delegates to the Southeastern Wisconsin District convention, meeting in early June at Wisconsin Lutheran High School, Milwaukee, re-elected President George W. Boldt, 63, to his sixth two-year term. President Boldt is pastor of Jerusalem Lutheran Church, Morton Grove, Illinois.

The convention re-elected First Vice President Winfred Nommensen and Second Vice President Robert Zink. Pastor Mentor Kujath was re-elected secretary.

In addition to reviewing reports on the work program of the Synod, delegates heard a report from Pastor Daniel Malchow, director of the Reaching Out Offering. Missionary Kermit Habben of Japan and Missionary Lawrence Retberg of Colombia also addressed the delegates.

## Western Wisconsin

The Western Wisconsin District meeting at Martin Luther Preparatory School, Prairie du Chien, in early June re-elected President Donald F. Bitter, 53, to his second two-year term. President Bitter is pastor of St. Paul's, Fort Atkinson.

Delegates re-elected First Vice President Henry E. Paustian and Second Vice President Richard E. Lauersdorf. Pastor Harold W. Sturm was elected secretary.

Delegates were urged to study the need of the Synod for a new hymnal. It was noted that the time may be right for the Synod to write its own hymnal.

In other action, congregations of the district were urged to fund the 37-year old institutional ministry at Madison. District support became necessary when the Synod ended its subsidy to this ministry in January.

□



President Schulz  
Dakota-Montana



President Zarlring  
Michigan



President Birkholz  
Minnesota



President Boldt  
Southeastern Wisconsin



President Bitter  
Western Wisconsin





## NEWS around the world

The Proctor & Gamble Co. has complained that a rumor about its trademark being connected with satanism has hurt sales and prompted an average of 12,000 telephone calls per month to company headquarters. A spokesman for the cleaning and food products company issued a statement saying the firm would take legal action if it could determine who has been spreading the rumor that P&G's moon and stars trademark signified a company connection with devil worship. P&G traces its trademark's roots back to 1851. The symbol — a man-in-the-moon face and stars — was registered with the US Patent Office in 1882 and refined in 1930. The spokesman said the rumor has been circulating in all 50 states for about two years. He said that because it seems to persist especially in fundamentalist church circles, the company has solicited statements from religious leaders. "The facts are that this is a vicious, unfounded rumor, and I hope we can help stop it," said Rev. Donald E. Wildmon, a Methodist minister and executive director of the National Federation for Decency.

Edward E. Plowman, a Washington, D.C. journalist who served as press aide to Billy Graham on his recent trip to Russia, defended Graham in a recent issue of *The Christian Century*. Plowman said he was disturbed "by the questionable quality of much of the media coverage of that event." Plowman said he tape-recorded all of Graham's public talks and "it is revealing to compare what he actually said with what he is reported to have said." For example, Graham never said or suggested that the churches in the Soviet Union have great freedom, or even as much freedom, as the churches in Great Britain. "He neither said nor suggested that there is no religious repression in the Soviet Union." He did not preach a sermon on Romans 13, "exhorting his Baptist listeners to obey the authorities, as numerous newspapers reported." He did not exhibit callousness toward a female demonstrator in the Baptist church or toward the worshipers outside who could not get in. The Siberian Pentecostals in the American embassy, according to Plowman, "Oozed with righteous indignation that Billy Graham hadn't done more for them." They and the reporters, said Plowman, "were angry that Graham had insisted his visit to the Pentecostals be a private pastoral one rather than a media event." When you take into account these press foulups, concluded Plowman, "much of the public criticism of Graham disappears."

According to Dean M. Kelley, an executive with the National Council of Churches in New York City, the drive to penalize private schools that discriminate on the basis of race by denying them tax exemptions has ominous by-products. Formerly tax exemption was simply a formal recognition that nonprofit organizations normally have no net income and so are not appropriate objects of income taxation. But to qualify for tax exemption, it is now contended, an organization must benefit the public and must not violate public policy. If the tax code, Kelley says, is to be used to penalize conduct that is not criminal but is only contrary to public policy or renders no public benefit, then the underlying assumption is that tax exemption is a public subsidy, a form of federal financial assistance. Tax exemption, he counters, is not a subsidy. A tax exemption does not function as a subsidy does. In a tax exemption, no money changes hands between the government and the organization. The organization cannot buy a thing with a tax exemption. He quoted a Supreme Court case in which the court said "the government does not transfer part of its revenue to churches but simply abstains from demanding that the church support the state." If tax exemption is not a subsidy, Kelley insists, "tax exempt entities need not be required to render what the legislature or IRS considers public benefit or to conform to what they construe to be public policy."

