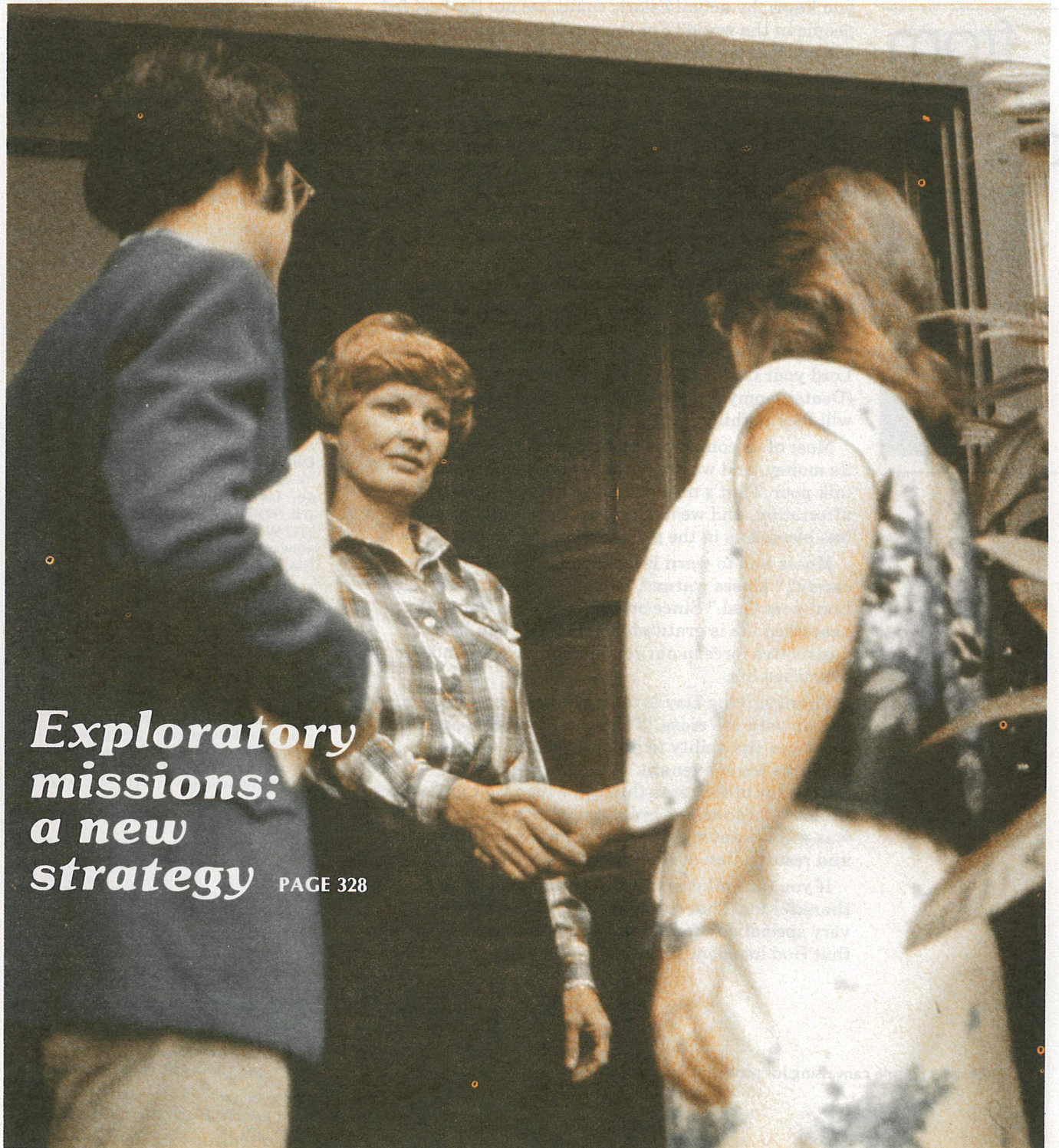


# The Northwestern Lutheran

NOVEMBER 15, 1983

**I believe . . .**

PAGE 326



**Exploratory  
missions:  
a new  
strategy** PAGE 328



There was a time when The Northwestern Lutheran could keep in closer touch with the rhythm of parish worship. Since the issues of the magazine have been reduced, this is not always possible. One of these times is Thanksgiving Day. There is no direct reference to that day in this issue, and the next issue is the Christmas number. These words are meant to partially remedy the defect.

Most Thanksgiving Day sermons and homilies start with a recounting of our blessings, not at all an unpleasant task for us in America. For example, did you know, by actual caloric count, we are the best fed people in the world? For the world it is an average of 436 calories per day. For the United States the average is 3576 per day, 8.2 times the world figure — and 1500 more than we need!

Or did you know that last year teenagers spent \$44 billion, up \$1.4 billion from 1981 — and in a recession year at that? For the boys in their early teens it was mostly invested in food and snacks. The later teens turned to video games and movies. For the teenage girls it was clothes. Saving money for long-term goals was not in.

All of us realize without any Washington standards that there is still such a thing as poverty and want in the United States. But Moses could have said to our immigrant fathers as he said to ancient Israel, "The Lord your God is bringing you into a good land" (Deuteronomy 8). "Bread will not be scarce and you will lack nothing."

Most of us come from stock that did not care to flash its money, and we are not far from them. We tend to talk poor. That's no sin. Just so long as it's a harmless affectation, and we don't forget how really greatly God has blessed us in the good land.

Moses had to warn Israel about ingratitude. "Be careful," Moses warned, "that you do not forget the Lord your God." Since one of the anchors of our sanctified life is gratitude, ingratitude can be a destructive force in our relationship to God and our sanctified life.

Thanksgiving Day is to remember that all our gifts end up with the cross. "It is God," said Moses, "who gives you the ability to produce wealth, and so confirms his covenant." The covenant is the covenant of the cross through which God announces his love, forgiveness, grace and mercy to sinners. It was a covenant whose terms were the birth, life, death and resurrection of God's Son, Jesus Christ.

If you take all this together, we have a lot to be thankful for. That can make this Thanksgiving Day a very special day for us who know so well all — *all* — that God has done for us.

*James P. Schaefer*

from  
this  
corner



COVER — A couple canvassing for prospects in an exploratory field.

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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WISCONSIN EVANGELICAL LUTHERAN SYNOD

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# What's an angel?

*Praise the Lord, you his angels, you mighty ones who do his bidding, who obey his word. Praise the Lord, all his heavenly hosts, you his servants who do his will (Psalm 103:20, 21).*

If you asked someone, "What's an angel?" he might say it's a man who flies a special Navy jet, because a lot of people are familiar with the famous "Blue Angels" flying squadron. Or he might say it's a man who plays baseball, because many people are familiar with the California Angels. Or he might say it's Chris, Kelly or Sabrina, one of the three daring female private eyes from a popular TV show a few years ago called "Charlie's Angels." But if you said, "No, I mean a real, honest-to-goodness angel," it's hard telling what kind of an answer you'd get, if you would get any at all.

## A mystery

We would have to say that the angels of God are a mystery, because even though Scripture mentions the angels many times, it doesn't tell us a whole lot about them. Luther once said in his *Tischreden*, "An angel is a spiritual creature without a body, created by God for the service of Christendom and the Church." That is what the Scripture says, "For by him were all things created that are in heaven and that are on earth, visible and invisible" (Colossians 1:16). The angels were created by God. Hebrews 1:14 says they are "ministering spirits sent forth to minister for them who shall be heirs of salvation." The angels then are created beings that are not human, but spiritual in nature. They do, however, have the ability to take on human form. We need only recall the visit of the angels in human form to Abraham when they announced the birth of Isaac, or when they warned Lot to flee from the cities of Sodom and Gomorrah. But most of the time they are invisible to the human eye, even though they are all around us, since God says in Psalm 91, "For he shall

give his angels charge over thee . . ."

