

The Northwestern Lutheran

JUNE 15, 1988

Speaking of fathers . . .

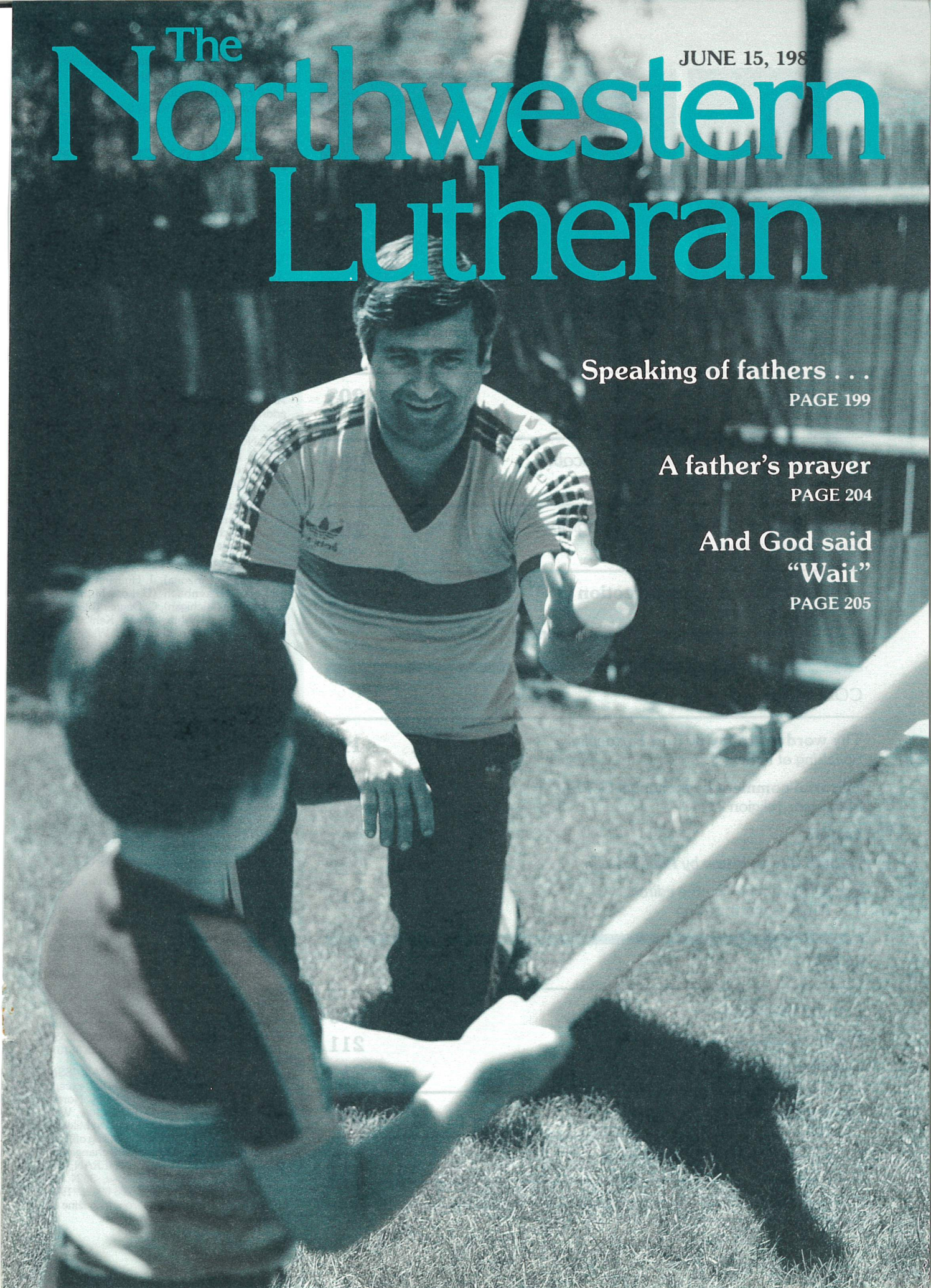
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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Speaking of fathers . . .

By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God (Hebrews 11:8-10).

On the third Sunday of June, at least in some households in the United States, "Father's Day" will be observed. However, in more ways than one, it is an odd holiday.

In the first place, it's nowhere near the retail bonanza of a Christmas, an Easter, or even a Mother's Day. The fact of the matter is that Father's Day simply hasn't captured the imagination of the buying public.

Another reason for Father's Day being an odd holiday is the shifting of the popular perception of "father." In our country we have seen father fall from the "King of His Own Castle" to a non-person in less than two generations. In days of old, "Father Knew Best"; today in too many instances, father has problems knowing who he is, let alone knowing what role he is to fulfill in the nuclear family.

Father Abraham, a superb model

Christian families, fortunately, should not have identity problems since God has in his word given us both direct advice and provided us with excellent examples of believing fathers fulfilling their appointed roles in the family. Anytime we speak of fathers, for example, we can cite Father Abraham as a superb model for Christian fathers. One of the reasons he can be looked upon as a superb role model is found in this short selection of Hebrews 11 in which we are able to see Abraham listening to the voice of God.

All forty verses of the 11th chapter of Hebrews has one recurring theme: "by faith." It is the bridge between the 10th chapter which speaks of the chief doctrine of Scripture, justification by faith, that mighty act of God whereby he declares the whole world righteous by faith in his Son's redemptive work, to the 12th chapter in which the writer bids us to look again at Jesus, the author and finisher of our faith. This eleventh chapter cites "a great cloud of witnesses," the examples of those who by grace lived lives of faith. Although this writer begins by mentioning Abel, Enoch and Noah, the one man who stands out is Abraham.

"By faith, Abraham . . ." We do not have to wonder what faith is since God defines it when he says, "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the proof, the quality of trust and confidence in God even though it may violate all our natural experience. In other words, God said it, we believe it, and that ends all argument.

He listened to the voice of God

Abraham had this type of faith, an absolute confidence in his God. He listened to the voice of God and even though it violated his natural inclinations, he obeyed without question. For example, here God directs him to leave the familiar land of his ancestors and go to a place known but to God. Abraham heard the voice of his God in this summons and followed the directive unhesitatingly.

What an example for Christian fathers — mothers and children also! The voice of our God is not silent in our time. God speaks to us each time we read or hear his word. He bids us to follow him, love as we have been loved, forgive as we have been forgiven, and declare his wonderful works to all until he returns. God speaks to us clearly with respect to how we are to conduct our lives as

witnesses to his saving love in Christ. Are we as diligent in hearing his voice as Abraham was?

Not only did Abraham set a marvelous example by listening to God's voice, he also lived as one who had his priorities straight. "By faith he sojourned in the land of promise, as in a strange country." Here was a man who never owned a foot of land except the cave in which he was buried and yet never lost confidence in God's promise that the ground over which he wandered was his land, a heritage to be passed on to his children.

He looked forward to God's city

How do we live "the abundant life" which our God has given us so fully? Do we believe that which is expressed by the hymn writer, "I'm but a stranger here"? To be sure we are to diligently attend to the meat and the potatoes of life, the practical issues of clothing and shelter. But at no time should we view these "things" as being permanent. They are simply the tools with which we serve our God for our brief time of witness.

Like Abraham, we look forward to God's city, heaven, that blessed reward of grace. Like Father Abraham, fathers are to set the tone of the home, provide the stability, and keep straight what is and isn't important always noting that it's Jesus first, the rest naturally following.

On Father's Day it isn't a bad idea to review the blessed roles God has given each of us to fulfill in the family. And for fathers, Abraham sets a beautiful example. God, give us the strength to follow the pattern. □



Pastor Koepflin serves at Atonement, Milwaukee, Wisconsin.

Man-made religion

If man were to tailor a religion according to his own instincts, this religion would include the following features:

- Man would be God
- The human intellect would be supreme
- Man would be the judge of morality
- The potential for man's good would lie within himself

These factors played a part in the fall of man, and to this day man wants to do his own thinking and to be responsible to no one but himself. There is still a natural appeal in the serpent's words: "Ye shall be as gods."

The tendency of man to unseat God, or at least to promote himself to God's level, characterizes man-made religion, and it appears in blatant form in a movement called "Religious Science." According to one of its ministers, this religious movement, which had its beginnings in the 1930s, portrays God, not as a person, but as a principle. It holds that "whatever is best and highest in us is God." Says the minister, "We never have to look outside ourselves for God."

This minister does not see his congregation as sinners who need to be saved. He sees them rather as "people who need awakening to their potential." Their potential is to be rich if they want to be. According to a religion writer, "one of the key components to Religious Science is the emphasis on unlimited living, the idea that there are no barriers to achieving one's ultimate desires in life."

There is a strong appeal in this type of religion (if you could call it that) to people who do not like to be told what to do and who are driven by aspirations to a better life on earth. It seems to appeal especially to the present day "Yuppies" (Young Upwardly Mobile People), to whom its goals in life appear realistic, and to the young who aspire to a more rewarding life on earth than that of their parents or of others who have lived before them. These kinds of persons, we are told, are the kinds of persons who are being attracted to it.

One is reminded of the classic words of the devil at Christ's temptation: "All these things will I give thee if thou wilt fall down and worship me."

Unfortunately, religion devised by man usually fails to address, much less to solve, the very real problems created by the facts of sin, death, the judgment, and eternity. In many cases it denies them or at least diverts attention from them.

As the result, optimism is bound to be replaced by regret in its followers when they are finally brought face to face with these realities, as happened in the case of the first humans on earth.

"It is better to trust in the Lord than to put confidence in man," wrote the psalmist. When human thought offers itself as a substitute for the divine word, we need to be reminded of this.

Immanuel G. Frey



*Pastor Frey
serves at Zion,
Phoenix, Arizona.*

LETTERS

German chorales are quality

The comments in *The Northwestern Lutheran* (February 15) relative to the selection of hymns certainly cry out for a response.

As matters of education, experience, skill and individual taste are related to any evaluation, the fine old hymn, *In Peace and Joy I Now Depart*, is certainly undeserving of the condemnation expressed in the letter mentioned above.

There is a constant trend toward greater mediocrity (and worldliness) whenever the attempt to adapt to the tastes of the so-called masses takes place. It is certainly hoped that attitudes such as those expressed in the letter in question will not color or confuse the thinking of the individuals who will make the final decisions regarding the choice of hymn tunes included in the new hymnal. The local church is the center where Christians join for worship but it is also an educational institution and ease of performance is not necessarily associated with excellent quality.

No professional musician of any standing would deprecate the musical quality of the German chorales, or particularly of the one in question. Let's applaud and support those of our pastors who are willing to stand up for quality. Lutherans should remain thankful for the musical heritage bequeathed by the forefathers rather than looking around for "flowery beds of ease" in their worship.

*Siegfred C. Matson
Columbus, Mississippi*

Red our official color?