Seminex (Christ Seminary) of St. Louis, Missouri, is scheduled to be moved to three locations beginning with the 1983-84 academic year and the St. Louis operation closed down. Seminex, formed by professors in the 70s who left Concordia Seminary, St. Louis, protesting a move by the Synod's administration to discipline some professors for doctrinal deviation, has served as a seminary for dissident congregations and pastors who left the Missouri Synod to form the Association of Evangelical Lutheran Churches (AELC). According to the terms of the agreement, ten of the professors at Seminex will be moved to the Lutheran School of Theology, Chicago, an LCA seminary. Six will be moved to Pacific Lutheran Theological Seminary, an LCA school co-sponsored by the American Lutheran Church. The remaining two faculty members would be assigned to the "house of studies" program at Austin, Texas, a branch of Wartburg Theological Seminary of Dubuque, Iowa. The house of studies would also receive the 35,000-volume Seminex library. According to Pastor Samuel Roth of the Seminex board "the board felt its action was consistent with the school's commitment to Lutheran union and the best way of sharing our unique traditions and resources with the whole church." President John Tietjen of Seminex told the board his mail had run 66 letters in favor of the plan and eight opposed. □



# News from the WELS

## Koopmann steps down

On June 30 Norris Koopmann, 66, who for over twenty years has embodied the Synod's fiscal office, retired.

In 1961 he was engaged by the Board of Trustees to succeed Carl Niedfeldt as treasurer of the Synod.



Norris Koopmann

A native of Stanton, Nebraska, he had been working at Northern National Gas Company as supervisor of group benefits.

In addition to serving as treasurer and controller, he also served the Coordinating Council as its budget director.

Koopmann was a member of the Synod's Group Insurance Board since it was organized in 1963 and was its administrator from 1965 to 1973. He was the administrator of the Synod's pension plan from its beginning in 1966 until 1973.

When the operations of the fiscal office were computerized in 1981, he accepted another position as data processing manager, a position which he held when he retired.

In noting the retirement Rev. Elton H. Huebner, executive secretary of the Board of Trustees, said that Koopmann was "a special gift to the Synod, combining an extraordinarily analytical mind, an enormous capacity for work, and a warm and dedicated spirit. The trustees, the whole Synod, will miss him."

Retirement plans call for moving to Hot Springs, Arkansas, and traveling for a portion of each year. □

## Stewardship counselor call accepted

Professor Daniel W. Malchow, 55, has accepted the call as the Synod's stewardship counselor. The stewardship counselor is responsible, under the Conference of Presidents, for administering the stewardship office.

The stewardship office is responsible for the funding of the Synod's operating budget, currently \$41.1 million. In addition, the office is responsible for an estate planning/deferred giving program, a member loan program, and a resident stewardship counseling program. The stewardship counselor also serves as executive secretary of the Stewardship Board.

The position has been vacant since last January when the former counselor, Rev. James P. Schaefer, assumed the editorship of *The Northwestern Lutheran*.

Professor Malchow is presently on leave of absence from the faculty of Martin Luther Preparatory School at Prairie du Chien, Wisconsin, to



Daniel W. Malchow

serve as director of the Reaching Out Offering, a special \$10 million capital fund offering currently under way in the Synod.

A 1953 graduate of the seminary, Malchow began his ministry in Eugene, Oregon. In 1955 he joined the faculty of Northwestern College, Watertown, Wisconsin. From 1960

to 1968 he served St. John's in Caledonia, Minnesota, and St. Lucas in Milwaukee.