Angels are also endowed by God with great powers. John speaks in the book of Revelation about the angels that come down from heaven, having great power. Peter in 2 Peter 2:11 speaks about "angels which are greater in power and might than men." And even though they are mighty and powerful creatures, we know that Scripture forbids us to worship them. Paul, in Romans 1:24,25 warns us against worshiping the created rather than the Creator, be that man or angel. In Revelation 22 John is forbidden by the angel to worship him.

What do we know about the numbers of the angels? David in the Psalms speaks about "twenty thousand even thousands." John in the book of Revelation speaks about ten thousand times ten thousand. Hebrews speaks about "myriads," that is, a tremendous number.

## A real comfort

It is literally possible to talk for hours about who and what these beautiful, yet mysterious creatures of God are. To our limited human minds they are, for the most part, a mystery. But they are a *real* mystery. And even though God hasn't chosen to tell us everything about the angels, because they are real, they are also a *real comfort* for you and me as Christians. Scripture tells us that the angels protect and deliver us from harm. Psalm 34:7 says, "The angel of the Lord encampeth round about them that fear him, and delivereth them." The stories in the Scriptures of God's angels doing just that are numerous. God sent an angel to protect Eliezer when he went to find a wife for Isaac. Even the little child is familiar with how the angel of God closed the mouth of the lions when Daniel was in the lion's den. When Peter was in prison, the angel of God came to free him from the chains and prison bars. Today hundreds of stories are told by faithful Christian people of miraculous

and totally unexplainable deliverance and protection in the face of the most perilous of circumstances. Who can deny that in many, if not all, of those instances we have an example of the truth of Scripture which says, "He shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:11).

In one of the large art galleries in Germany there is a painting called "Cloud Lane" which hangs at the end of a long, poorly lit hallway. At first glance it appears to be a huge mass of confused color that is unattractive and foreboding. But as you come closer, you are surprised to see that the painting is made up of an innumerable number of angels! Often the situation looks dark and foreboding to us. But we can be assured that God's holy angels are always watching over us. How comforting! Yes, especially when we must face death. Our greatest comfort in death, of course, is that we have forgiveness of sins in Jesus Christ our Savior, and the promise of heaven. But also comforting in death is the knowledge that when we close our eyes, God's holy angels will be there to take us to our Savior.

What's an angel? It's not an airplane pilot. It's not a baseball player. It's not a female private eye. It's a spiritual creation of God that is real, that is watching over us, that is protecting us, and that will carry us to our eternal home in heaven some day. They may be a mystery, but oh, what a comforting gift of God they are! Thank God for the angels and daily pray with Luther:

"Let thy holy angel be with me that the wicked foe may have no power over me." □



Pastor Engelbrecht is at Trinity, Neenah, Wisconsin.

## To Martin Luther — much thanks

Luther was grateful for the examples of the saints. “Next to Holy Scripture,” he wrote, “there certainly is no more useful book for Christendom than that of the lives of the saints, especially when unadulterated and authentic. For in these stories one is greatly pleased to find how they sincerely believed God’s Word, confessed it with their lips, praised it by their living, and honored and confirmed it by their suffering and dying. All this immeasurably comforts and strengthens those weak in the faith and increases the courage and confidence of those already strong . . .”

Luther might not approve, but in this quincentenary year of his birth we shall take the liberty of applying Luther’s words to Luther himself as one of those saints that God has given to the church. In the life of this great servant of God there is much that “comforts and strengthens those weak in faith” and that “increases the courage and the confidence of those already strong.”

What an inspiring example of faith Martin Luther has left us! When Emperor Charles declared at Worms that he could not see how a single monk could be right and the testimony of a thousand years of Christendom be wrong, Luther did not flinch. He repeated that he would “not submit unless convinced by the Holy Scriptures.” Luther founded his faith on the rock of God’s Word. His was a faith that knew from Scripture that he was right and that there was testimony of a thousand years of Christendom that was wrong.

On another occasion Luther staked his life on the assurance that the cross of Christ gave him. The cross was faith’s pledge of the merciful love of God. He knew that he was in the hands of a gracious God when, with a price on his head, he left the security of the Wartburg to return to Wittenberg to quell the disturbances there. Though Luther had to pass through the territory of his great enemy, Duke George of Saxony, he wrote to his elector, Frederick, that he would ride into Wittenberg “even if it rained nothing but Duke Georges for nine days and each one raged nine times as much as this one.” Such confidence and defiant faith he learned from the Word of his God.

We draw closer to that faith this anniversary year if we read the record of the life of Martin Luther as a great hero of faith and apply ourselves with renewed devotion to that Word, which alone gave him the courage and the confidence to work out the message of our salvation. The 500th anniversary of the year of Luther’s birth is a time to remember our debt to a single assured and courageous monk whom God used to restore his truth and his gospel to the world.

From this saint, under God, we can learn how to “sincerely believe God’s Word, confess it with our lips, praise it by our living, and honor and confirm it by our suffering and dying.” For this legacy Martin Luther, much thanks.

Carleton Toppe



*Professor Toppe  
is president of  
Northwestern College,  
Watertown, Wisconsin.*



# letters

## What's the difference?

I was most interested in the article (Aug. 15, p. 236) about Synod's new headquarters and the fact that the rent from the one building will pay the mortgage, interest and taxes on the one Synod will be occupying.

Is this not accepting money from non-Lutherans to support us? Is there any difference in this and our ladies' groups having garage sales or small bazaars to raise money to purchase new carpeting for the parsonage? We would, of course, not have it in the church building and we could even collect sales tax if that would help to keep it "separate."

Ruby Winkler  
Cheyenne, Wyoming

Rev. Elton H. Huebner, executive secretary of the Board of Trustees replies:

*The property recently purchased for the Synod's new administration headquarters consists of a five-acre site which includes two office buildings located on separate tax parcels and connected by a passageway on the lower level.*

*The Synod-occupied building will be operated as a church program and will be removed from the property tax roles. The insurance, utilities, and maintenance costs will be paid from the Synod's budget. The second building, planned for future expansion as space needs dictate, is currently considered an unrelated business enterprise and will continue to be leased to the current tenants, rather than stand vacant. The income from these leases should be sufficient to provide for the mortgage payments and for the insurance, utility and maintenance expenses of that building.*

*We do not consider the operation of this unrelated business enterprise to be the same as soliciting funds from non-Lutherans to support a church program.*

## Concerned about quality

I am deeply concerned about the quality of the material being printed in

our Northwestern Lutheran. For years this publication has been a source of information as to what is going on in our Synod. It has been an inspiration when we have read articles how God has blessed the believers.

The changes that have taken place with the new editor are less than pleasing. In the September 1, 1983 issue there were several articles that did not serve the purpose for which The Northwestern Lutheran is printed.

The sports article on page 254 was of interest but served neither for spiritual edification or inspiration. We could fill many issues of The Northwestern Lutheran with the accomplishments of members of our Synod, but what purpose would it serve?

The article *In the News* is interesting. It keeps us abreast of things going on in the world of religion. However, the fact that Rev. Roger Drews has left his calling as a pastor of the Wisconsin Synod and accepted a position as the head of an organization sponsored by a Lutheran body not in fellowship with us is cause for concern.

It is sad when hardships fall on any of our churches. The article on page 253 tells of a church fire. Many gifts of help were extended. Special attention was given to a gift received from a church we are not in fellowship with. This has been disputed within our Synod. To some there is no clear-cut answer. They choose to accept these gifts. To others, based on Scripture gifts should not be accepted. To allow a controversial point such as this to be printed in the Synod publication shows poor discretion.

I hope the good quality of journalism will return to The Northwestern Lutheran.

Earl E. Nelson  
Bismarck, North Dakota

## Required reading

Thank you for providing a most comprehensive summary of our Synod's 1983 convention (September 15 issue).

The "icing on the cake," so to speak, proved to be Pastor Frey's thought-provoking editorial (p. 259), "Good efforts, poor reasons."

This excellent article should be made required reading for all congregational officers and church council members!