I feel a response is in order to the letter about hymnal color (May 1). Red is our official color? I do believe the writer has never visited some of the WELS churches here in the North. He would find many a blue hymnal. My brother received a hymnal with a black cover for his confirmation. I have a white one. For many years *The Lutheran Hymnal* has been offered in a variety of colors. There is no official color.

That may be why I learned *not* to be concerned about the color but that it had the right *name*. I associated the *name* with what was inside. And the

inside has always been a treasured part of my worship.

*Beverly A. Gullickson
Dodgeville, Wisconsin*

Pastors deserve our thanks

I thought I would take a minute and write to you about how disappointed I was when I read *Teaching the Bible* class (April 1). I for one was upset when I read this. Our pastors work hard preparing for their Bible classes. A lot of time, energy and effort go into their classes, and this is the thanks they get! I believe the person who categorized our pastors as poor teachers was being very thoughtless.

Our synod is blessed with pastors who are dedicated in their ministry, as teachers, counselors and workers in general for their congregations. They show us nothing but love, and they are eager to teach us of Christ's love.

I would hope that in the future we give our pastors and teachers our love and our thanks for teaching us God's word. They deserve that at least.

*Pamela L. Hansen
Tucson, Arizona*

Objections to common cup unfounded

The *Northwestern Lutheran* of February 15 arrived today, April 26, and I have just read the letter to the editor about individual cups. The author thinks that the use of the common cup in the Lord's Supper could be a danger to one's health.

In our Lutheran Confessional Church in Scandinavia it is always customary for the pastor to commune after all the other communicants. But there is no evidence that our pastors are less healthy than other people. Also in the Swedish state church the pastors commune after the other communicants, but state church pastors are as healthy as any other citizens.

If a member has a contagious disease and has reason to believe that he can infect the other communicants, it is possible to have a small cup together with the common cup on the altar and to give such a person the blood of Christ through the small cup.

Of course we ought to have regard for weak souls, but that does not mean that we have to conform to all unwise

ideas from some church members. But we ought to instruct them that the objections against the common cup are unfounded.

*Per Jonsson
Landskrona, Sweden*

(Pastor Jonsson is president of the Lutheran Confessional Church in Scandinavia.)

Christians are no different

This letter is in response to the "Christians should be different" letter (April 1). The writer asked how it is that we can dance, drink, smoke, go to the movies, read smut and still call ourselves Christians. I'd like to add to that list.

How is it that we can not only dance but attend and pay for musicals at our WELS schools that have dancing in them, and still call ourselves Christians? How is it that we can not only drink and smoke but also drink coffee and soda pop, eat junk foods, overeat, take Roloids and still call ourselves Christians? How is it that we can not only read smut but also read newspapers and magazines which clutter our minds with tales of murder, rape, sexual child abuse, adultery and the like when we could be reading the Bible instead, and still call ourselves Christians?

How is it that we can also listen to, and repeat, gossip about our fellowmen, and still call ourselves Christians? How is it that we can cheat even just a few dollars on income taxes, or gab or daydream our time away at work, yet get a paycheck, and still call ourselves Christians? How is it that we can sit with a look of rapt attention during the sermon while thinking about what we will prepare for noon dinner, and still call ourselves Christians? How is it that we can criticize members who seldom, or never, attend church, yet fail to personally invite them or welcome them by name if/when they do come, and still call ourselves Christians?

It is fortunate that the sinners in the world are not invited into the private areas of our lives and thoughts, or they might be further shocked at how alike Christians and sinners are.

There are too many people who misuse the word "Christian." Pray that we Lutherans don't distort it as well.

*Doris M. Kitzerow
Minneapolis, Minnesota*

A Jehovah's Witness at work has tried to make me feel guilty for giving blood to the Red Cross. She quoted Bible verses such as Leviticus 7:26,27 and 17:14, and Acts 15:28,29, to prove that it's a sin to receive blood or plasma. Is it a sin? If not, can you provide some passage to prove the point?

Please read these verses in their context and note that God was prohibiting *Old Testament Israel* (not Christians who were never under the covenant God made with Israel at Sinai to preserve and illustrate the promise of Christ's coming) from *eating* (not receiving by transfusion) *animal* (not human) blood.

Perhaps there was a hygienic purpose in this prohibition. Perhaps God was further disassociating Israel from pagan religious practices in Egypt. Leviticus 17:11 establishes that God's primary intent was to emphasize the value of life and particularly the atoning value of animal life offered as a sacrifice for sin. The blood of animals belonged to God and in the Levitical law prophetically anticipated the atoning blood of Christ.

Could there be divine irony in the fact that the sacrament Jesus instituted offers his blood orally in, with and under the consecrated wine?

The council in Acts 15 did not partially reimpose such Jewish law on Christians. As Romans 15 and 1 Corinthians 8 demonstrate, this was an injunction to love, that Jewish believers might not be spiritually troubled or isolated by the Christian liberty of Gentile brothers and sisters.

Keep donating blood as an expression of your love. The Bible nowhere prohibits blood transfusions. In fact, the Bible doesn't address this or other modern medical phenomena, such as organ transplants or radiation therapy. The burden of proof always rests with those who would seek to limit Christian freedom. Jehovah's Witnesses have failed that obligation, despite their distortions of Scripture and logic. It is not surprising that a religion which refuses "the blood of Jesus, his Son, (which) purifies us from every sin" (1 John 1:7) would refuse also life-saving human blood. God gives no direction through non-Christian sects.

Since there are no passages that directly speak of blood transfusions, may I suggest Colossians 2:16,17 as an answer to Levitical legalism. Better yet, since your co-worker already acknowledges that "life is in the blood," refer her to John 15:13, "Greater love has no one than this, that one lay down his life for his friends." That oblique answer to her demand for biblical support of transfusions is just a preface, however, to the real intent of Jesus' words. Tell her that Jesus laid down his life-blood in sacrifice for her sins, to free her from the impossible burden of satisfying her God with religious rules.

Our congregation is having one of the elders give the pastor communion. The liturgy says: "I as a called and ordained servant of the word . . ." Does this mean that only someone who is ordained can give the sacrament? I'm concerned that we don't bring "liberal" changes into our church.

What our catechism entitles "The Ministry of the Keys" — the authority from God to administer word and sacrament — belongs to the congregation. By divine call it confers the privilege of public ministry (i.e., ministry on behalf of the congregation) and defines the scope of that ministry. The New Testament mentions different offices of ministry (e.g., bishop, elder, deacon) but prescribes neither the number of such offices nor job descriptions. The pastoral epistles do list qualifications, especially those of Christian character, for called servants of the word.

Just as the early Christian churches drew from their midst the men called to serve in their ministry, a church today may call one of its members to a ministry of distributing the sacrament on its behalf. And like those apostolic churches, our congregations will evaluate the spiritual qualifications of candidates for such a ministry.

Ordination is merely a rite that recognizes a man's call to the pastoral ministry and his aptitude for that ministry. In our practice it is coincident with his installation into his first pastorate. Ordination is not a biblically instituted requirement of the church, nor does it confer any ministerial rights. Only the church's *call* extends the right of ministry in its name; and a congregation has the freedom under God to call one of its elders to commune the pastor. Our liturgy could as properly read: "I as a called servant of the word . . ." Incidentally, an elder who distributes the sacrament would not normally be speaking these words of absolution.

Because the possibility of confusion and offense exists in adopting the practice of a layman communing his pastor, a congregation would be advised to study the matter before implementing the practice. It would be advisable also to carefully outline the scope, qualifications and procedure for such a call to serve as sacramental assistant.

I, too, am concerned that we not effect changes which might compromise sound doctrine or leave that impression with faithful Christians. I am equally concerned, however, that we not blur the distinction between truth and tradition or inhibit the Lord's work by refusing changes that would promote his message and ministry in our day. □

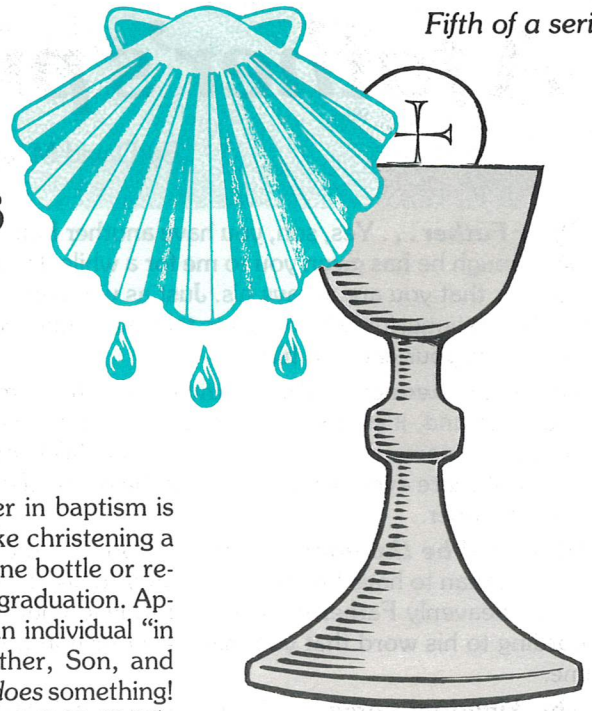


Send your questions to Questions, *The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Kelm is the synod's executive secretary of evangelism.

The Sacraments

God is behind them



The word *sacrament* is meaningless for many Christians today. Church members sometimes approach the communion rail mechanically or bring their children to the baptismal font without knowing or believing what's happening. For some, baptism and the Lord's Supper are considered to be more of a mundane Christian custom than a lasting spiritual experience; more a religious reflex than God's gracious gifts.

For example, there are those who treat baptism as a "Christian credit card" which gets them through the church doors to be married and buried. And then there are those who are misguided about the Sacrament of the Altar and state, "We went last month to communion, we don't *have* to go this month."

But the Lord Jesus did not allow Roman soldiers to nail his hands and feet to a tree in order for people to obtain a ceremonial "credit card" or to measure up to a communion quota. He instituted the sacraments of baptism and Lord's Supper in order that souls could obtain forgiveness, new life and Spirit-filled strength. He gave his sacraments so condemned, careless creatures could safely meet their Maker!

And what about you? Are the sacraments more ritualistic for you than regenerating? More routine than renewing? Then look again, look again at God's promises which are deeply engraved in his word.

Just look at baptism. God's word says, "baptism . . . *saves* you . . . not the removal of dirt from the body but the pledge of a good conscience toward God. It *saves* you by the resurrection of Jesus Christ" (1 Peter 3:21).

The usage of water in baptism is not a symbolic act like christening a ship with a champagne bottle or receiving a diploma on graduation. Applying the water to an individual "in the name of the Father, Son, and Holy Spirit" actually *does* something! It washes away sins (Acts 2:38; 22:16); converts us from the devil's living dead into God's living disciples (Matthew 28:19,20; John 3:5,6; Titus 3:5-7); and daily enables us to run from sin to the Savior (Romans 6:3,4). No champagne bottle or graduation ceremony can ever do that. But baptism can and does just that. That's because baptism is empowered by God's promises — promises clearly found in his word, the Scriptures.