In 1968 Malchow accepted a call to the presidency of Northwestern Lutheran Academy at Mobridge, South Dakota. When Northwestern Lutheran Academy merged with Martin Luther Academy in 1979, he joined the faculty of the merged schools.

"We are pleased," said President Mischke, "to have Professor Malchow as our stewardship counselor. He is thoroughly acquainted with synodical affairs, and he will bring to the position both enthusiasm and communication and administrative skills so necessary for this kind of ministry." □



**LUTHER'S CATECHISM**—Donald H. Zimmerman, left, executive secretary of the Board for Parish Education, presents a copy of the new Wisconsin Synod "Catechism" to President Mischke. The new catechism published in July was written by Professor David P. Kuske of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

## Wisconsin

### Rev. Erhard C. Pankow honored

Garden Homes Lutheran Church of Milwaukee recently celebrated the 50th anniversary of the ordination of its pastor, Erhard C. Pankow. All of the 50 years were spent at Garden Homes. Professor John C. Jeske preached the sermon.

Pastor Pankow was born in South Dakota, the son of Pastor and Mrs. William F. Pankow. After studying at Dr. Martin Luther College and



Concordia College, Milwaukee, he graduated from the seminary in 1932. The following year he married Edna Kahn. For one year following his graduation he served Garden Homes on a temporary call during the illness of its pastor, Erich Schroeder. When Pastor Schroeder's health did not improve, Garden Homes extended a permanent call to Pastor Pankow. Garden Homes, organized



Erhardt C. Pankow

in 1927, soon became self-supporting and in 1941 dedicated a new church.

In addition to his pastoral duties, Pastor Pankow was a member of the Synod's first Commission on Evangelism and served as its first chairman for six years. For ten years he had a major role in Lutheran secondary education. He first served as vice-president of the old Milwaukee Lutheran High School Conference, and then as organizer and president of the Wisconsin Lutheran High School Conference. He served as president of the conference through the dedication of its new school in 1959.

#### **Mrs. Elsie Senger dies at 89**

Elsie Senger, widow of Pastor Frank Senger, died on May 11 at Neillsville, Wisconsin.

Born in Minden, Iowa, she married Pastor Senger in 1926, who served parishes at Bruce and Rice Lake, Arcadia, Addison and Norwalk, Wisconsin.

Mrs. Senger is survived by her son Carl, daughter Pauline, sisters and one brother.

Funeral services were held on May 14 from Grace, Milwaukee. □

#### **Mrs. Norma Stindt dies at 73**

Norma Emma Stindt, widow of teacher Waldemar Stindt, died on September 13, 1981, in Milwaukee, Wisconsin.

Mrs. Stindt was born in Jefferson, Wisconsin. She graduated from Dr. Martin Luther College in 1929 and taught schools in Sebawaing and Bay City, Michigan, and Weyauwega and Milwaukee, Wisconsin.

She is survived by son Douglas (Loraine) and daughters, Mrs. Michael (Marie) Voecks, and Mrs. Philip (Lois) Becker. □

### Michigan

#### **Parsonage dedicated**

Holy Cross Lutheran Church in Standish, Michigan dedicated its new parsonage recently. Pastor James Tiefel from St. Paul's Lutheran Church in Saginaw preached the dedication sermon. The women of Holy Cross served dinner and an open house followed.

Plans for the new parsonage were begun in the spring of 1977 when board members of St. John's congregation in Sterling and Holy Cross in Standish got together to discuss the possibility of having the parsonage (which served both churches) in Standish instead of in Sterling. Ground was broken in June of last year and the parsonage was first occupied on the Sunday before Christmas. The pastor is Theodore Frey. □

#### **Fortieth anniversary**

Good Shepherd of Burton, recently celebrated the fortieth anniversary of its pastor, Herbert A. Birner, in the ministry. Pastor Richard Hennig was the guest speaker.

Following his graduation from seminary, Pastor Birner served at Faulkton and Ipswitch, Sioux Falls, and Mobridge, all in South Dakota. He served the Dakota-Montana District as vice-president and chairman of its mission board.