Charles H. Thropp, Jr.  
Novi, Michigan

## TV feature

Would you please mail me 50 extra copies of The Northwestern Lutheran when you run Larry's (Carlson) story which our Pastor Starr wrote (Oct. 15, p. 304).

We have good news. The 20-20 TV show is coming out to our house October 23 to do a family story on how we are dealing with ALS. Maybe you can put a special note in The Northwestern Lutheran so that our Christian brothers and sisters can watch it. It should be aired in November but I don't have the date yet. This is another way God is allowing us to show our faith to the world. Without faith there is nothing to live or die for. Praise God from whom all blessings flow — beyond all understanding.

Mrs. Larry Carlson  
Delaware, Ohio

## Quantity not measure of quality

One of our treasured articles of faith is that the Bible in all its words and all its parts is the inspired and infallible Word of God. Through this Word God speaks to us. How important, therefore, that we do not depict God as saying things which, in fact, he has not said.

Recently in this periodical (Oct. 15, p. 293) there have been references to the story of the "Widow's Mite." There are two accounts of this story, Mark 12:41-44 and Luke 21:1-4. In these accounts God speaks to us.

Nowhere does God say that those with wealth gave "ostentatiously" or that the widow gave "in secret." God only tells us that "Jesus . . . watched the crowd putting their money into the temple treasury." Nowhere does God say that Jesus "praised" the widow and "reprimanded" the rich. The only lesson Jesus here gives is that the quantity of a believer's offering is not in itself a measure of its quality. That is all God says.

Daniel W. Malchow  
New Berlin, Wisconsin

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*Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in The Northwestern Lutheran. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, Wisconsin 53208.*



# I believe . . . and say it in a Creed

Dear Bev,

Your weeks in boot camp sound like a real nightmare. But it sounds like you are handling it well! I'm not surprised that you and some of the other recruits have had some long talks about religion. Tough times seem to make a lot of people think about their faith and ask some questions like the ones you mentioned in your letter. Just remember, we all love you and we are undergirding you with our prayers wherever your military career leads you!

---

## LOVE LETTERS ON THE CREED by Richard H. Stadler

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I'm not sorry your one friend asked you those questions about the Creed that you couldn't answer. I couldn't have answered them either, so I did some digging and here's what I found out. Apparently, in her church they don't use the Creed in their worship services as we do. I understand there are a number of churches who say that they believe in "deeds, not creeds." But we don't have to apologize for using the Creed.

I found out that the word Creed comes from a Latin word that means "I believe." Our pastors never claimed that the Apostles wrote it. It is called the Apostles Creed simply because it summarizes the Christian faith the Apostles preached and taught. Its original form can be traced back to about 120 A.D. to a document called the *Symbolum Romanum*. It doesn't list everything that Christians believe. But it is a useful summary we can all say together to express our common faith.

I think you said your friend preferred the "testimonies" people stand up and give in her church. Well, the Creed is a testimony, too, which witnesses to what God is like and to what God has done, is doing and will do. All we Lutherans have to do is pay attention when we recite it instead of rattling it off mindlessly.

You know, I'm glad we took you children to church every Sunday from the time you were born. By the time you were five years old, you could recite that Creed word for word, just from having heard it over and over in church. That's the way you learned English. Similarly, you were learning the language of faith, language that pledged faith in a living God, not some dusty dogmas. When we had you baptized, God adopted you into his family, and I believe he planted faith in your heart then, too, by the power of his Word. Well, we didn't want that faith to wither and die. Baptism was no magic formula. So we kept bathing your soul with the faith-building gospel, and whether you realized it or not, Bev, every time you

stood up and said the Creed, you were showering yourself with that same gospel.

By the way, that's something else you can tell your "evangelical" friend: if evangelism is proclaiming the gospel, then we Lutherans do it every Sunday when we stand up and recite the Creed together. (Now how come when I get a chance to tell the guys at work what I believe, I clam up as if I didn't know what to say?) The problem is not with the Creed or using the Creed in worship services. The problem is with us — we don't always take full advantage of the Creed and how it reminds us about our gracious God.

Think of all the Bible verses you learned in confirmation class, Bev, and how the Creed pulls them out of your memory bank for active service. The Creed is your statement of trust in a personal God, revealed in Scripture as a God who dearly loves you and is going to buck you up all through boot camp. It's like a soaring hymn that we chant without music, celebrating God's gift of himself to us sinners. When we say "I believe in God . . ." we are joining a Hallelujah Chorus that stretches over centuries down the corridors of Christian history. When you make it through boot camp and stand there at inspection with the other recruits, you'll sense that you are part of a vast army of recruits who have made it just as you have. Well, when I say the Creed and remember how many other Christians have staked their lives on it and refused to knuckle under to persecution in order to remain loyal to the Triune God of that Creed, Bev, it sends shivers up my spine.

I can see where your friend is coming from, but I just don't think she understands what the Creed really says or how we really use it. I hope you don't feel that to be an authentic Christian you have to sing solos with improvised lyrics of your own creation, as if your faith is somehow less alive if you borrow words from other Christians. That's all the Creed is, borrowed words to express my personal faith in a personal God who has drawn me into a personal adventure with him. Like singing the "Hallelujah Chorus!" Well, thanks for sharing your questions with us. Hope this helps you as much as it helped me to write it.

Love from us all,



Pastor Stadler  
is at St. James,  
West St. Paul, Minnesota.

**Dad**



When Omar Ortiz, a recent seminary graduate of the Confessional Ev. Lutheran Church of Colombia, was installed in January as pastor of Santisima Trinidad — Most Holy Trinity — Congregation of Medellin, God sent his blessings.

After the installation of Pastor Ortiz, new plans for inner growth and outreach were developed, a plan that called for greater participation by the lay members of the congregation. God blessed this new plan of action so that over 30 people are enrolled in various adult confirmation classes. Several confirmations are scheduled for the near future.

By adopting this new plan for Most Holy Trinity Congregation, two missionaries were freed to start work in another city. Last June missionaries Mark Goeglein and Philip Strackbein moved with their families to Bogota, the capital of Colombia with over four million population. The other three members of the missionaries' team remain in Medellin to continue the seminary and evangelism programs.

The first worship service of the new mission in Bogota was held in the home of the Strackbein family in June. Since no Colombians attended, the service was in English. The next Sunday the service was held in Spanish because two Colombian prospects also attended.

Meanwhile preparations were being made to advertise a public worship service to be held in a downtown hotel conference room. On the Sunday before the public worship service the missionaries planned to let the public know that the Confessional Ev. Lutheran Church of Colombia had arrived in Bogota by showing the Martin Luther film in the same conference room where the worship service would be held the following Sunday. According to the advertisement, the film was to be shown in commemoration of Martin Luther's 500th birthday anniversary. The public was invited to attend free of charge.

When all the preparations had been made and the advertising campaign was completed, the missionaries were overwhelmed as God sent his blessings. On Sunday, August 21, the Martin Luther film was shown twice — once in the morning



(Above) People in attendance at Martin Luther film shown in the conference room of Hotel Dann in Bogota. (Right) Missioner Goeglein at right welcomes people to the Martin Luther film.



## New opening in Colombia

by Philip B. Strackbein

and once in the afternoon — in the conference room of the Hotel Dann in the heart of downtown Bogota. The total attendance for the day was an incredible 235 and we had to turn away about 100.

The following Sunday morning the same conference room was once again filled to capacity with 109 people who had come to attend the first public worship service. Missioner Strackbein took the liturgy, and Missioner Goeglein preached the sermon on the Gospel for the day, Luke 13:22-30, "There are those who are last who will be first, and first who will be last." That afternoon the Martin Luther film had to be shown again for the 100 people who were turned away the week before.

With all these contacts the missionaries now have the names and ad-

resses of over 40 people who have indicated their desire to continue to attend Bible studies and church services provided by the Confessional Ev. Lutheran Church of Colombia.