The Lord's Supper is also empowered. God is behind it. He has instituted it. He has packed it with his promises. And the forgiveness of sins is one of them. When Jesus broke the bread he said, "Take and eat; this is my body . . ." And when he took the cup of wine he said, "Drink from it . . . This is my blood . . ." Why? "For the forgiveness of sins" (Matthew 26:26-28).

The words of institution ("Our Lord Jesus Christ, the same night . . .") are not religious jargon nor a monthly mandate. They are God's good news — for you. He invites us to partake of this mystery and miracle, for he wants to comfort us. Jesus wants us to trust that we are not alone. We are not what Henry Wadsworth Longfellow said we are — "ships that pass in the night." Because through Christ's Supper we

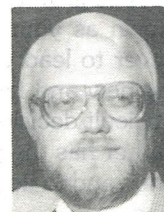
are in union and communion with him. We are his and he is ours!

Jesus, however, does not want us to come mechanically to his altar, or to be ignorant of the real presence of his body and blood, or to approach his table unwilling to change our sinful ways — that will endanger our souls (1 Corinthians 11:27-29).

Instead, he calls us to honestly admit our sins; be truly sorry for them; sincerely trust in Christ's forgiveness; and continually pray for a Spirit-filled life to replace our sin-filled one. Then we will be ready for his special sacrament and all its promises.

The sacraments of baptism and the Lord's Supper are far from being meaningless — they are endless. The bread we eat every day and the water that pours on our hands can daily remind us what God has miraculously done for us and given to us through his sacraments.

So take his treasures. They're yours. All yours. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

A father's prayer

By David M. Jacobs

Our Father . . . Yes, son, you have another Father. Though he has given you to me for a while, I must remember that you are always his. Just as you come to me with questions, for help, or just to talk, even more you must take all your cares to him.

Who art in heaven . . . As you know, that's his home. As I understand, it's a most beautiful place. You and I have shared many happy times in our home. Well, one day we will share even happier times in the home of our heavenly Father.

Hallowed be thy name . . . What more could any father ask than to have his son bring honor to his name? So your heavenly Father expects you to lead your life according to his word that you may never dishonor his name.

Thy kingdom come . . . Son, I know that Jesus already rules in your heart. That's why you were baptized when you were only a few days old. I pray that he will always be your closest friend.

Thy will be done on earth as it is in heaven . . . For you, son, God's good and gracious will is that you believe in Jesus and live a holy life. That won't always be easy. You do have enemies. When those times of temptation from the devil, the world and your own sinful flesh do come, turn to him and his word for strength.

Give us this day our daily bread . . . The way you have been eating lately, he is the only one who can afford to feed you! But you know it is much more than food that he gives you. You need never worry. He promises that each day you will have all you need. Perhaps one day you will know the joy of a loving wife and the thrill of holding your own son in your arms.

And forgive us our trespasses as we forgive those who trespass against us . . . I think he puts this one in just for me. You have done a thing or two that all boys do where my patience was worn thin. At such times I need to remember that I need to be forgiving. But more importantly I need your forgiveness — for the times I have not taken time to listen to you; for the times I wasn't there when you needed me; for the times I was too busy to be bothered; for the times I was thoughtlessly harsh instead of kind and understanding.

And lead us not into temptation . . . I mentioned your enemies before. As you grow through those difficult but exciting years known as your teens, they will be working harder than ever to lead you away from your heavenly Father. Many new and fascinating things will challenge you. Many difficult decisions lie ahead of you. Only your heavenly Father has the power to guard and keep you from temptation and to help you meet all those challenges and decisions.



But deliver us from evil . . . Hardships, sorrows and hurt which threaten your body and soul, your property and honor, will certainly be a part of your life. But in all of these, we know that God will work good for those who love him.

For thine is the kingdom . . . Not only is he your Father, but also your King.

And the power . . . You can do all things through Christ who strengthens you.

And the glory . . . All you do must honor him.

Forever! . . . That's a long time, son, a time — please God — you and I will share.

Amen . . . So it shall be. I love you, son! Amen. □



Mr. Jacobs serves as principal at King of Kings, Maitland, Florida. A father's prayer was a tribute to his son at a church father-son banquet.

The Sampe kids call today "D-Day," because their big brother, Timothy Joel, is "gonna get 'dopted." The Lord has allowed this newest son to make our family aware that "faith is being sure of what we hope for and certain of what we do not see."

Last August while Kathy and Susan, our social workers, were visiting Pete and me, they told us about Timothy, age nine-and-one-half. No adoptive family could be found to provide the forever home he so desperately needed. He was living in a foster home and attending classes for the emotionally disturbed. He was taking medication for hyperactivity and for mood swings. Intellectually he was labeled "borderline retarded." He had suffered through multiple foster care homes and one adoptive failure.

Immediately I said, "It's unfair to be so young and all alone. We'll take him." Quickly Kathy reminded me that Philip had only just arrived. "After his adoption is finalized, if you're still interested in Timothy, I'm sure George, his social worker, would be happy to talk to you," she said. "But that's in six months!" I exclaimed. "This kid doesn't have six more days to waste. He needs someone now!" A week later we were allowed to bring him home.

Because it happened so quickly, I don't even remember praying about it. In the past, when Pete and I would pray for a particular child to join our family, God would either answer, "yes" and the child would be ours or "no" and other parents would be selected. Therefore, we feel each child we adopt is especially chosen for us by the Lord. But what about Timothy?

The first time Pete and I saw Timothy he was a pale, skinny, pathetic child. He refused to talk to us. He just clung to his social worker and cried. I thought, "Lord, is this the consequence for making a decision without first consulting you?"

I then searched my memory for scriptural comfort and remembered the verse, ". . . for it is God who works in you to will and to act according to his good purpose." With my faith now strengthened, we



Timothy Joel

And God said "Wait"

By Cindi Sampe

brought our newest son home. When Pete and I arrived, nine curious brothers and sisters began to surround him. "Hi ya big broffer," three-year-old Stephen yelled. Timothy then crumpled to the floor, assumed a fetal position and sobbed uncontrollably, "I'm scared. I'm just so scared." The other children froze and could only stand and stare.

I knelt down, picked him up in my arms and carried him to the porch. There we rocked, his feet dragging on the floor, and I told him of our Savior's love for him. He listened as I continued to explain that though it was difficult for him to understand, Daddy and I already loved him very much because Jesus first loved us.

Weeks passed by and Timothy made excellent progress. With the help of a neurologist we were able to wean him off all medication and much to our joy, we discovered he no longer needed it. Timothy was not hyperactive and his mood swings

were temper tantrums that needed to be dealt with — not drugged. His appetite increased and he gained ten pounds. The Lord had truly healed him.

One September day while George (his social worker) was visiting us, I remarked how thrilled we were to adopt both Philip and Timothy. However, I often thought about another little boy from Wisconsin. Two years ago, while we were still living in Oklahoma City, we had seen his photo in a book of "waiting children." We prayed that the Lord would allow us to adopt him. Months later we were notified that a Wisconsin family had been selected. "Do you remember him, George?" I asked. "He was this little, frail, blonde kid, sitting on his bed, clutching a teddy bear. I'd really like to know how he is doing."

George's eyes widened in disbelief. Slowly he pulled out that same photo and said, "Is this the boy?" "Why, yes!" I answered. "Cindi," he replied, "you have him. This is your Timothy — two years ago." I sat stunned, tears brimming. "What a coincidence!" George remarked. "No," I answered. "Coincidences are only God's way of remaining anonymous."

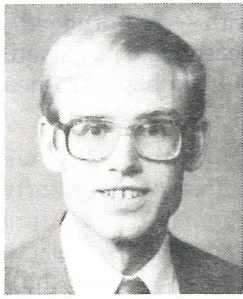
Now Timothy knows that the Lord truly chose our family for him and that he has always been by his side even during the years Timothy felt so alone. The classes for the emotionally disturbed he once attended are no longer necessary. Recent tests indicate he is also not borderline retarded. God continues to bless Timothy.

Pete and I are very thankful for this new son. He has taught us much. But most of all he has shown us that God doesn't just say "yes" or "no" to our prayer requests. Sometimes, ever so softly, he says — "Wait." □



Cindi, Pete and family are members at St. Paul, Fort Atkinson, Wisconsin.

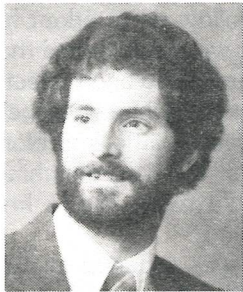
1985 Graduates and assignments



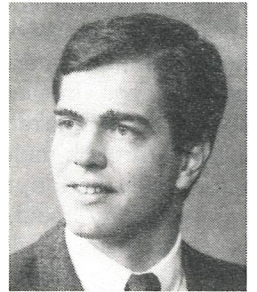
Mark J. Albrecht
Sparta, WI
St. Paul, Manchester, WI
St. Paul, Marquette, WI



A. Jeffrey Baas
Muskego, WI
To be assigned later



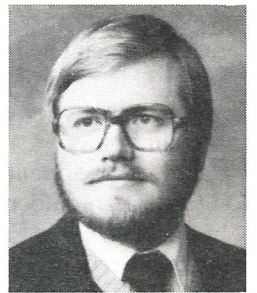
Randy D. Bader
Valentine, NE
Peace, Isabel, SD
St. Paul, Timber Lake, SD



Daniel N. Balge
Mequon, WI
Tutor
Northwestern College
Watertown, WI

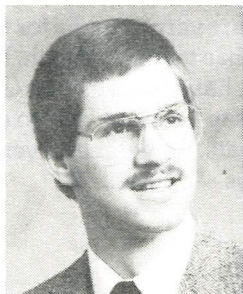


Michael T. Barlow
Milwaukee, WI
St. Paul, Henry, SD
Emmanuel, Grover, SD

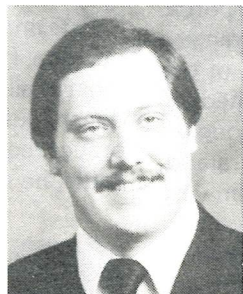


Thomas E. Bauer
Bismarck, ND
St. John
Hancock, MN

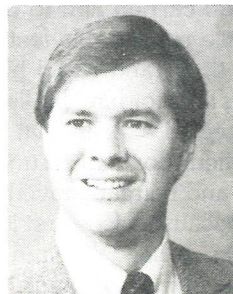
WISCONSIN LUTHERAN SEMINARY
Mequon, Wisconsin



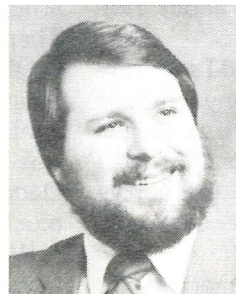
John A. Beck
Balsam Lake, WI
Exploratory
Anchorage, AK