In 1954 he married Garnet Ball. The couple have five sons, one of whom, Pastor Philip Birner, served as the liturgist for the anniversary service. □

### Oregon

#### **Anniversary observance**

Recently Trinity Congregation of Eugene celebrated the fortieth anniversary of their pastor, Lloyd L. Lambert, in the ministry. Pastor Warren Widmann was the liturgist and Pastor Theodore Lambert, a son, preached the sermon.

A 1941 seminary graduate, Pastor Lambert served parishes in Deefkind, Rice Lake, Baron, and La-Crosse, Wisconsin, before coming to Trinity in 1974.

There are three children. Pastor Theodore Lambert, Jerry, and Laurie (Donald) Halvorson. □

## With the Lord

#### **Pastor Elmer E. Prenzlow, Sr. 1903-1982**

Pastor Elmer E. Prenzlow, Sr., was born March 9, 1903, at Woodland Wisconsin. He died on May 7, 1982, at Cornell, Wisconsin.

A 1923 Wisconsin Lutheran Seminary graduate, he served parishes at Stanton, Nebraska, and a tri-parish at Cornell, Wisconsin, for 44 years, retiring in 1974.



Elmer E. Prenzlow, Sr.

For many years he served as visiting elder for the Chippewa River Valley Conference. He also served a term on the board of control of Northwestern College, Watertown, Wisconsin.

In 1926 he married Alvina C. Henning. He is survived by his wife, a son, Rev. Elmer J.C. Jr., and a daughter Gwen. Another son, Richard Lee, died in 1937.

The funeral services were held on May 11, at St. John's Lutheran Church, Cornell. □



### CENTENNIAL CELEBRATION

Trinity Lutheran Church of Brillion, Wisconsin, is celebrating its centennial in October. A special invitation is extended to all former members, teachers and vicars. If you plan to attend the dinner on Centennial Sunday, October 24, or would like further information, please write to the Centennial Committee, 237 West Water St., Brillion, Wisconsin 54110.

## AUDIOVISUAL MATERIALS

### FOCUS ON THE FAMILY

This series of audio cassettes by Dr. James Dobson is highly recommended to our pastors. Since the author is not a WELS pastor, there are some statements which need further clarification, and the pastor may not choose to use each of these cassettes with groups in his congregation. Nevertheless, our pastors can use these cassettes with great profit in their personal study of the problems facing the Christian family today. Please order only those cassettes which you will immediately use. When ordering begin with the year — 1982-DOBSON and then the cassette number(s) and titles you wish to receive.

- C-1 *Focus on the Family & The Foundation of the Home*
- C-2 *To Spank or Not to Spank*
- C-3 *How to Save Your Marriage*
- C-4 *Questions Parents Ask Most Frequently About Rearing Children*
- C-5 *The Spiritual Training of Children & The Impact of TV on Young Lives*
- C-6 *Fatigue and Time Pressure & The Single Parent*
- C-7 *Homosexuality & From Drugs to Deliverance*
- C-8 *Guilt in the Christian Life & Abortion — A Moral Dilemma*
- C-9 *Overcoming a Painful Childhood & The Importance of Family Tradition*
- C-10 *One Woman's Story*
- C-11 *The Lure of Infidelity & The Real Meaning of Divorce*
- C-12 *The Impact of Aging & A Death in the Family*

### THE FLOOD — SOMETHING OLD, SOMETHING NEW

1982 C Kitzrow

Mr. Craig Kitzrow is a member of the faculty of Kettle Moraine Lutheran High School in Jackson, Wisconsin. His lecture to a group of Sunday-school teachers was recorded and is now offered on an audio cassette to anyone interested in Bible-based theories concerning life on earth before, during and after the Flood. Mr. Kitzrow recognizes that his theories cannot be proven. Nevertheless, he offers interesting alternatives to the evolutionary theories that are commonly taught and believed today.

### IN THE BEGINNING (S-19-ITB)

1982 C & M 9 min. color

The National Council of Catholic Bishops has produced this excellent color slide with cassette presentation on the value of human life, before and after birth. The evil of abortion is clearly demonstrated without the usual gory pictures. The concluding slides make a strong appeal for a constitutional amendment to ban abortion and praise the bishops for their support of such an amendment. Nevertheless, this presentation is offered as the best available at the present time.