God's great blessings are being recorded here in Colombia. Your gifts and prayers have placed us here so that we can receive these blessings of God. We pray that your support will continue and increase so that God's name may receive the greater glory and his church may increase in knowledge and disciples. □



Missioner Strackbein is in Bogota, Colombia.



“**H**ave you heard that 16 of this year’s ministerial candidates received assignments to exploratory missions?”

Yes, I had heard. Sixteen of 59 as a matter of fact. That’s 27% of the assignees. That’s a lot.

“I think that’s just a way of using up surplus candidates graduating from the Sem, don’t you?”

No, I don’t think so. It is no coincidence that the overwhelming outpouring of gifts to Reaching Out comes just at a time when vacancies in established congregations are too few to assimilate available ministerial candidates. Perhaps that is the Lord’s way of compelling us to look again to the fields ripe for harvest, and of reminding us to do something about it forthwith.

So assigning candidates to exploratory missions is not just a way of using up a surplus. Really no surplus exists. Not if the Lord’s evaluation of the harvest is correct. More likely the truth of the matter is that the Lord of the church is nudging us into a new era of mission expansion. The new era calls for a new strategy. Exploratory missions represent the new strategy advocated by the General Board for Home Missions.

### **The old strategy**

Most WELS mission congregations established in the past 20 years were begun in locations where our Synod was not represented. WELS members living in such areas formed a nucleus. Frequently the nucleus was augmented by concerned Lutherans from other synods and congregations which had become lax about sound, Biblical, Lutheran teaching. The solid commitment of the nucleus often contributed to rapid growth toward self-support.

The typical WELS mission was more often than not an area church rather than a community church. Members were scattered over a wide area. Some drove long distances to participate. Practical needs led the commuters to form a new nucleus to begin another mission to fill in the gaps between WELS congregations.

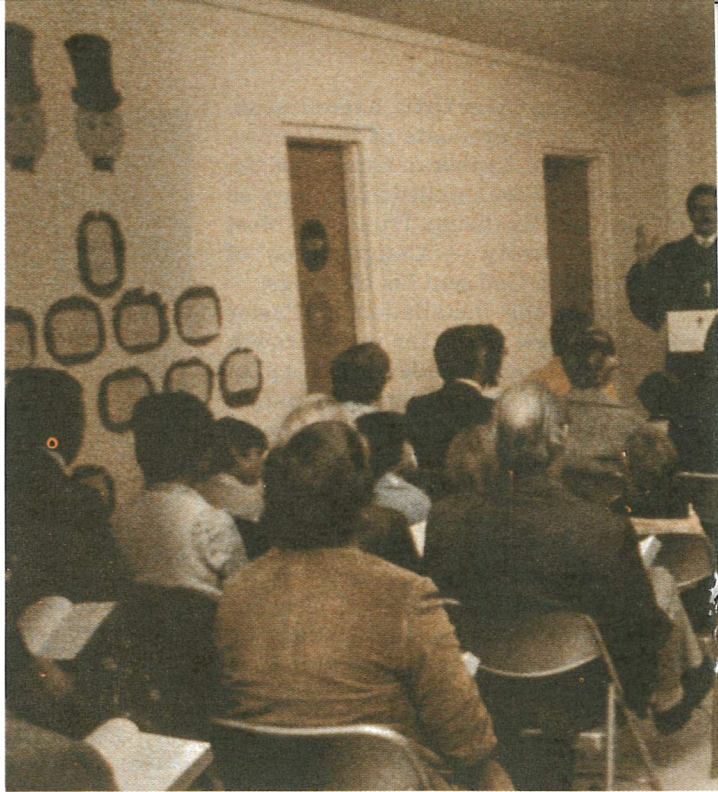
### **A changed picture**

The times and the circumstances have changed. In many urban areas the gaps have disappeared with mission expansion. In California’s population centers, for example, anyone who wants to worship at a WELS church can usually get to one in a half hour or less.

That means that in new growth areas ripe for a new mission congregation, mission boards generally cannot count anymore on a committed nucleus of WELS members to get the work underway. A new mission strategy for starting missions is needed.

The number of concerned Lutherans in other synods who looked to the WELS for refuge in the 60s and 70s has also declined. Those who joined us in the past were often strong supporters of the evangelism efforts of our mission congregations. New ways have to be found to reach out to the unchurched without their help and support.

While all this was happening, the “competition” in-



An exploratory mission service.

## **Exploratory mis A new strategy for ho**

creased. The pendulum has swung in the direction of conservative, fundamental churches with a charismatic appeal. Such churches appear to be more successful in their efforts to reach out to the unchurched in their communities than are old-line churches. WELS missions are old-line in the eyes of the public because of the name “Lutheran.”

Meanwhile the Lord of the church still has a heart filled with compassion for the multitudes who are as sheep without a shepherd. He is still directing us to go and make disciples of the nations. The question is, what’s the most effective way to do home mission work in the 80s?

### **A new strategy**

When and how does a new mission get started? Members of fourteen district mission boards keep their eyes and ears open for information about new growth locations. Promising places are slated for a preliminary survey by a mission counselor, or by members of the boards in districts not served by a mission counselor. Preliminary surveys help mission boards to determine whether a prospective location has enough potential to warrant the spending of time, effort and funds to begin exploratory mission work.

Demographic information is of primary interest. The counselor solicits information, especially growth projections, from the offices of area associations of governments, planning departments at city halls and county





by Joel D. Gerlach

## Missions: Home mission expansion

offices, from school district superintendents, development council officers and chamber of commerce secretaries. Ministerial association officials can also help by providing information about plans for future churches in the targeted area.

The ethnic and religious make-up of a community, the ratio of white and blue collar workers, economic data, industrial growth, employment patterns, the median age of current residents, the number and location of existing churches, the percentage of unchurched persons — all are important parts of the profile of a prospective area.

If the profile and the statistics suggest the area may be a potential location for a new mission, the counselor visits persons in the area with a present or a past connection with the WELS to determine what interest they have in a new mission effort. The district mission board schedules an informational meeting and announces it on radio and in newspapers. The purpose of the meeting is to inform the community of the board's proposed activities, to acquaint interested persons with the confessional position of the WELS, and to help determine the potential for a viable mission effort.

### Exploratory status

The signs all say "proceed." What then? The district mission board requests the Synod's General Board for Home Missions to grant exploratory status to the effort. Approval of exploratory status marks the beginning of a

period of time (a minimum of eight months, a maximum of two years) for testing the field.

Worship services are arranged in temporary facilities. Canvass and witness work are carried on extensively. The field testing seeks to discover the mission potential of the area as well as the degree of commitment of those involved to personal evangelism efforts and to good stewardship. In most instances an exploratory missionary called to the field by the district mission board does the field testing.

Telephone surveys, mass mailing programs, mass media advertising, door-to-door canvass/witness work are all part of the campaign to find unchurched prospects for follow-up work.

The work is challenging. It is a matter of getting out into the streets and byways and compelling people to come in, as Jesus put it. It isn't easy. But it is essential if we take the Lord's great commission to his church seriously.

The work is exploratory because the mission board will make no long-term commitment to the field or to the nucleus until the evidence indicates the field is a viable one. It is viable if the indications are that the mission could be expected to grow to self-support within ten years after the congregation organizes. When that determination is made, the exploratory mission becomes a regular mission. At that point we are making a commitment in terms of dollars to the mission congregation, a commitment of \$300,000 and more for a site, a worship/education/fellowship facility and a parsonage. Subsidy for operating expenses is additional.

The most recent list of exploratory missions in The Northwestern Lutheran contained the names of 32 cities where exploratory work is currently underway. That's where the frontline action is taking place in home missions today. Sixteen men were commissioned in June, July and August to begin exploratory mission work in 11 states from Alaska to Florida. Five of the 16 are currently serving new stations in Texas.

Easy work it isn't. Exploratory missionaries do not enjoy the permanency pastors called to established congregations do. Their field testing may lead to a recommendation to close shop and go elsewhere. That means pulling up stakes and starting over. And that's not always a happy prospect.