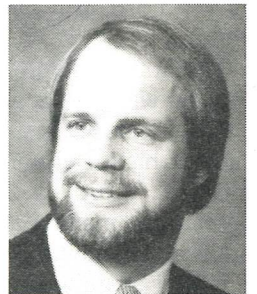
Michael K. Biedenbender
Benton Harbor, MI
Exploratory
Tucson, AZ



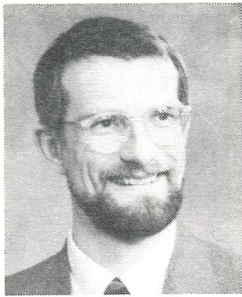
Samuel M. Clemons
Flagstaff, AZ
Our Savior
East Brunswick, NJ



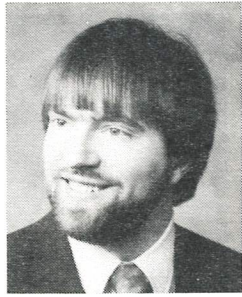
David R. Cooper
Houston, TX
Exploratory
Jupiter, FL



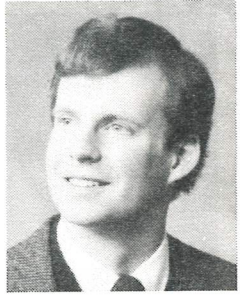
Joseph M. Dietrich
Saginaw, MI
Ascension
Plymouth, MN



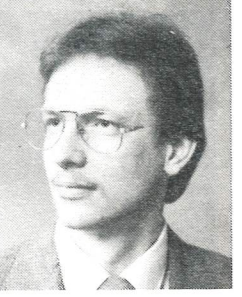
Brian L. Dose
Wabasha, MN
Paul the Apostle
Detroit, MI



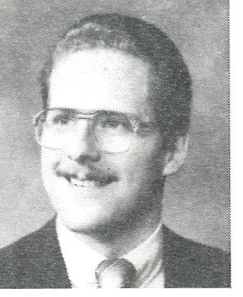
Daniel S. Drews
Milwaukee, WI
Tutor
Michigan
Lutheran Seminary
Saginaw, MI



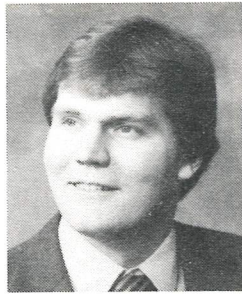
Kurt P. Ebert
Glendale, WI
Exploratory
Southwest Omaha, NE



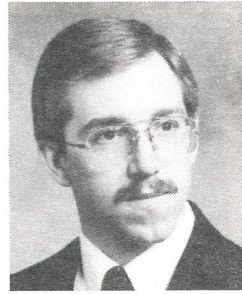
Timothy J. Ehlers
Sterling Heights, MI
St. John
Manitowoc, WI



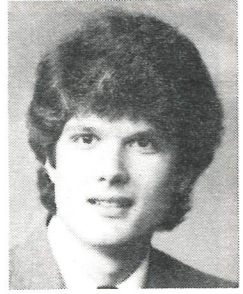
John L. Eich
Lake Stevens, WA
Grace
Alma, MI



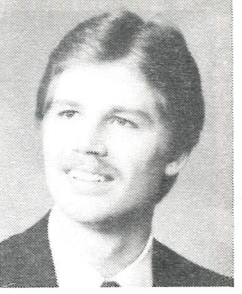
Jerry J. Ewings
Jim Falls, WI
Exploratory
NE Atlanta, GA



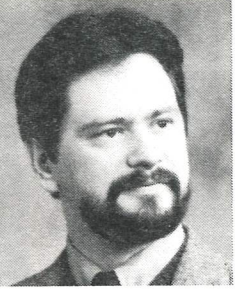
Kenneth L. Frey
Grand Junction, CO
Good Shepherd
Beckley, WV



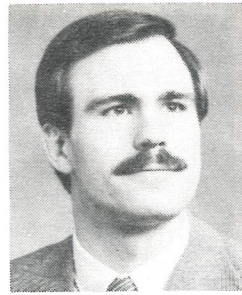
David J. Furno
Largo, FL
To be assigned later



Philip D. Gieschen
Adrian, MI
Associate
St. Paul
Winneconne, WI



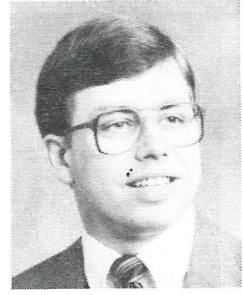
John D. Gore
Ottawa, Ontario, CN
To be assigned later



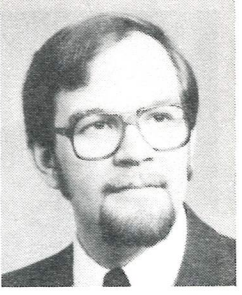
Charles F. Gumm
Milwaukee, WI
Our Savior
Perry, MI



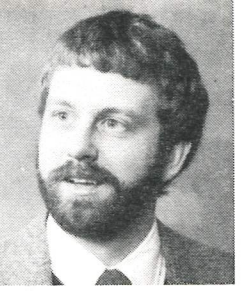
David E. Haag
Waterloo, WI
Good Shepherd
Beaverton, MI
St. John, Gladwin, MI



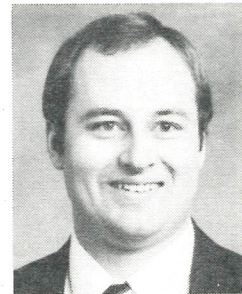
Thomas R. Hartwig
Sun Lakes, AZ
Trinity
Manitowoc, WI



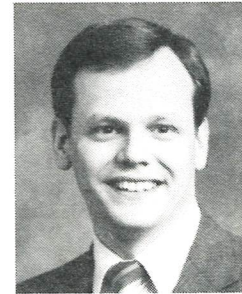
Kevin R. Hastings
South Milwaukee, WI
Tutor
Martin Luther
Preparatory School
Prairie du Chien, WI



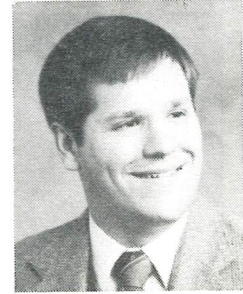
Stephen P. Hein
Muskegon, MI
Assistant
First Lutheran
Prescott, AZ



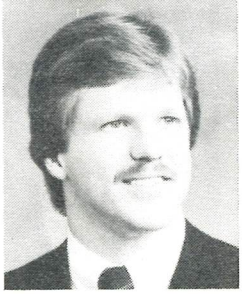
Philip J. Henselin
Stewartville, MN
Faith
Columbus, MS



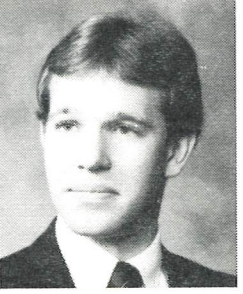
Gregory P. Hermanson
Sun Prairie, WI
Associate
Faith
Antioch, IL



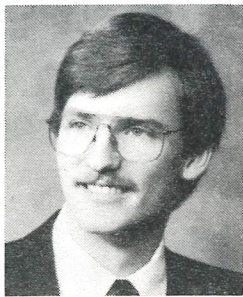
James L. Hoff
Brownsville, WI
Valley View
Helena, MT



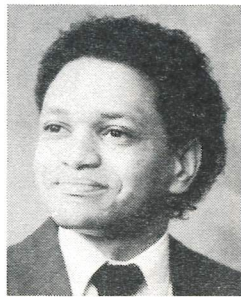
Randy K. Hunter
St. Paul Park, MN
St. Andrew
Middleton, WI



James R. Janke
Jackson, WI
Christ
Grand Island, NE



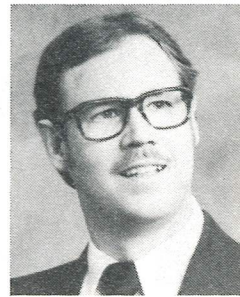
John R. Kenyon
Seminole, FL
Outreach team
General Board
for Home Missions



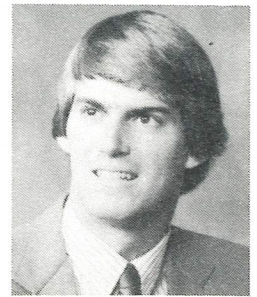
Raymond Kimbrough, Jr.
Milwaukee, WI
Garden of Gethsemane
Omaha, NE
Christ Our Savior
Fremont, NE



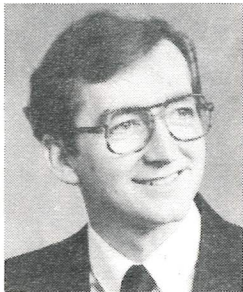
Mark T. Kipmiller
Bay City, MI
Associate
Mt. Olive
Appleton, WI



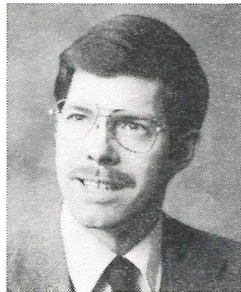
Mark A. Kock
New Ulm, MN
Prince of Peace
Lehigh Acres, FL



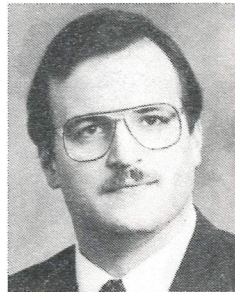
Mark D. Kolander
Montello, WI
Trinity, Lake City, MN
Trinity, Bremen, MN



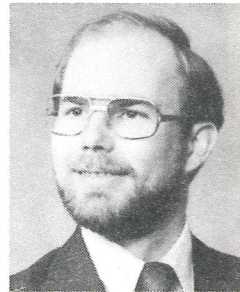
Kerry F. Kronebusch
Altura, MN
Peace
Echo, MN



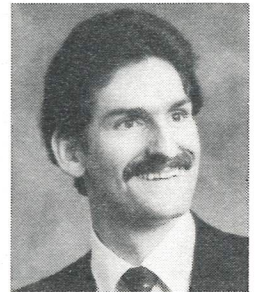
Ronald L. Kruse
Minneapolis, MN
Peace, Clark, SD
Bethlehem, Raymond, SD



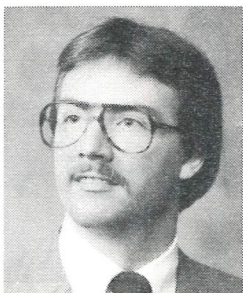
John D. Kuske
Grove City, OH
Outreach team
General Board
for Home Missions



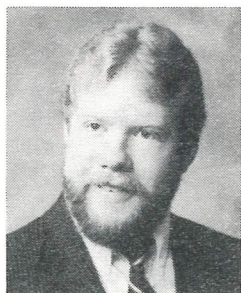
Steven M. Lockman
St. Paul, MN
Cutler Ridge
Miami, FL



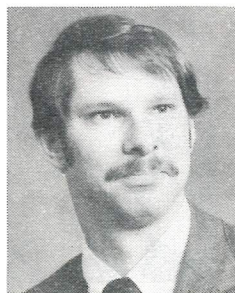
Donald G. Main
New London, WI
To be assigned later