### WHERE'S THE STEEPLE? (FS - 88 - WTS)

1982 C&M 16 min. color

This filmstrip completes the series describing the establishment of a new congregation. It tells how the congregation goes about obtaining its first house of worship. It would be especially good for congregations who are about to take this big step. It can also be used to promote the Church Extension Fund, which plays a large role in the erection of that first house of worship.

Order from: Northwestern Publishing House  
AUDIO-VISUAL AIDS  
3624 W. North Ave.  
Milwaukee, WI 53208-0902

### 100TH ANNIVERSARY CELEBRATION

Zion of Van Dyne, Wisconsin, is celebrating its centennial anniversary during 1982. There will be four special dates in celebrating this event. September 12 will begin the celebration with "Christian Education Sunday" and a 10 a.m. service. September 19 is the "Anniversary Sunday" with 10 a.m. and 2 p.m. services and a noon fellowship dinner. September 26 is "Mission and Synod Sunday" with a 10 a.m. service and a noon dinner. October 3 will close the celebration with a special communion service. All past members and friends of the congregation are invited to join us in our celebration. For more information please write to: Zion Lutheran Church, P.O. Box 98, Van Dyne, Wisconsin 54979, c/o Service Committee.

## INSTALLATIONS

### (Authorized by District Presidents)

#### Pastors

- Kuttil, Jeffrey L.**, as pastor of Bethlehem, Urbana, Illinois, on April 25, 1982, by P. Schupmann (WW).
- Hanke, Paul R.**, as chaplain of the Lutheran Home, Belle Plaine, Minnesota, on May 11, 1982, by R. Schlicht (MN).
- Jones, Ralph L.**, as missionary to Taiwan, on January 17, 1982, by K. Koepflin (WW).
- Schwerin, Philip J.**, as pastor of Redeemer, Edna, Texas, on May 9, 1982, by V. Glaeske (A/C).
- Vilhauer, Dwight E.**, as pastor of Cross of Glory, Washington, Michigan, on June 13, 1982, by G. Richmond (MI).
- Weiser, Douglas P.**, as pastor of Calvary, Bellevue, Washington, on June 20, 1982, by T. Lambert (PN).

## ADDRESSES

### (Submitted through the District Presidents)

#### Pastors:

- Hallemeier, Delmer**  
1019 Boughton Street  
Watertown, Wisconsin 53094
  - Kuttil, Jeffrey L.**  
2102 East Vermont  
Urbana, Illinois 61801
  - Meier, Edward P.**  
10415 Scarlet Oak Court  
Louisville, Kentucky 40222
  - Reid, Pieter G.**  
Route 2, Box 257N  
Menomonie, Wisconsin 54751
  - Scharf, Erwin**  
14 Brian Court  
Watertown, Wisconsin 53094
  - Siegler, Oscar J.**  
1202 E. Iowa Street  
Prairie du Chien, Wisconsin 53821
  - Swartz, Donald G.**  
N9323 U.S. Hwy 53  
Holmen, Wisconsin 54636
  - Uetzmann, Theophil F.**  
917 N. 14th Street  
Manitowoc, Wisconsin 54220  
Phone: 414/684-4335
- Teacher:**  
**Holtz, Roger**  
Route #1, Box 136  
Jansen, Nebraska 68377  
Phone: 402/754-4017

## CIVILIAN CHAPLAINS

- |                                  |                                 |
|----------------------------------|---------------------------------|
| <b>Rev. Richard A. Froehlich</b> | <b>Rev. Donald L. Tollefson</b> |
| <b>Home Address</b>              | <b>Home Address</b>             |
| Efenspitz #7                     | 8524 Neunkirchen a. Br.         |
| 6500 MZ Ebersheim 41             | Goldwitzerstrasse 31            |
| West Germany                     | West Germany                    |
| Telephone 06136-7841             | Telephone 09134-5716            |

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

### BIBLE STUDY COURSES

Still available: direct Bible study courses for grades 5-8, stewardship programs, and Christmas Eve services. For more information contact Rev. R. Kom, W230 S8915 Clark St., Big Bend, Wisconsin 53103.