Exploratory missionaries need our prayers. They deserve our support. They are the pioneers of a new home mission strategy. Our Synod is counting on them, with God's help, to make the strategy succeed. If you should ever hear someone say, as I did, that assigning candidates to exploratory missions is just a way of using up the surplus of Seminary graduates, take a moment and show them the real picture. □



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.



# American churches

Some are European transplants: Orthodox, Roman Catholic, Lutheran, Presbyterian, Baptist, Methodist, Dutch Reformed, Quakers, United Church of Christ, Episcopalian. Others are homegrown varieties: Disciples of Christ, Churches of Christ, Churches of God, Assemblies of God, Nazarene, Pentecostal, plus some considerably less well-known: Church of Daniel's Band, Kodesh Church of Immanuel, The Church of the Little Children, the Primitive Church of Jesus Christ. One should not be surprised if a perplexed observer asks: "Why so many churches?"

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## Why so many churches? by VICTOR H. PRANGE

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It is hardly extraordinary that America should be the land which has brought forth the most churches. Unlike the European nations, the United States had no state church supported by the government. Anyone is free to start a new church. In this new nation with its emphasis on liberty and individual rights, there was a certain contempt for tradition and authority. Private reason and individual experience in religious matters was considered more important than seeking guidance from a confessional writing like the Lutheran *Book of Concord*. Just as this nation was created by the consent of the people, so the prevailing theory is that churches are created by the voluntary consent and decision of human beings.

The majority of churches which sprang up here in America were intent on getting back to the good old days; they looked back to New Testament times as a kind of utopia. "Back to the Bible" and "Back to Jesus" were common themes. If only Christians would truly become disciples of Christ and follow his laws; if only Christians would model their lives on the holiness described in the Sermon on the Mount; if only Christians would experience the Pentecostal gift of the Holy Spirit and speak in tongues — then the church would be *restored* to its rightful condition. This would truly be the Church of Christ (or Church of God or Assembly of God). No more would there be Lutheran and Catholic and Methodist and Presbyterian. We would all be just plain Christians.

This restoration movement has close links with Methodist revivalism. After the Revolutionary War, pioneers crossed the mountains into Kentucky and Tennessee. Methodist circuit riders and Baptist lay preachers went with these pioneers. Soon a new phenomenon came to the frontier: the camp meeting. A contemporary observer reports that people "of all ages, from 8 years and

upwards, male and female, rich and poor, the blacks, and of every denomination" came to the camp meeting. He continues: "Suppose so large a congregation assembled in the woods, ministers preaching day and night; the camp illuminated with candles, on trees, at waggons (sic), and at the tent; persons falling down, and carried out of the crowd by those next to them, and taken to some convenient place where prayer is made for them; some Psalm or Hymn, suitable to the occasion, sung. . . . Praying and singing is kept up, alternately, and sometimes a minister exhorts over them — for generally a large group of people collect, and stand around, paying attention to prayer and joining in singing. Now suppose 20 of those groups around; a minister engaged in preaching to a large congregation, in the middle; some mourning, some rejoicing, and great solemnity on every countenance, and you will form some imperfect idea of the extraordinary work!"

It was not long before some touched by these camp meetings left their Presbyterian, Methodist, or Baptist church and formed one of their own, perhaps calling it simply a Christian Church or Church of Christ. In 1809 Thomas Campbell, a Scottish Presbyterian minister, gave expression to this restoration movement by asking: "Why should we deem it a thing incredible that the Church of Christ, in this highly favored country, should resume that original unity, peace, and purity which belong to its constitution, and constitute its glory." He added: "Nothing ought to be received into the faith or worship of the Church, or to be made a term of communion among Christians, that is not as old as the New Testament." Soon a new denomination took its place on the frontier, the Disciples of Christ, dedicated to the restoration of New Testament Christianity and committed to creating unity among the churches.

Yet it was not long before the Disciples of Christ found themselves disagreeing. The more conservative separated and called themselves Churches of Christ. Others left and simply named themselves "Christian." Generally all of these church bodies place great emphasis on Christ as a lawgiver.

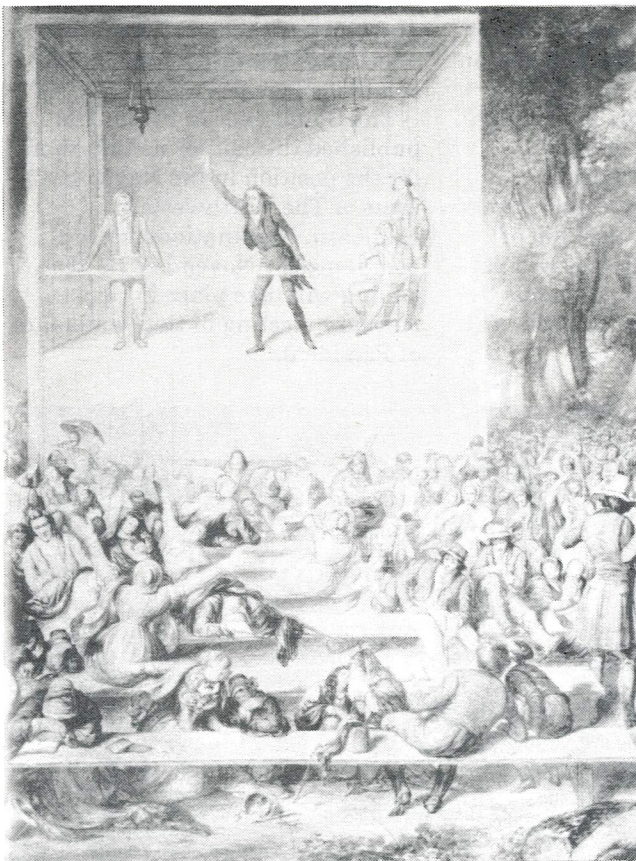
Another kind of restoration movement developed after the Civil War. Here the desire was to restore New Testament holiness as it was preached especially by John Wesley. As Methodists increased in numbers, criticism arose about widespread neglect of Christian perfection. Those eager for the revival of perfectionism turned to the camp meeting as the instrument by which to revive the theological heritage of Methodism. A Na-



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*The assurance of salvation cannot ultimately be found  
in any emotional experience which we have  
but only in the completed work  
of Jesus Christ on the cross.  
Here is the essence, the cornerstone,  
of New Testament Christianity.*

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A camp meeting.

tional Camp Meeting Association for the Promotion of Holiness was formed. In 1893 the name was changed to the National Association for the Promotion of Holiness.

Many of those in this holiness movement were Methodists. Controversy flared up leading to an official statement of the church: "There has sprung up among us (Methodists) a party with holiness as a watchword; they have holiness associations, holiness meetings, holiness preachers, holiness evangelists, and holiness property. . . . We deplore their teaching and methods insofar as they claim a monopoly of the experience, practice, and advocacy of holiness, and separate themselves from the body of ministers and disciples." Such criticism hastened the process by which individual holiness denominations emerged. Two of these are the Church of the Nazarene and the Church of God (Anderson, Indiana). Many more smaller church bodies also have links to the holiness movement.

The most significant offshoot of the holiness movement, however, is the Pentecostal. They took the restoration emphasis a step further by including not only conversion and entire sanctification as essential for New Testament Christianity, but also the gift of speaking in tongues. It is not a long step from the Kentucky camp meeting to modern Pentecostal worship.

The Assemblies of God are among the tamest of Pentecostal denominations. Others include the Church of God in Christ (predominantly black), Church of God (Cleveland, Tenn.), and the Foursquare Gospel. The United Pentecostal Church denies the doctrine of the Holy Trinity and believes that the only valid baptism is in the name of Jesus. They base this claim on examples found in the Book of Acts rejecting Christ's own words in Matthew 28:19. The Pentecostals make extensive use of radio and television.