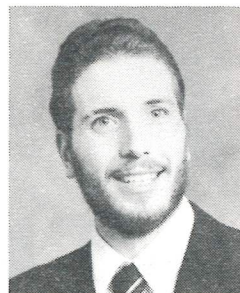
Thomas P. Rothe
Brown Deer, WI
Tutor
Martin Luther
Preparatory School
Prairie du Chien, WI



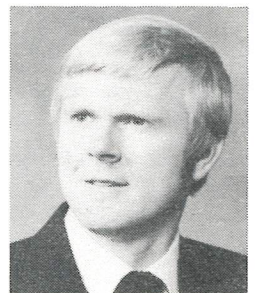
Lloyd C. Schlomer
Mobridge, SD
Tutor
Northwestern
Preparatory School
Watertown, WI



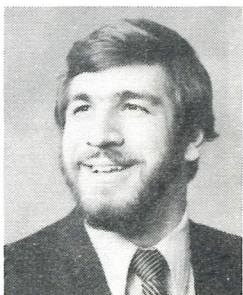
James A. Schmelzer
Harbor City, CA
To be assigned later



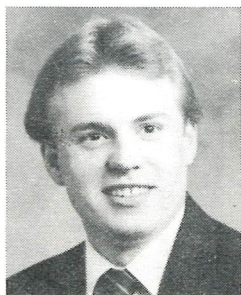
Daniel L. Schoeffel
Beaver Dam, WI
Exploratory
Elk River, MN



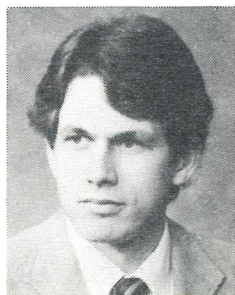
Mark E. Schoeneck
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Exploratory
Fayetteville, NC



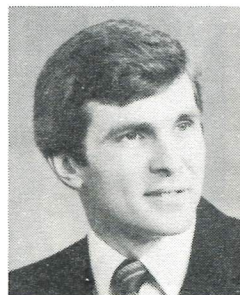
Paul W. Schulz
Milwaukee, WI
Our Savior
Bylas, AZ



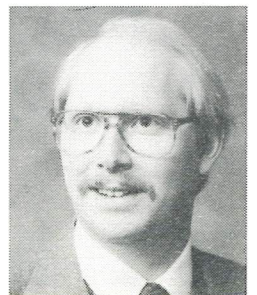
Paul H. Stern
New London, WI
Associate
Bethlehem
Oshkosh, WI



David T. Sweet
East Lansing, MI
Grace
LaCrosse, WI



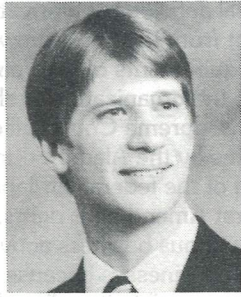
Gary D. Tryggstad
Milwaukee, WI
Nebraska Lutheran
High School
Waco, NE



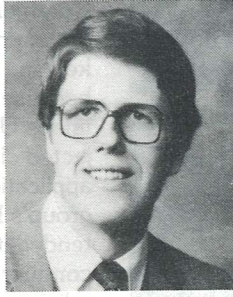
Jonathan C. Voss
Green Bay, WI
Exploratory
Sherman-Denison, TX



James D. Weiland
Lannon, WI
Second pastor
First Lutheran
Racine, WI



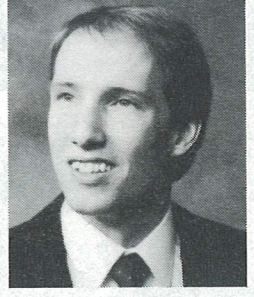
Thomas A. Westra
Beaver Dam, WI
Beautiful Savior
Cincinnati, OH



Philip P. Wilde
Escanaba, MI
Tutor
Northwestern
Preparatory School
Watertown, WI



Steven L. Witte
South Haven, MI
Associate
Emanuel
New London, WI



Peter D. Zietlow
Anchorage, AK
Lutheran Church of
Central Africa
Lilongwe, Malawi

1984 Graduates

Stephen B. Sauer, Kewaunee, WI
Associate, Martin Luther
Oshkosh, WI

Robert S. Smith, Oakfield, WI
St. John, Pelican Lake, WI
Grace, Monico, WI

Timothy A. Unke, Manitowoc, WI
Peace, Eagle River, AK

Jon Bendewald, Colbert, WA
Christ, North St. Paul, MN

Jon Bitter, Ft. Atkinson, WI
St. Paul, Cudahy, WI

David Bostedt, Abrams, WI
St. Paul, Jordan, MN

Randal Cutter, Fond du Lac, WI
St. John, Westland, MI

William Favorite, Eagle River, WI
St. Peter, Savanna, IL
Trinity, Mt. Carroll, IL

Stuart Freese, Plymouth, NE
Bethlehem, Hortonville, WI

Eric Goldschmidt, Mt. Edgecumbe, AK
Good Shepherd, Omaha, NE

Todd Goldschmidt, Mt. Edgecumbe, AK
Christ, Eagle River, WI
St. John, Phelps, WI

Robert Hein, Muskegon, MI
St. Mark, Green Bay, WI

Mark Henrich, Delano, MI
Trinity, Caledonia, WI

Ross Henzi, Livonia, MI
St. Paul, North Hollywood, CA

David Hussman, Crete, IL
St. Thomas, Phoenix, AZ

Darryl Kenagy, Eureka, IL
Woodlawn, West Allis, WI

Roger Knepprath, Saukville, WI
St. Paul, Norfolk, NE

Andrew Krause, Mequon, WI
Mt. Olive, Delano, MN

Nathan Krause, Cornell, WI
Zion, Denver, CO

David Leistekow, Beaver Dam, WI
St. Paul, Algoma, WI

Jeffrey Limpert, Winona, MN
Grace, South St. Paul, MN

Mark Lindloff, Thiensville, WI
St. Matthew, Appleton, WI

Kurt Loescher, Bloomington, MN
St. Peter, Sturgeon Bay, WI

Mark Mannel, Onalaska, WI
St. John, Markesan, WI

David Martin, Tomah, WI
Immanuel, Medford, WI

Rick Miller, Oshkosh, WI
Beautiful Savior, North Atlanta, GA

Randall Nepsund, North Hollywood, CA
Grace, St. Joseph, MI

John Nieman, Oshkosh, WI
St. Stephen, Adrian, MI

Timothy Nommensen, West Bend, WI
St. Martin, Watertown, SD

Richard Pamperin, Madison, WI
Latin American Mission, Puerto Rico

John Parlow, Mt. Pleasant, WI
St. John, Baraboo, WI

Phillip Paustian, Watertown, WI
St. Peter, Plymouth, MI

David Peters, Lovell, WY
St. Paul, Columbus, OH

Philip Pitt, Wayne, MI
Martin Luther, Neenah, WI

Guy Purdue, Santa Monica, CA
St. Matthew, Benton Harbor, MI

Bradley Ragner, Des Moines, IA
St. John, Burlington, WI

Terry Reich, Greenfield, MN
First German, Manitowoc, WI

Jonathan Rockhoff, Tawas City, MI
St. John, Juneau, WI

Richard Russow, Long Prairie, MN
Immanuel, Waupaca, WI

Steven Schmeling, Harbor City, CA
St. John, Waterloo, WI

Karl Schmutge, St. Paul, MN
Trinity, Neenah, WI

Jeffrey Schone, Burlington, WI
Riverview, Appleton, WI

Brett Voigt, Hartford, WI
Trinity, Waukesha, WI

Jeffrey Wegner, Van Dyne, WI
Christ the Lord, Houston, TX

Joel Willnitz, Spring Valley, WI
Emmaus, Phoenix, AZ

David Zahn, Oconto, WI
St. Paul, Ottawa, Ontario, CN

Dean Zemple, Hortonville, WI
St. John, Wauwatosa, WI

Hans Zietlow, Anchorage AK
Mt. Lebanon, Milwaukee, WI

1983 Graduates

Thomas J. Fricke, Watertown, WI
Assistant, St. Paul
Onalaska, WI

Charles W. Huebner, Saginaw, MI
Exploratory
Fayetteville-Bella Vista, AR

Norval L. Kock, New Ulm, MN
Nebraska Lutheran High School
Waco, NE

David P. Kolander, Montello, WI
Associate, St. Paul
Saginaw, MI

Donald J. Pieper, La Crescent, MN
St. Paul, Riverside, CA

Donald W. Seelhoff, Owaso, MI
Good Shepherd, Kearney, NE

Phillip P. Spaude, Saginaw, MI
Rock of Ages
Kansas City North, MO

Reassigned

Norman Burger, Sleepy Eye, MN
Tutor, Northwestern College
Watertown, WI

Mark Cordes, Bend, OR
Instructor, Martin Luther
Preparatory School
Prairie du Chien, WI

Thomas Jeske, Mequon, WI
Tutor, Michigan Lutheran Seminary
Saginaw, MI

Greg Otterstatter, Milwaukee, WI
Tutor, Dr. Martin Luther College
New Ulm, MN

Thomas Pankow, Appleton, WI
West Lutheran High School
Hopkins, MN

Richard Warnecke, Hokah, MN
Tutor, Michigan Lutheran Seminary
Saginaw, MI

Mark Wilde, Escanaba, MI
Tutor, Martin Luther
Preparatory School
Prairie du Chien, WI

Senior Vicars

Jonathan Balge, Mequon, WI
St. Paul, Litchfield, MN

Raymond Bell, Libertyville, IL
Grace, Falls Church, VA

Special Vicar Assignment

Winfried Schroeder, South Africa
St. Luke, Vassar, MI

Summer Vicar Volunteer Assignments

Raymond J. Bell, Jr.
Jenera, OH

Mark A. Gass
Western Wisconsin District

David Hussman
Trinity, Crete, IL

Kevin J. Lisk
St. Mark, Citrus Heights, CA

Paul T. Prange
South Atlantic District

Bradley E. Ragner
California District Mission Board
St. Andrew, Sacramento, CA

Richard S. Russow
Nebraska District Mission Board

Michael P. Turany
Faith, Anchorage, AK

Kelly S. Voigt
Faith, Anchorage, AK

Mark J. Wenzel
Redwood Falls Conference, MN

David M. Zahn
Michidn District Mission Board

NEWS around the world



LCMS district withdraws from social service agency . . . Citing theological differences between the Lutheran Church-Missouri Synod and other participating Lutheran church bodies, the Minnesota North District of the LCMS voted to terminate participation in the ownership and governance of Lutheran Social Service (LSS) of Minnesota with districts of the American Lutheran Church and two synods of the Lutheran Church in America. The agency is one of the largest of its kind in the nation. The termination resolution approved by the district by a vote of 216 to 48 at its April convention cited "significant" theological differences between the LCMS and the other participating bodies in LSS. The resolution, however, provides for administration and funding of district institutional chaplains through LSS and expressed a "desire to work with LSS in ministries and programs which are in keeping with our faith and practice." This includes continued participation in the LSS refugee resettlement program. LCMS's Minnesota South District last year voted to end its participation in LSS at the end of 1984. Earlier this year, the LCMS's South Dakota District voted to withdraw from the Lutheran Social Service agency in South Dakota, also an inter-Lutheran agency.