### SEVENTH ANNUAL YOUTH COUNSELORS' WORKSHOP

The Seventh Annual Youth Counselors' Workshop conducted by the WELS Committee on Youth Ministry will be held Friday, October 1, through Sunday, October 3, 1982. The workshop will be held at Kettle Moraine Youth Camp near Campbellsport, Wisconsin (approximately 50 miles north of Milwaukee and 20 miles southeast of Fond du Lac, Wisconsin). This workshop is intended for pastors, Christian-day-school teachers, and laymen alike involved or interested in ministry to teenage youth. This workshop is intended for those with experience in youth ministry or those just beginning to work in this area. It will be a weekend of learning, sharing, and doing.

For more information or to register for this enjoyable, intense weekend devoted to the subject of youth ministry, write to Prof. Allen Zahn, 613 South Twelfth, Watertown, Wisconsin 53094 or call 414-261-0301. Deadline for registration is September 10, 1982.

## 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        | Apache Junction*     |
|                | Green Valley*        |
| Arkansas       | Russellville*        |
| California     | Poway*               |
|                | Rancho Cucamonga     |
|                | San Dieguito*        |
| Colorado       | N. E. Denver*        |
|                | S. Denver*           |
| Florida        | Coral Springs        |
|                | Daytona Beach*       |
|                | E. Orlando           |
|                | Lehigh Acres         |
| Georgia        | Warner/Robbins/Perry |
| Maine          | Portland*            |
| Michigan       | Novi                 |
|                | Traverse City*       |
| Mississippi    | Columbus*            |
| Missouri       | St. Charles County*  |
|                | Springfield*         |
| Montana        | Miles City*          |
| Nebraska       | Kearney*             |
| New York       | Poughkeepsie*        |
|                | Rochester            |
|                | Springville*         |
| North Carolina | Charlotte            |
| North Dakota   | Minot*               |
| Ohio           | Dublin/Worthington*  |
|                | S. E. Cincinnati*    |
| Oregon         | Medford              |
|                | Pendleton*           |
| South Dakota   | Milbank*             |
| Texas          | Allen/Plano*         |
|                | Arlington*           |
|                | Killeen              |
|                | Lewisville           |
|                | S. W. Ft. Worth*     |
|                | Sugarland/Stafford/  |
|                | Missouri City*       |
|                | Tyler*               |
| Vermont        | Barre                |
| Virginia       | Manassas             |
| Washington     | Moses Lake           |
| Wisconsin      | Chippewa Falls*      |
|                | Merrill              |
|                | New Richmond*        |
| Wyoming        | Casper               |
|                | Gillette*            |
| Alberta        | Calgary              |
|                | Red Deer*            |
| Ontario        | Toronto*             |

\*Denotes exploratory services.



## 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.

### DAYTONA BEACH, FLORIDA

Our exploratory mission in Daytona Beach, Florida, is now worshipping in the chapel at Chateau Vivon, 1350 S. Nova Rd. (just north of Beville Rd.). Worship at 9 a.m. SS/Bible study at 10 a.m. Referrals and requests for further information may be forwarded to Pastor Steven Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014, or phone 904/255-5293.

### MISSISSIPPI

The Wisconsin Lutheran Exploratory Mission serving Columbus, West Point and Starkville in the Golden Triangle area of Mississippi meets for worship and Bible studies at 3:00 Sunday afternoons in the Ramada Inn on Hwy 45 near Columbus. If you know of any possible prospects or any WELS members in the area, please write Rev. Norman Seeger, 3084 Overton Road, Birmingham, Alabama 35223, or call 205/967-5864.

### POUGHKEEPSIE, NEW YORK

The WELS is conducting exploratory work in Poughkeepsie, New York, and the mid-Hudson valley area. Services are held every Sunday at 2:00 p.m. at the YMCA, Eastman Park, in downtown Poughkeepsie. Sunday school and Bible class follow at 3:00 p.m. Please send names and addresses of any interested people to: Rev. Erich W. Waldek, 1591 Crescent Road, Clifton Park, New York 12065 or phone 418/371-9257.