The Kentucky camp meetings were a form of worship. Very simple, repetitive gospel songs grew out of the revivals. Personal feelings and emotions were stimulated. One sees the same thing in the Pentecostal churches. The importance of worship in the success of the Pentecostal movement cannot be overestimated. One authority points out that "an astonishing degree of communication, never achieved in other churches, takes place in these services. In Pentecostal worship — which only a casual observer could describe as unstructured and unliturgical — everyone can express himself with the means of speech at his own disposal." People will often join a church on the basis of what happens in worship.

The restoration movement has certainly not reached the goal of uniting all churches in one. It has in fact created many more churches. Yet the success particularly of the Pentecostal phase of this movement (also in some of the more traditional denominations) points to the deep-seated need which people have of being assured of salvation. Such assurance cannot ultimately be found in any emotional experience which we have but only in the completed work of Jesus Christ on the cross. Here is the essence, the cornerstone, of New Testament Christianity. □



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.



# New Wisconsin Synod hymnal underway soon

Northwestern Publishing House, the publishing arm of the Synod, is funding the project director for the new hymnal authorized by the August convention of the Synod, according to President Carl H. Mischke. The offer of Northwestern

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## In the news

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was accepted at the October meeting of the Conference of Presidents to whom the project director will be responsible under the Commission on Worship.

Rev. Mentor E. Kujath, editor-in-chief of the publishing house, said that the offer was made in order "to get the work on the new hymnal underway as quickly as

possible. As publishers of the new hymnal we did not want lack of funds to delay the start of the editorial work. Delay at this point, it seems to me, will cause a lot of confusion about the seriousness of the Synod's intent in voting a new hymnal and also about the target date of publication. We will be doing a disservice to our congregations if we deviate too far from the projected 1990 publication date."

Kujath said that the publishing house would also be providing office space and secretarial assistance for the project director. "We think that with the kind of editorial work the director will be doing he will feel more at home here with his office in our editorial department."

The vote of the August convention approving a new hymnal ended several years of discussion and debate on the question. The Commission on Worship had recommended to the convention that the Synod "begin preparation of its own new hymnal that will reflect the worship traditions and roots of our Synod and will seek to meet the present and future worship needs of our congregations."

The Conference of Presidents published the call for nominations for the position in the November 1 issue of *The Northwestern Lutheran*. Nominations for the position close November 15. The calling will take place in the January meeting of the Conference of Presidents.

## Welsmen offer fellowship and charity opportunities

Quietly and with little fanfare Welsmen Ltd. has joined other groups within the Synod to offer opportunity for fellowship and participation in charitable endeavors with a membership drawn from laymen of the Wisconsin Synod in the Milwaukee area.

Organized in 1976 with 23 members, it has grown to 115 members coming from about 50 congregations throughout southeastern Wisconsin. Although it draws its membership from as far away as Plymouth, Fond du Lac, and Racine, the bulk of the membership comes from the metropolitan Milwaukee area.

Dinner meetings are held monthly throughout the year with the May meeting designated as Pastors' Night, the last of which registered the record meeting attendance of 150.

Welsmen Charities Ltd. is the charitable arm of the Welsmen and shares its membership. Since 1977 thousands of dollars have been



A check is presented to Dr. Gary Greenfield, president of Wisconsin Lutheran College, Milwaukee. (Left to right) Robert Huebner, Craig Scherbarth and Dr. Greenfield.

contributed to projects of the Synod or other associations. For the past three years gifts from the Welsmen Charities have exceeded \$8,000.

Through the years nearly 100 worthwhile causes have been supported. During 1982 (1983 gifts have not as yet been designated) Wisconsin Lutheran High School, Wisconsin Lutheran College, Kettle Moraine Lutheran High School, the Japan Church Extension Fund,

and WELS Lutherans for Life received substantial gifts from Welsmen Charities. Money for Welsmen Charities comes from member dues and various promotional events.

Current president of Welsmen is Craig O. Scherbarth, treasurer of Super Products of New Berlin. Robert Huebner, a teacher in the Franklin school system, is president of Welsmen Charities.



## Degrees and certifications are conferred at DMLC

In a special service at the close of summer school at Dr. Martin Luther College, New Ulm, Minn., three persons received their Bachelor of Science in Education degree and eleven persons received Synod certification.

Receiving Bachelor of Science in Education degrees were Carol Kay Blado of Tomah; Edna J. Dorn of Hartford; and Jonathan P. Stern of Waukesha, all in Wisconsin.

Receiving Synod certification were Helen Bogue, a kindergarten teacher from Rancho Cordova, Cal., and Cynthia Lecker, an elementary teacher from Westminster, Colo.

Secondary teachers receiving

certification were Richard Bolda of Greenfield, Wis.; Carol Nitz of Mequon, Wis.; Gary and Krystal Nutt, both of Tustin, Cal.; Robert Ring of Milwaukee, Wis.; Keith Wakeman of Manitowoc, Wis.; Sharon Weed of Fond du Lac, Wis.; and Willard Ziel of Lake Mills, Wis. A post-secondary teacher, Mary L. Heins of Wauwatosa, Wis., was also certified.

Certified teachers, usually graduates of secular schools, have successfully completed a series of required and elective courses in religion under the auspices of Dr. Martin Luther College.

Reported by Delmar C. Brick



**THE LADIES AID OF GRACE LUTHERAN CHURCH** of Powers, Mich., together with other members of the Lake Superior Conference, recently completed a tour of 1200 miles on which they visited Dr. Martin Luther College, Martin Luther Preparatory School, Wisconsin Lutheran Seminary and Northwestern Publishing House. "Our people were pleased with the warm reception they received," said Pastor Philip W. Kuckhahn who accompanied the tour, "and gained a deep appreciation for how well the Synod had spent its dollars on our schools." The oldest lady on tour (three days and two nights) was 82 and a number of people were around 75, "but they managed very well with our vigorous schedule from 6:00 am to midnight."

## U. S. Supreme Court to decide on Nativity scene

According to a news item in *Church & State* four organizations have joined an ACLU suit in the U. S. Supreme Court against the city of Pawtucket, R. I., for its sponsorship of a public Nativity scene.

The American Jewish Committee joined with the National Council of Churches in one brief, while the other was jointly submitted by the Anti-Defamation League of B'nai B'rith and the American Jewish

Congress. Both briefs assert that municipal sponsorship of a religious symbol is a violation of church-state separation.

The brief submitted by the American Jewish Committee and the NCC notes that Pawtucket defended its sponsorship of the creche by saying it attracted shoppers to downtown stores. The same purpose could be achieved by such "secular symbols of Christmas" as lights, bells, trees,

## With the Lord

### Martin L. Stern 1925-1983

Pastor Martin Luther Stern was born October 31, 1925 at Red Wing, Minn. He died on October 2, 1983 at Waukesha, Wis. at the age of 57.



Stern

A 1950 graduate of Wisconsin Lutheran Seminary, he served two years as a tutor at Northwestern Lutheran Academy in Mobridge, S.D. In 1952 he was ordained and installed at Mt. Calvary in Waukesha, Wis., which he served until his death.

In 1958 he married Maude Torseth. He is survived by his wife; daughters, Laura and Rebecca; sons, Jonathan, Phillip and Daniel; mother, Mrs. M. F. Stern; sisters, Marie and Katherine (Rev. Larry) Cross; and brother, Waldemar.

The funeral services were held October 6 at Mt. Calvary, Waukesha, Wis.

reindeer or Santa Clauses. The brief also asserts that the use of a religious symbol for commercial purposes "degrades, trivializes and secularizes" a symbol that is sacred to devout Christians.