Habitual non-readers challenge Bible societies

. . . Lack of interest in reading has supplemented illiteracy as an obstacle to be overcome by Bible societies today, the president of World Vision told the 169th annual meeting of the American Bible Society in New York recently. Tom Houston, a former executive director of the British and Foreign Bible Society, declared that "unless the Word of God written or printed is heard through ears, the great majority of people in every country will not receive it." The Baptist minister from Scotland said that "it is not just that the majority of people in the Third World are not yet literate or able to read. It is that the majority of people in the Western countries like the United States are habitual non-readers." He pointed out that although three times as many people attend church in the United States as in England, "your percentage of people reading the Bible once a month or more is the same as ours — 15 percent." Houston affirmed that "the Bible societies will continue to have a central role in the translation, production and distribution of the Bible here in America and throughout the world. The effectiveness of that operation, however, will depend on how well the word comes off the page into lives and on to the lips of its readers."

Foundation not exempt from labor laws . . .

Commercial activities of a private religious foundation are not exempt from the minimum wage, overtime and record keeping requirements of the Fair Labor Standards Act because of the organization's religious character, a unanimous U.S. Supreme Court ruled in April. The court rejected claims by the Alamo Foundation of Alma, Ark. that application of the federal fair labor provisions violated the group's First Amendment rights. The foundation contended its various business activities differ from ordinary commercial businesses because they are "infused with a religious purpose." In its ruling the high court held that the Fair Labor Standards Act "contains no express or implied exception for commercial activities conducted by religious or other nonprofit organizations. The court affirmed lower court findings that "the foundation's businesses serve the general public in competition with ordinary commercial enterprises and that the payment of substandard wages would undoubtedly give petitioners and similar organizations an advantage over their competitors."

P & G to change logo . . . After trying unsuccessfully to counteract Satanist rumors for four years, the Procter and Gamble Company has decided to drop the moon-and-stars trademark from its product packages. Since the rumors began in 1981, Procter & Gamble has answered 100,000 inquiries on rumors that the century-old logo is somehow related to devil worship. Recently the rumors surfaced again. The rumors continued in spite of statements by religious leaders such as Billy Graham.

Discord at Concordia, Fort Wayne, Ind. . . . A team of "pastoral visitors" has found division in the faculty of Concordia Seminary, Fort Wayne, over the leadership of its president, Dr. Robert Preus. The team's confidential report says that "approximately half of the faculty would strongly resist any effort to remove the president" while "40 percent . . . feel that a change in presidential leadership would be beneficial; and half of those feel (the need) is urgent." The team noted that the tensions "are not due to anything of a doctrinal nature." The team, made up of six district presidents of the Missouri Synod, concludes that the seminary board members must begin closer supervision of Dr. Preus' actions.

Religious freedom in China, Bishop says . . .

"There is no anti-God society in China. The state press publishes Pilgrim's Progress. We (the Chinese Christians) are free to print and sell the Bible. There are no lessons in atheism in schoolbooks." These are the words of Bishop K. H. Ting, president of the China Christian Council, and head of Nanjing Union Theological Seminary, who is heading a delegation of Christians from China to India. Ting made it clear to an interdenominational meeting in India that even though China was under the leadership of the communist party, the propagation of atheism was by no means a top priority. Making China prosperous and modern is a higher priority, and to achieve this the Chinese political leaders "know that minorities have to be respected and not obliterated," he said. □

World missionary parents meet

Nearly 100 parents representing about two-thirds of the parents of WELS world missionaries (and the missionaries' wives) and overseas support staff gathered in Milwaukee on April 17 to meet each other and the members of the world board.

It was the first such gathering and the first time parents were guests at a world mission board meeting, eavesdropping on the debates and decisions of the board which, under God, controls the destinies of their sons and daughters overseas.

After the board meeting adjourned in the afternoon, the parents were introduced as were also the members of the world board. Acting as master of ceremonies was Pastor Daniel H. Koelpin of

Waukesha, secretary of the world board. "We don't want you to be just names," he told the parents. "We want you to know us, and we want to know you."

Pastor Kurt F. Koeplin of Milwaukee, chairman of the board's Parent Support Group Committee, told the parents that the purpose of the gathering was to "provide an opportunity for mutual support, fellowship and communication among parents who have sons and daughters serving in the synod's world mission fields."

The meeting was an opportunity, Koeplin said, to promote among the parents "an increased awareness and understanding of the synod's mission work, its diverse fields, its worldwide scope and its joys and

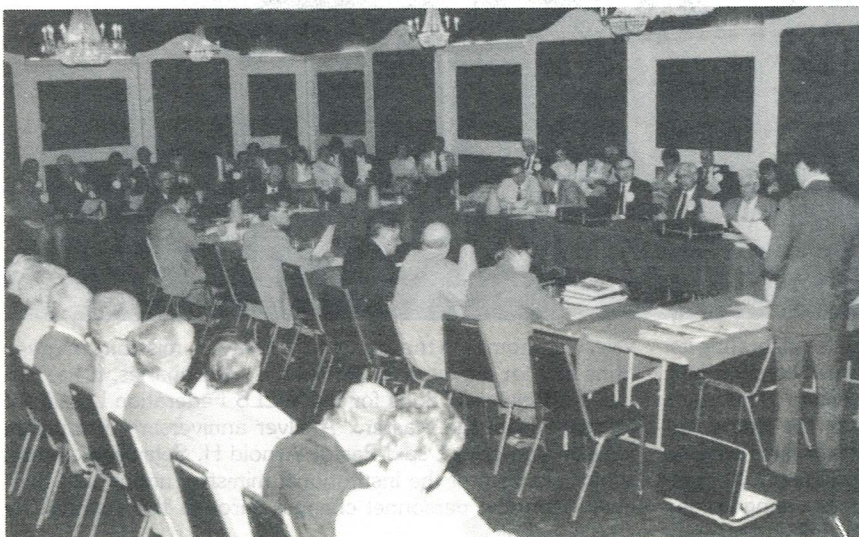
difficulties."

Discussion and a survey indicated a high degree of interest in forming a permanent organization of parents for mutual support. Parents urged further meetings of the group either on a regional or a national level. Parents also indicated their interest in the formation of a "parent speakers' bureau" to promote the cause of world missions among the WELS constituency and its auxiliary groups.

The meeting was followed by a banquet at which Koeplin served as master of ceremonies. Speakers at the banquet were Pastor James Kuehl, slated for Colombia as soon as he obtains his visa; Bob and Lois Meister of Denver, Colo. who have a son in Taiwan; and President Carl H. Mischke.

The meeting was a nonbudgetary item, funded by a grant from the Aid Association for Lutherans.

(Right) Speaking at the banquet is Lois Meister, Denver, Colorado, mother of Missionary Robert Meister of Taipei, Taiwan. Seated next to her are Pastor and Mrs. William Meier of Phoenix, Arizona. Meier is chairman of the Board for World Missions. (Below) Meeting of the missionary parents.



Girl Pioneers anniversary noted

On May 4, 1955 representatives from six WELS congregations met at Mount Calvary of LaCrosse, Wis. to draw up a constitution for Lutheran Girl Pioneers. The next month the constitution was adopted, the first national council was elected and the Lutheran Girl Pioneers was formally launched.

What began as a girls' club, founded by Mrs. Jean Masewicz of Mount Calvary and Pastor Harold Backer of St. Martin, Winona, Minn., is today a nation-wide organization. In 324 caravans 6799 girls are enrolled throughout WELS congregations in the United States and Canada.

Under advisors and counselors the girls of WELS congregations learn craft and cooking skills, about nature, first aid, Christian citizenship, babysitting, camping and Christian service. Each year a national camp is held at Martin Luther Preparatory School, Prairie du Chien, Wis. Annual canoe, back-

IN THE NEWS

packing and bike trips are also available.

National Headquarters of the Pioneers is located at 1611 Caledonia Street, La Crosse, WI 54601. Request for information should be addressed to Mrs. Barbara Wolff, National Counselor.

— Patrick C. Bell

WITH THE LORD

Gustav Bernard Frank 1916-1985

Pastor Gustav Bernard Frank was born May 31, 1916 in Jackson, Wis. He died April 6, 1985 at Ixonia, Wis.

A 1942 seminary graduate, he served congregations in Huder, Wis.; Rising City and Hoskins, Nebr., and Hillrose, Colo., before accepting a call to St. Paul Lutheran in Ixonia, where he served until the time of his death.

In 1941 Pastor Frank married Margaret Ehlke. He is survived by his wife; sons, Pastor Joel (Judy) and Mark (Maribeth); daughters, Phyllis (Dennis) Duddeck and Marie (Rod) Maas; three sisters and 11 grandchildren.

Funeral services were held April 9, 1985 at St. Paul, Ixonia, Wis.



The national council meeting of the Lutheran Girl Pioneers was held on April 20. The Pioneers are celebrating their 30th anniversary this year.

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

Seventeen candidates for the ministry were graduated at the seminary. Addressing the assembly President Pieper called attention to the 100th anniversary of the birth of its first and long-time director — Dr. Adolf Hoencke.

25 years ago . . .

Lutheran church bodies in the United States and Canada opened 2100 mission fields in the last ten years. California was a focal point for

such mission activity with the Missouri Synod and National Lutheran Council bodies each beginning 140 fields there.

10 years ago . . .

Just one year after its beginning, the rapid development of our mission work in Medellin, Colombia, has made it possible to begin a Bible school and seminary. Two theological students are already in training by our three missionaries and others are being considered for training. One of the students will also serve as watchman over the school quarters, as the crime rate, especially burglary, is very high.



The Male Mission Choir of Milwaukee is celebrating its 25th anniversary in 1985. For all of its 25 years the choir has been under the direction of Adolph F. Fehlauer (first row, extreme right), retired executive secretary of the Board for Parish Education. Primary purpose of the choir is to sing at services conducted by the chaplains of the Wisconsin Lutheran Institutional Ministry. For 25 years the choir has sung at Milwaukee's county institutions, the state prison at Waupun, con-

valescent homes in the area, Luther Haven, mission congregations and for anniversary services of missionaries. It has also taped special selections for the WELS Federation broadcast, Message from the Master. "A silver anniversary of a unique mission endeavor," said Pastor Arnold H. Schroeder, retired senior chaplain of the institutional ministry, noting that there have been few personnel changes through the years in the 20-voice choir.