### LEWISVILLE, TEXAS

Prince of Peace, our WELS exploratory group in the Lewisville, Texas, area, serves the surrounding communities of Denton, The Colony, Flower Mound, Coppell and Carrollton in the North Dallas area. Services are now being held at 9:30 a.m. Sundays at KinderCare, 936 Ralston, just south of the corner of Fox and Edmonds. Sunday school follows at 11:00 a.m. Please send names of any interested parties to Pastor Thomas Valleskey, 1826 Sante Fe, Lewisville, Texas, or call 214/436-3835.

### NEW RICHMOND, WISCONSIN

The WELS has begun holding exploratory services in New Richmond, Wisconsin. Worship services are being held every Sunday at the New Richmond Civic Center, corner of First Street and Arch. Service time is 7:30 p.m. Please send the names of people who might be interested in these services to Pastor James R. Schumann, Route 1, Woodville, Wisconsin, 715/698-2500.

## TIME AND PLACE

### SERVICES AT KNOXVILLE FAIR

If you are planning to attend the 1982 World's Fair (May to October) in Knoxville, Tennessee, Shepherd of the Hills Lutheran Church (12 mi. west of the Fair site on the Pellissippi Parkway) invites you to join us for Sunday worship at 10:00 a.m. and Sunday school at 11:15 a.m. For more information, contact Pastor Scott J. Stone, 8631 Peppertree Lane, Knoxville, TN, 37923; phone: 615/693-7494.

### MELBOURNE/PALM BAY, FLORIDA

All visitors to the Florida Space Coast are invited to worship with New Hope Lutheran Church of Melbourne, now worshipping on Sunday mornings at a new location: the Municipal Band Building, Melody Lane, Melbourne, Florida. Bible class and Sunday school begin at 9:15 a.m. Worship follows at 10:30 a.m. To gain or forward information, please contact: Pastor Marcus Manthey, 1969 Ixora Drive West, Melbourne, Florida, 32935; phone 305/259-6200.

## NAMES WANTED

### IDAHO FALLS, BURLEY/TWIN FALLS, SODA SPRINGS, IDAHO

In order to serve its outlying members, Hope of the Valley Lutheran Church, Pocatello, Idaho, conducts services in each of the above-mentioned areas on a monthly basis. Please forward inquiries or names and addresses of interested people to Pastor Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho, 83201.

### NAMES WANTED NORTH DALLAS, TEXAS

Exploratory work is being planned for the Plano/Allen area of north Dallas. Please forward names and addresses of all interested parties to Pastor Thomas Valleskey, 1826 Santa Fe, Lewisville, Texas 75067 or call 214/436-3835.

### WISCONSIN LUTHERAN SEMINARY AUXILIARY

#### Tenth Anniversary Meeting

All women of WELS congregations are cordially invited to the tenth anniversary WLSA meeting to be held on October 2, 1982, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Registration and a coffee hour will begin at 9:00 A.M. The meeting will begin with a worship service at 10:00 A.M. The day's activities will conclude at 4:00 P.M.

Reservations should be made by September 20, 1982. Send \$6.00 (includes dinner) to the WLSA corresponding secretary, Mrs. Daniel Johannes, 1736 Mill Road, Jackson, Wisconsin 53037. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include your name, address, telephone number, and church membership.

### FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray has 30 fully-developed campsites nestled among pines on a private lake. It is owned and operated by an association of WELS & ELS churches. It is easily found and available for overnight or weeklong stays from Memorial Day through Labor Day (\$6.00/night). Follow Hwy 31 to the Russell Road exit (3½ miles north of Muskegon); continue north on Russell (1½ miles) to Camp Lor-Ray's sign. For further information contact: Milt Karnitz, either at camp: 5281 Russell Road, Twin Lakes, Michigan 49457 (616/766-3152); or at his home: 2233 Hudson St., Muskegon, Michigan 49441 (616/755-2004).

### DMLC RECORDING AVAILABLE

An LP record of the 1982 Dr. Martin Luther College Concert Choir tour is available from Music Department, DMLC, New Ulm, MN 56073. Cost: \$5.50 plus \$1.00 shipping charges.

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