In other developments in the case (*Donnelly v. Lynch*), the Supreme Court is allowing the federal Justice Department to intervene in support of Pawtucket's right to erect a Nativity scene. □



# Looking back

from The Northwestern Lutheran

## 50 years ago . . .

Donations continued to flow into the seminary. A total of \$13.25 was received. The young people of a church in our vicinity decided they too could and should be of service to the seminary. They plan to make a delivery every month, if possible. During October they collected cabbage and put it up as sour kraut. But, they argued, you cannot cook kraut without meat. So they bought a pig, slaughtered it, cut the meat into pieces of convenient size and rejoicingly delivered all to the seminary. Since we received too many carrots and red beets for immediate consumption — close to four tons in all — we made arrangements with a canning factory to put them up for us.

## 25 years ago . . .

The Board of Education (Board for Parish Education) reports: The six new schools since last May gives us 213 Christian day schools. . . 23,291 pupils are now enrolled, a gain of 1300 over last year. We have 285 men and 444 women teachers for a total of 729. There are now eight area Lutheran high schools with a total of 1367 enrolled, 71 men and 14 women teachers in these schools. Because of our ever-expanding school system an assistant secretary is urgently needed to help our executive secretary.

## 10 years ago . . .

On September 16, St. John's Ev. Lutheran Church, Eighth and Vliet, Milwaukee, Wisconsin, celebrated its 125th anniversary. Two days later the oldest member of St. John's observed her 109th birthday. Five pastors have served St. John's during these 125 years.

### JUST A REMINDER

Beginning January 1 bundle subscriptions will be increased to \$3.75 and blanket subscriptions to \$4.25

## CONFERENCES

**Southeastern Wisconsin District**, Dodge-Washington Conference, December 6 at St. Paul's, Slinger. Agenda: Titus 3:1-15; The Theology of Soliciting Money; F. C. Art. 12: Of Other Factions (Heresies) and Sects.

# NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

## CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY Mequon, Wisconsin

Dr. Siegbert Becker has submitted his resignation from the seminary faculty effective the close of the 1983-84 school year. Therefore, the Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting membership of the Synod to nominate men to fill this vacancy. The man called will be asked to teach pastoral theology with emphasis on evangelism and New Testament. Names of candidates together with pertinent information should be in the hands of the undersigned by December 7, 1983.

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

## INSTALLATIONS

(Authorized by District President)

### Pastors:

#### Ordained and Installed

**Olson, Lawrence**, as pastor of Peace Lutheran, Loves Park, Ill., on July 10, 1983 by M. Otterstatter (WW).  
**Installed**

**Pavia, George R.**, as pastor of Messiah, Killeen, Tex., on September 4, 1983 by V. Glaeske (AC).

**Worgull, David**, as pastor of Calvary, Chandler, Ariz., on July 10, 1983 by K. Pasch (AC).

### Teachers:

**Bolda, Richard**, as teacher at Minnesota Valley Lutheran High School, New Ulm, Minn., on September 11, 1983 by J. Stellick (MN).

**Freese, John**, as principal and teacher at Redeemer, Tucson, Ariz., on July 24, 1983 by S. Krueger (AC).

**Jammer, Clair**, as teacher at Trinity, Nicollet, Minn., on September 11, 1983 by R. Polzin (MN).

**Kramer, Randall A.**, as instructor at Fox Valley Lutheran High School, Appleton, Wis., on September 29, 1983 by J. Piltzuweit (NW).

**Minch, Jack**, as teacher at St. Matthew's, Winona, Minn., on August 28, 1983 by M. Birkholz (WW).

**Strong Gerald**, as teacher at Reformation, San Diego, Cal., on September 4, 1983 by L. Smith (AC).

**Wichmann, Paul D.**, as teacher at Minnesota Valley Lutheran High School, New Ulm, Minn., on September 11, 1983 by J. Stellick (MN).

## ADDRESSES

(Authorized through the District President)

### Pastors:

**Kehl, David**, 137 Baker Dr., Redwood Falls, MN 56283; 507/637-2564

**Olson, Lawrence**, 5183 Pebble Creek, Tr., Loves Park, IL 61111; 815/633-6197.

**Pavia, George R.**, 1005 Ronstan, Killeen, TX 76541.

**Wilke, Robert**, 517 Tilden St., Fairmont, MN 56031; 507/238-2089.

**Worgull, David**, 1201 W. Tulsa, Chandler, AZ 85224; 602/963-9397 Off. 899-7364.

### Teachers:

**Bolda, Richard**, 1513 N Payne A-3, Apt 6, New Ulm, MN 56073.

**Freese, John**, 201 E. Yavapai Rd., Tucson, AZ 85705.

**Jammer, Clair**, Box 241, Nicollet, MN 56074; 507/225-3606.

**Kramer, Randall A.**, 1032 Lucerne Dr., Apt. #2A, Mena-sha, WI 54952.

**Minch, Jack**, 576 Waconta St., Winona, MN 55987.

**Strong, Gerald**, 3110 Cowley Way #2, San Diego, CA 92117.

## EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

**ANCHORAGE, ALASKA** — Shepherd of the Hills, Huffman Elementary School, Lorraine St. and Huffman Rd. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Tom Liesener, Star Route, Box 1420-F, Anchorage, AK 99502; 907/345-6129.

**WASILLA/BIG LAKE/PALMER, ALASKA** — King of Kings, Wasilla Public Library, Main St., Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Rick Johnson, P.O. Box 872765, Wasilla, AK, 99687; 907/376-7771.

**CLOVIS, CALIFORNIA** — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information call Mr. Norman Vander Poel, 209/251-6934 or Pastor Daniel Gawrisch in Modesto, 209/527-0563.

**BATON ROUGE, LOUISIANA** — Cross of Glory, Millerville Academy School, 1516 Millerville Road, Baton Rouge, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter Kiecker, 15566 Marjorie Drive, Baton Rouge, LA 70816; 504/272-4334.

**ALBUQUERQUE, NEW MEXICO** — Peace, Rio Rancho Senior Citizens Center, 206 Grande Blvd., Rio Rancho. 9:00 a.m. Pastor Stevens Wilkens, 10312 Delta Ct. NW, Albuquerque, NM 87114; 505/898-4709.

**POUGHKEEPSIE, NEW YORK** — YMCA, Eastmann Park, Poughkeepsie. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Thomas A. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

**ABILENE, TEXAS** — Holy Scripture, meeting at West Texas Rehabilitation Center, East Wing, 4601 Hartford, Abilene. 10:00 a.m. Pastor Jeff Londgren, 4633 Plover Lane, Abilene, TX 79606; 915/698-8053.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**YORBA LINDA, CALIFORNIA** — Grace, 20994 E. Yorba Linda Blvd., Yorba Linda. 10:00 a.m. Pastor Richard Kugler, 714/779-2384 (church); 714/528-2634 (home).

**BAYONET POINT, FLORIDA** — Grace, 205 Beach Blvd., Bayonet Point. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor David Nottling, 706 Las Cruces Ct., Port Richey, FL 33568; 813/863-3957 or 813/862-6031.

**CAPE CORAL, FLORIDA** — Abiding Love, meeting in chapel of Cape Coral Memorial Funeral Home, 3740 Del Prado Blvd., Cape Coral. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Thomas Smith, 3227 SW 7th Avenue, Cape Coral, FL 33914; 813/549-3363.

**TOPEKA, KANSAS** — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, KS 66604; 913/273-3127 or 913/272-2000.

**NEW YORK CITY, NEW YORK** — 675 West End Ave., Apartment 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844, or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, NJ 07446; 201/825-3816.

**BRYAN/COLLEGE STATION, TEXAS** — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

**FORT WORTH (SOUTHWEST), TEXAS** — Abiding Faith, Seventh Day Adventist facilities (north wing), 7051 S. McCart. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Ed Lehmann, 3732 Wilkie Way, Fort Worth, TX 76133; 817/294-9303.

**PLANO/ALLEN, TEXAS** — Atonement, National Child Center, 913 Lexington, Plano. 10:30 a.m.; SS 9:00 a.m. Pastor Timothy Petersen, 1705 Spanish Trail, Plano, TX 75023; 214/578-9960.