**NOMINATIONS FOR THE 48TH BIENNIAL CONVENTION OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD
Saginaw, Michigan / August 5-9, 1985**

BY THE NOMINATING COMMITTEE

The following slate of candidates has been chosen by the Synod Nominating Committee to be presented to the delegates at the forty-eighth convention of the Wisconsin Evangelical Lutheran Synod, August 5-9, 1985. The delegates will elect one for each position listed. The district affiliation of each candidate is noted in parenthesis. Incumbents are noted by an asterisk (*).

General Board for Home Missions, Chairman

- Rev. Daniel M. Gieschen, Adrian, MI (MI)
- * Rev. Karl R. Gurgel, Lake Mills, WI (WW)
- Rev. Robert H. Hochmuth, Sacramento, CA (AC)

Board for World Missions, Chairman

- Rev. Ronald F. Freier, St. Joseph, MI (MI)
- Rev. Richard E. Lauersdorf, Jefferson, WI (WW)
- * Rev. William A. Meier, Phoenix, AZ (AC)

Board of Trustees, Chairman

- Rev. Norval W. Kock, New Ulm, MN (MN)
- * Rev. Carl S. Leyrer, Milwaukee, WI (SEW)
- Rev. David M. Ponath, North St. Paul, MN (MN)

Commission on Higher Education, Chairman

- Rev. Paul W. Kuske, Grove City, OH (MI)
- Rev. Victor H. Prange, Janesville, WI (WW)
- * Rev. Robert J. Zink, Hales Corners, WI (SEW)

Executive Committee for the Lutheran Apache Mission, Pastor

- Rev. Mark L. Hallemeier, Tucson, AZ (AC)
- * Rev. Philip A. Koelplin, Flagstaff, AZ (AC)
- Rev. Daniel D. Pautz, Tempe, AZ (AC)

Executive Committee for the Lutheran Church of Central Africa, Layman

- * Jerome C. Brooks, Racine, WI (SEW)
- Roy A. Schneider, Scottsdale, AZ (AC)
- David E. Schweppe, Friendswood, TX (SC)

Executive Committee for the Lutheran Ev. Christian Church, Japan, Pastor

- * Rev. William F. Bernhardt, Milwaukee, WI (SEW)
- Rev. Milton W. Burk, Prescott, AZ (AC)
- Rev. Donald W. Stuppy, Newport News, VA (NA)

Executive Committee for Latin American Missions, Layman

- * Robert A. Grebe, Parrish, FL (SA)
- Kenneth R. Johnson, Grand Junction, CO (NE)
- Jonathan J. Scharlemann, Redwood Falls, MN (MN)

Executive Committee for Southeast Asian Missions, Layman

- Ronald C. Cooper, Houston, TX (SC)
- Steven D. Danekas, Naperville, IL (SEW)
- * James O. Haag, Muskego, WI (SEW)

Northwestern Publishing House Board, Seminary Professor

- * Prof. Richard D. Balge, Mequon, WI (SEW)
- Prof. John F. Brug, Mequon, WI (SEW)
- Prof. James J. Westendorf, Mequon, WI (SEW)

Northwestern Publishing House Board, Layman

- Ronald R. Jeske, Franklin, WI (SEW)
- * Duane W. Kuehl, Brown Deer, WI (SEW)
- Thomas L. Schultz, Watertown, WI (SEW)

Northwestern Publishing House Board, Layman

- * Mark C. Brunner, Waubeka, WI (SEW)
- Oscar G. Dick, Manitowoc, WI (NW)
- Philip H. Meister, Oconomowoc, WI (WW)

Special Ministries Board, Pastor

- Rev. Kenneth F. Lenz, Colgate, WI (SEW)
- Rev. Stephen P. Valleskey, Houston, TX (SC)
- Rev. John C. Zeitler, Fond du Lac, WI (NW)

Special Ministries Board, Teacher

- Richard E. Bakken, Mishicot, WI (NW)
- Kenneth H. Pahnke, Menomonie, WI (WW)
- * Theodore H. Zuberbier, Milwaukee, WI (SEW)

Special Ministries Board, Layman

- * Bruce C. Cuppan, Fond du Lac, WI (NW)
- Eugene O. Mencke, Oklahoma City, OK (SC)
- Dale A. Mueller, Hartford, WI (SEW)

Coordinating Council, Layman

- Marc L. Frey, San Antonio, TX (SC)
- Charles O. Schranz, Waupun, WI (NW)
- * Donald F. Schuppe, Memphis, TN (SA)

BY THE DISTRICTS

The following slate of candidates will be presented to the delegates at the forty-eighth convention of the Wisconsin Evangelical Lutheran Synod, August 5-9, 1985, one to be elected to each position. The nominating district is indicated in parenthesis. Incumbents are noted by an asterisk (*). The order is determined by the districts and at times expresses preference.

Wisconsin Lutheran Seminary Board of Control Pastor (NW)

- * Rev. Paul Kolander, Montello, WI
- Rev. Arno Wolfgramm, Manitowoc, WI
- Rev. Eugene Ahlswede, Eagle River, WI

Layman (SEW)

- * Franklin Woldt, Lomira, WI
- David Fons, Jr., Milwaukee, WI
- Daniel Kannenberg, Waukesha, WI

Dr. Martin Luther College Board of Control Pastor (MN)

- Rev. Norval W. Kock, New Ulm, MN
- Rev. Roger E. Woller, Fairfax, MN
- Rev. James Liggett, Sleepy Eye, MN

Layman (MN)

- * Alvin R. Mueller, New Ulm, MN
- Herbert A. Berg, New Ulm, MN
- David C. Lindemann, New Ulm, MN

Northwestern College and Northwestern Preparatory School Layman (WW)

- * Ormal Kiesling, Jefferson, WI
- David Fritze, Watertown, WI
- Larry Stolzman, Madison, WI

Layman (WW)

- * William Schmidt, Watertown, WI
- Peter Westra, Beaver Dam, WI
- Kenneth Beyer, Watertown, WI

Layman (WW)

- * Arnold Schumann, Watertown, WI
- Paul Albrecht, Sparta, WI
- Ralph Schmidt, Oconomowoc, WI

Martin Luther Preparatory School Layman (MN)

- * Frank C. Raasch, Goodhue, MN
- James E. Schwartz, New Ulm, MN
- Daryl A. Tessmer, Caledonia, MN

Pastor (SEW)

- * Rev. Roland Zimmermann, Menomonie Falls, WI
- Rev. Wilbert Krueger, Lannon, WI
- Rev. Richard Weeks, Burlington, WI

Teacher (WW)

- * Paul Kramer, West Salem, WI
- Quentin Albrecht, Watertown, WI
- Donald Dobberstein, Medford, WI

Michigan Lutheran Seminary Board of Control Pastor (MI)

- Rev. Donald R. Sutton, Lansing, MI
- Rev. Kenneth Strack, Tecumseh, MI
- Rev. John Henderson, Warren, MI

Layman (MI)

- * Thomas Arras, Wyoming, MI
- Ralph Klockziem, Saginaw, MI
- Daniel Wamhoff, Midland, MI

Board for Parish Education Professor (MN)

- * Prof. Mark J. Lenz, New Ulm, MN
- Prof. John R. Isch, New Ulm, MN
- Prof. Morton A. Schroeder, New Ulm, MN

Pastor (NE)

- Rev. Paul Albrecht, Omaha, NE
- Rev. Joel Jaeger, Waco, NE
- Rev. Jonathan Schultz, Boulder, CO

Pastor (PNW)

- Rev. Ronald Baerbock, Kennewick, WA
- Rev. Melvin Teske, Yakima, WA
- Rev. David Zietlow, Anchorage, AK

Teacher (WW)

- * David Fehlauer, Tomah, WI
- Orville Degner, Jefferson, WI
- Adelbert Voigt, Beaver Dam, WI

Board of Support Pastor (MI)

- * Rev. Irwin Weiss, Warren, MI
- Rev. Ronald Waterstradt, Clare, MI
- Rev. John Henderson, Warren, MI

Layman (NW)

- * Oscar Lindemann, Valders, WI
- A. C. Buchner, Reedsville, WI
- Erwin Hellerman, Marinette, WI

Board of Support Layman (AC)

- David Williams, Flagstaff, AZ
- Alfred Nelson, Claremont, CA
- David Dinnel, San Diego, CA

Pastor (MI)

- Rev. Richard Hennig, Williamston, MI
- Rev. John C. Seifert, Midland, MI
- Rev. Steven L. Korth, Bay City, MI

Pastor (NE)

- Rev. Paul Albrecht, Omaha, NE
- Rev. Joel Schroeder, Overland Park, KS
- Rev. Larry Wiederich, Clatonia, NE

Layman (NA)

- * Clair Ochs, Baltimore, ME
- Dale Anderson, Rochester, NY
- Don Richards, Fairfax, VA

Pastor (SC)

- * Rev. Robert Van Norstrand, Temple, TX
- Rev. David Krenke, Midland, TX
- Rev. Thomas Speidel, Merritt Island, FL

NOTICES

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

CONFERENCES

Minnesota District, Crow River Pastor/Teacher/Delegate Conference, June 18 at Immanuel, Buffalo.

Minnesota District, Red Wing Conference, June 18 at First Lutheran, La Crescent. Agenda: Review of Book of Reports and Memorials

CHANGES IN MINISTRY

PASTORS:

Baur, Martin R., from Valley View, Helena, Mont., to St. Paul, Wisconsin Rapids, Wis.

Degner, Steven C., from Our Redeemer, Santa Barbara, Calif., to Redeemer, Tucson, Ariz.

Hanke, Marvin H., from Timothy, St. Louis Park, Minn., to retirement from full-time ministry.

Henke, Mark P., from Mt. Olive, Appleton, Wis., to Divinity, St. Paul, Minn.

Hoepner, Robert L., from Good Shepherd, Beckley, W. Va., to Redeemer, Ann Arbor, Mich.

Miller, David H., from Our Savior, Bylas, Ariz., to St. Paul, Stockton/Redeemer, Norton, Kans.

Ristow, August K., from Paul the Apostle, Detroit, Mich., to Calvary, Sheboygan, Wis.

Schneidervin, John C., from Rock of Ages, Kansas City, Mo., to Crown of Life, Hubertus, Wis.

TEACHERS:

Oemig, Roger C., from Redeemer, Ann Arbor, Mich., to Trinity, Marshfield, Wis.

Schultz, Roland R., from Trinity, Nicollet, Minn., to Salem, Owosso, Mich.

Stratman, Patricia, to St. Paul, Wonewoc, Wis.

ADDRESSES

PASTORS:

Conrad, Elroy V., 625-32nd St., W., Billings MT 59102.
Bitter, Mark R., 23 Marywood Ct., New Orleans, LA 70128.

Krause, Harmon D., Rt. 3, Box 122, Chippewa Falls, WI 54729; 715/382-4380.

Pankow, Paul E., 301 Crestview Ct., Portage, WI 53901.

Rosenow, Carl R., 101 North Lima St., Sierra Madre, CA 91024.

Spiegelberg, Thomas C., 632-26½ Rd., Grand Junction, CO 81501; 303/243-3626.

Tauscher, James W., 3919 Shenandale Dr., San Antonio, TX 78230; 512/696-8086.

Traudt, Michael J., 221 N. Haley St., Valentine, NE 69201; 402/376-1643.

Weber, Jeffrey A., 5329 W. 42nd, Amarillo, TX 79109; 806/352-0523.

Zander, Mark F., P.O. Box 204, Naper, NE 68755; 402/832-5371.

Zessin, Larry I., GPO 968 (Radio Range), St. John's, Antigua, Leeward Islands.

REQUEST FOR COLLOQUY

Pastor Charles D. Lowry, Santa Barbara, California, formerly of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.

Marcus C. Nitz, President
Arizona-California District

PARAMENTS

Paraments are available to any mission church for the cost of shipping. Each set has an altar cover, lecturn hanging, pulpit hanging and two narrow hangings. For further information contact Ruby Pfalzgraf, 8225-25th Ave., Kenosha, WI 53140; 414/697-0080.

MAPS NEEDED

Good Shepherd, our mission in Kearney, Nebr. is in need of maps and other visual aids suitable for Sunday school. If you are able to donate appropriate materials, please contact Mr. Don Taubenheim, 614 S. 3rd St., Holdrege, NE 68949; 308/995-6208.

125th ANNIVERSARY

St. Paul, Mt. Calvary, Wis., will observe its 125th anniversary September 29 with services at 9:30 a.m. (Pastor C. Krug preaching) and 2:30 p.m. (Pastor C. Mischke preaching). Friends, teachers and former members are invited to attend. For further information write Pastor K. Grunewald, Rt. 1, Box 128, Mt. Calvary, WI 53057.

100th ANNIVERSARY

St. Paul, Manistee, Mich., will celebrate its 100th anniversary September 8 with special services at 11:15 a.m. (Pastor Robert Mueller preaching) and 4:00 p.m. (Pastor David Schwartz preaching). Meals will be served after both services. Friends, confirmands and former members are cordially invited. For further information contact Pastor Donald Heise, 404 N. Main, PO Box 38, Scottville, MI 49454; 616/757-2580.

25TH ANNIVERSARY

Our Saviour, Bismarck, N. Dak., will celebrate its 25th anniversary June 30 with special services at 10:00 a.m. (Pastor Timothy Bauer, preacher) and 2:00 p.m. (Pastor George Rothe, preacher). Dinner will be served at noon and refreshments following the afternoon service. Friends and former members are invited to attend the celebration.

LSI CAMPING TRIP

The Lutheran Science Institute camping trip will be held August 1-4 (camp Thursday, Friday and Saturday evenings and return home Sunday). Activities will include canoeing through wildlife sanctuary, visiting a mining ghost town and museum, fishing, on-site fossil observations, explanation by knowledgeable leaders and a sandy beach for relaxing fun.

Camping will be in a state park near Manistique, Mich. There are motels near the campground for those not interested in camping. In order to reserve campsites, reservations should be made as soon as possible. Fees for a person or family are: \$15 for LSI members, \$20 for WELS members, \$30 for non-WELS members. A \$10 deposit is required before the trip.

For further information contact Dale Dobberpuhl, 809 Winter St., Horicon, WI 53032; 414/485-4226, or Gerald Mallmann, 414/857-2089.

WINONA AREA CAMPING

The Winona Area Councilmen's Conference will again sponsor two weeks of Christ-centered camping for the young people of the Winona area this summer. Dates for the two one-week sessions are: July 7 through July 12 and July 14 through July 19. The camp is open to boys and girls from second grade through junior high, and is conducted at Whitewater State Park (near Winona). Cost is \$50.00 per camper per week. Registration should be made as soon as possible. For forms and information contact Pastor M. Birkholz, 710 Wabasha St., Winona, MN 55987.

PADDLING THE KICKAPOO?

If you are camping at Wildcat State Park in Western Wisconsin or paddling the Kickapoo River, join us for 10:30 a.m. Sunday worship at St. Matthew, six miles north of Ontario on highway P.

BIKING TRAIL

If you are vacationing in Western Wisconsin and biking the Sparta-Elroy trail, join us for 9:00 a.m. Sunday service at St. John, Kendall — three miles from the Tunnel Trail Campground.

LABOR DAY WEEKEND RETREAT

Faith Lutheran, Pittsfield, Mass., will hold its 14th annual retreat at Camp Beckett in Berkshire Hills. All WELS and ELS members and families are invited to attend. The topic of discussion will be presented by Wisconsin Lutheran Child and Family Service and the theme of the retreat is "Understanding us as a Christian Family." Campfire sing-alongs, canoeing, swimming, volleyball, softball and Christian fellowship will also be available. For further information call collect or write Pastor Mark M. Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/499-4379.

EPHPATHA 1985

The Workshop on Hearing Impairment will be held July 12-14 at Wisconsin Lutheran College, Milwaukee. It is sponsored by the WELS Committee for the Hearing Impaired, with a grant from the Aid Association for Lutherans, to develop a more effective ministry for the deaf and hard of hearing. It is open to the deaf, hard of hearing and others interested (enrollment limited to 150).

Cost: \$25.00 per person, \$50.00 per family. Includes registration fee, meals, lodging (for those staying on campus), handout materials. Financial aid available. For more information contact: Committee for the Hearing Impaired, Mr. & Mrs. William Hughes, 834 W. Racine St., Jefferson WI 53549; 414/674-3749.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

PORTLAND, MAINE — Beautiful Savior, 1976 Washington Ave., Portland. 9:00 a.m.; SS/Bible Class, 10:00 a.m. Pastor Paul Janke, 1187 Washington Ave., Portland, ME 04103; 207/797-3207 or 797-4686.

DUNCAN, ARIZONA/LORDSBURG, NEW MEXICO — Trinity Lutheran worshipping at Parks Ave. First Southern Baptist Church, Duncan. 2:30 p.m. Pastor Paul Mueller, 3140 Hoopes Ave., Thatcher, AZ 85552; 602/428-7340.

The Northwestern Lutheran SUBSCRIBER SERVICE

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FROM THIS CORNER

When I was at seminary, I had an extraordinary professor. Up until two weeks before his death at 91 in 1964, Prof. John P. Meyer was carrying a full load in the classroom as he had for the previous 44 years. He had a puckish sense of humor which he took great pains never to hide from his students. One of his favorite snatches of verse was this one:

The difference between an optimist and a pessimist is quite droll;
The optimist sees the doughnut and the pessimist sees the hole.

I was reminded of this couplet the other day as I was rereading a chapter of *The Good News Is the Bad News Is Wrong* by Ben J. Wattenberg. The thesis of the book is that contrary to the prophets of doom who capture the headlines of the nation's press and evening network news, America is better off today than it has ever been and getting better — but you'd never know it from the media.

The essence of the book is captured by former UN Ambassador Jeane J. Kirkpatrick on the dust jacket: "Ben Wattenberg's exciting, carefully researched new book is a compelling reminder that we must learn to bear the truth about our society, no matter how pleasant it may be."

I was rereading the book because I wanted to refresh my memory about what Wattenberg had said of the family — being prominently on my mind because of Mom's and Dad's Day in these spring weeks. As the theme of the book promised, he found good news about the family where all around us we face the bad news. His chapter on the family is titled *No Nuclear [Family] Meltdown*.

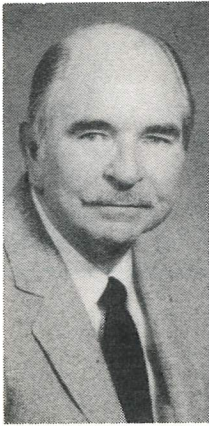
What does he do with the divorce rate — one in three marriages ending in divorce? What about the catastrophic rise in the illegitimacy rate? What about the problem of latchkey kids? Of these he says nothing.

The good news he cites is the popularity of the family. The popularity of the family, he maintains, is growing. Today 77 percent of the people polled indicate that the family is "most important" to them. This compares with 69 percent in 1940 who held the family was "most important." Worth a flutter of optimism, perhaps.

The other item he cites is the declining popularity of "the easy divorce." In 1974, 34 percent of the respondents felt that divorce should be easier to get. Since 1974 that percentage figure (except for an uptick in 1982) has been declining. "Maybe," comments Wattenberg, "the public seems to be saying, we went a little too far, maybe the permissiveness of the early 70s was too much."

"That attitude," he concludes, "seems to be translating into behavior patterns. In 1982 the number of divorces went down by three percent for the first time in 20 years. The drop continued in 1983, down to the lowest rate since 1977." Likewise worth a flutter of optimism.

The national statistics make the six percent divorce/separation rate in the Wisconsin Synod look good. But even one percent would be too much. All the more reason that Mother's and Father's Day should be a reverent time in the Wisconsin Synod. The family is worth saving, and a lot of people in the nation, it appears, agree.



*The
family
is
worth
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James P. Schaefer

A DIFFERENT KIND OF RESURRECTION

By Thomas A. Heyn



(Above) Pastor Ortiz receives the keys for the new Most Holy Trinity Church in Medellin, Colombia. (Right) Part of the 115 people who followed Pastor Ortiz into their new house of worship. (Center) Most Holy Trinity Church is a remodeled funeral home.



Outside the funeral home 115 people gathered in the street, then marched into the building behind the pastor. It was the first Sunday in February, a solemn day but not a sad day. There was a resurrection to celebrate. But they would not be hearing from their pastor about a friend's resurrecton. They would celebrate the dedication of their new church building, resurrected from an old funeral home two blocks from a major business area in Medellin, Colombia.

In earlier days, some of these people had worshiped in other facilities. There had been several worship centers in the city, with small chapels located in three neighborhoods. The growth of these churches seemed slow at times. But things began to change in 1982. The congregations decided to merge into one central congregation, one gathering of like-minded believers. The new worship facility for Most Holy Trinity Lutheran Church was a hotel conference room.

Two years later the funeral home was purchased. Extensive repairs and changes were made. Private rooms for grieving family members were changed into classrooms where students could rejoice in the word of life. The main salon was changed into a worship center for the congregation's 100 baptized members. Living quarters

for the church's Colombian pastor are attached.

Pastor Omar Ortiz preached on Acts 2:42, exhorting his congregation to follow "The Ancient Church — A Model for Us." From that new church home, this mission-minded congregation will follow the model of the ancient church. They will reach out with the gospel message to others in their city and their country.

Our fellow Christians in Medellin send their thanks to their Christian brothers and sisters in the United States and Canada. Their offerings helped them to purchase and renovate this building. The Reaching Out offerings, distributed through the World Mission Building Fund, provided about 90 percent of the cost (just under \$100,000).

It was a different kind of resurrection that was celebrated that day, a resurrection that Reaching Out helped to make possible. A church home, the first for our mission in Colombia, had been dedicated. From this church they will spread the message of life, God's promise of a joyful resurrection for a world enslaved to death — and that kind of resurrection we all look forward to celebrating together. □

Missioner Heyn serves in Bogota, Colombia, South America.