# Financial Report Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1983 through 30 September 1983

	Subscription Amount for 1983	9/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 864,404	\$ 648,303	\$ 550,022	84.8
Dakota-Montana	366,753	275,065	192,764	70.1
Michigan	1,923,523	1,442,642	1,188,540	82.4
Minnesota	2,118,512	1,588,884	1,335,886	84.1
Nebraska	475,323	356,492	313,130	87.8
Northern Wisconsin	2,119,664	1,589,748	1,236,767	77.8
Pacific Northwest	206,351	154,763	120,047	77.5
Southeastern Wisconsin	2,705,310	2,028,983	1,641,971	80.9
Western Wisconsin	2,449,327	1,836,995	1,506,051	81.9
South Atlantic	239,264	179,448	162,087	90.3
Total — 1983	\$13,468,431	\$10,101,323	\$ 8,247,265	81.6
Total — 1982	\$12,979,993	\$ 9,734,995	\$ 7,992,279	81.4

## CURRENT BUDGETARY FUND

### Statement of Receipts and Disbursements

Twelve months ended 30 September 1983 with last year comparisons

Twelve months ended 30 September

			Increase or (Decrease)	
	1983	1982	Amount	Percent
<b>Receipts:</b>				
Prebudget Subscriptions	\$ 12,906,690	\$ 12,246,825	\$ 659,865	5.3
Gifts and Memorials	265,053	315,254	(50,201)	(15.9)
Bequests	389,882	399,527	(9,645)	(2.4)
Other Income	138,155	99,200	38,955	39.3
Transfers from Other Funds	604,850	294,812	310,038	105.2
Total Receipts	\$ 14,304,630	\$ 13,355,618	\$ 949,012	7.1
<b>Disbursements:</b>				
Worker-Training	\$ 5,042,373	\$ 4,638,827	\$ 403,546	8.6
Home Missions	2,895,525	2,440,999	454,526	18.6
World Missions	2,280,831	2,308,660	(27,829)	(1.2)
Benevolences	743,240	756,624	(13,384)	(1.8)
Administration and Services	1,327,405	1,276,629	50,776	4.0
Sub-total	\$ 12,289,374	\$ 11,421,739	\$ 867,635	7.6
CEF — Interest Subsidy	987,317	1,008,310	(20,993)	(2.1)
Transfers to Building Funds	495,620	590,000	(94,380)	16.0
Total Disbursements	\$ 13,772,311	\$ 13,020,049	\$ 752,262	5.8
Twelve Months Increase/(Decrease)	\$ 532,319	\$ 335,569		
Fund Balance — Beg. of Period	\$ (750,232)	\$ (1,085,801)		
Fund Balance — End of Period	\$ (217,913)	\$ (750,232)		

Note: The cutoff date for PBS receipts in the Synod's Post Office Lock Box is the last business day of each month. December 1983 lock box offerings will be credited as 1983 receipts through January 13, 1984 as long as they are received in the lock box on or before that date and are clearly labeled as 'December' offerings.

Norbert M. Manthe  
Chief Accounting Officer

### ASSOCIATION COORDINATOR WANTED

Minnesota Valley Lutheran High School Association is accepting applications for the position of association coordinator. Duties of this person would include, but not be limited to: working with congregations of the association in their stewardship programs, including the support of MVLHS; enlisting lay member involvement; supervising the production of promotional materials and publications; and assisting in recruitment efforts within the schools and congregations of the association.

Any applicant must be a member in good standing of the WELS or ELS or a congregation in fellowship with those Synods. Additional information and an application may be obtained by contacting: Minnesota Valley Lutheran High School, Jerome P. Birkholz, principal, Rural Route 5, Box 52A, New Ulm, MN 56073; phone 507/359-9177.

### CENTENNIAL ANNIVERSARY

St. Paul's of South Haven, Mich. will observe its centennial anniversary during 1984 with special services at 8:00 and 10:30 a.m. on the following Sundays: April 15, Confirmation Reunion Sunday (Prof. James Westendorf); June 10, Synod Sunday (President Carl H. Mischke); July 8, Centennial Sunday (Pastor David Tetzlaff) with dinner to follow (reservations required); September 16, Christian Education Sunday (Pastor Steven Witte); and October 21, Mission Sunday (Pastor Theodore Sauer). Former members, confirmands, former students and friends of St. Paul's are cordially invited to join in the celebration. For more information contact Pastor William Balza, 723 Arbor Ct., South Haven, MI 49090; phone 616/637-3945.

### NOMINATIONS REQUESTED

The Board for World Missions has granted the request of Pastor Theodore Sauer to retire from his position as its executive secretary. The board has asked him to continue to serve until his successor qualifies.

The man to be called is to be an ordained minister of the gospel. He will be responsible for coordinating the diverse facets of our world mission program and for representing the work of world missions to the Synod and its constituency.

In accordance with prescribed procedures, the Board for World Missions hereby invites the voting members of the Synod to submit names of candidates for the position of executive secretary. Nominations with pertinent information shall be in the hands of the undersigned no later than December 5, 1983.

Pastor Duane K. Tomhave, Secretary  
Box 267  
Genesee Depot, Wisconsin 53127

### HYMNALS NEEDED

Mission congregation needs used Lutheran Hymnals (preferably blue). Contact Pastor M. Grubbs, 2325 Bardwell Dr. NW, Bemidji, MN 56601; phone 218/751-6334.

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# Camp BASIC

## for our **B**rothers **A**nd **S**isters **I**n **C**hrist

by Peter G. Reid

**D**avid's mother drove him over 750 miles one way because our camp is currently the only summer camp of its kind in the Wisconsin Synod. It is a special camp for special people, a camp run for the moderately retarded within the Synod.

The Special Ministries Board of the Western Wisconsin District felt strongly that there was a need for something special for these children of God. Under its sponsorship last summer, for the third year, Camp Wyalusing was held at Wyalusing State Park near Prairie du Chien, Wis. Ken Pahnke, who teaches sixth grade in St. Paul's parochial school at Menomonie, Wis., again served as camp director.

An outstanding feature of this camp is the camper/counselor ratio: one to one. At the beginning of the week the counselor is assigned a camper and stays with the camper throughout the week. This makes it possible for each camper to be treated as a special person and to learn at his or her own pace. This year there were 20 campers and 20 counselors. Next year we hope to have 30 campers and 30 counselors.

Until I began working with the

mentally retarded, I did not understand their needs or their potential. I think there are many who share this failing with me. They are full of surprises. Just one example. At the awards night, Gail, quiet Gail, came forward for her certificate. Instead of a soft, "Thank you," she said she wanted to say something. Looking directly at the counselors, she said what all the rest were thinking. "I want to thank you," she said haltingly, "for teaching me from the Bible that God made me someone special. It was nice to learn that Jesus loves me and died for me. Thank you very much." I couldn't have said it better than Gail said it!

Throughout the week the camp program was balanced. There was religious instruction, but also crafts, singing, special outings, and devotions around the campfire. In spite of some physical limitations there was swimming, hiking, miniature golf, kickball, softball, and calisthenics led by the camp nurse.

The outings were a buzz of excitement. There was a boatride on the Mississippi. The campers did a little shopping of their own on a special trip into Prairie du Chien. Nearby Indian mounds were visited by the

campers. The special events ended with the traditional talent night at which everybody had a chance to star.

But what really made the camp a success was the special feeling between the counselors and the campers. The campers were treated as brothers and sisters in Christ, as God's children for whom Christ died. And that is why the camp has a new name. From now on it will be Camp BASIC. For two reasons. One, the campers are taught the basics of what God has done for them. Two, the campers are treated at the camp as Brothers And Sisters In Christ, and that is basic to our camp!

At week's end the counselors were exhausted. But when we were done, we knew that we had been used by God to help feed his precious lambs, and that they had experienced his grace in a special way. Rewarding? Yes, indeed! And we will be back next year, June 17 to 22. □



Pastor Reid is at St. Paul's, Menomonie, Wisconsin.