

The
Northwestern
Lutheran

OCTOBER 1, 1985

To Russia —
with mixed
emotions

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Where we stand

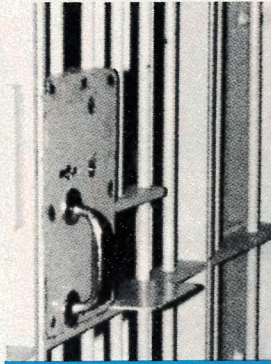
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PHOTO CREDITS — Cover, 304, 305, 306: Loren Schaller. 316: Gail Brushaber.
COVER — An outdoor bazaar in Samarkand, Uzbekistan, USSR.

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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 72 / NUMBER 17
OCTOBER 1, 1985

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addressed:

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Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Director of art and design, Linda Taylor; Page make-up, Duane Weaver; Subscription manager, Jane Dallmann.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates

 (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.75 per subscription. Every home mailing plan at \$4.25 per subscription. All prices include postage.
All other countries — Please write for rates.

The Northwestern Lutheran is available in **braille** or on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July, August and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1985 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

Help wanted — for kingdom work

"I have appeared to you to appoint you as a servant and as a witness of what you have seen of me and what I will show you. . . . I am sending you to open their eyes and turn them from darkness to light, and from the power of Satan to God, so that they may receive forgiveness of sins and a place among those who are sanctified by faith in me" (Acts 26:16-18).

"Help wanted," the ad said, "welders needed, must be able to set up from blueprints." "Waitress wanted," another ad read, "counter and grill, experienced and mature." "Help wanted," the ads say and then the qualifications are listed.

"Help wanted — for kingdom work!" The King wants workers for his kingdom. But what kind? The verses before us show that he wants those who first of all

See his face

Remember who spoke the words above? It was the great kingdom worker Paul. Attacked by his own countrymen, arrested by the Romans, unduly detained by the government, he had now been summoned before Roman Governor Festus at Caesarea. But Paul turned that hearing into a mission service as he recounted what God had done for him and preached the good news of salvation to the audience before him.

How did Paul get there? Not by himself! He could call himself a "servant and a witness" of the Lord only because the Lord in his grace had come to him. Ever since that Damascus road where Paul had seen his Savior, that once despised Jesus had become the surety of his faith, the source of his joy, and the strength of his service. Having seen the Savior's face, Paul had to answer the ad, "Help wanted — for kingdom work."

Have we seen the Savior's face? Have our children and grandchildren? What does he mean to us — that Jesus? Is he really our "all in all"? Is his salvation life's dearest and his

heaven death's fondest hope? If so, if we know that we cannot live without him and that no one else can either, then our driving concern will be to answer that ad for kingdom workers and

Spread his grace

That's what Paul did. He used his life to spread the light of salvation to people lost in the blackness of sin and the midnight of unbelief. He used his life to speak of the heavenly champion who with one blow on Calvary had chopped apart sin's clanking chains which bound men to Satan's service and doomed them to Satan's hell. For Paul kingdom work, even here ahead of Governor Festus, meant only one thing — to spread the message of the Savior's grace.

How this has changed — with some churches! Handing out bread of flour is more important, they think, than passing on slices from God's word. Cleaning up water supplies is more important, they think, than channeling the pure water of life through word and sacrament. Others don't want to preach about Christ and grace anymore because they think substitutes are just as good. All religions are finally the same, they tell you, just as all rivers sooner or later empty into the ocean, so all religions sooner or later lead to heaven. But that's not what Christ said to Paul. Clearly and carefully he commissioned Paul "to open their eyes and turn them from darkness to light and from the power of Satan to God, so that they may receive forgiveness of sins."

Today when men split atoms and orbit satellites, we need to be convinced that the gospel is still God's power to split the old Adam and orbit the new man. Today when men dig deep into the earth for precious oil and soar miles into space for science, we need to be convinced that people need to go even more to Calvary than to the moon and that forgive-

ness of sins is far more important than oil's black gold.

Listen! Do you hear him? From the Savior the call still comes about help wanted to spread his grace that many others may

Share his place

Such was the goal of Paul's kingdom work. Christ sent him to preach that others have a "place among those who are sanctified by faith in me." Through Paul's preaching the Spirit would bring people to faith in Jesus and finally to full share in the blessed inheritance of heaven. That's worth circling the globe to bring such an inheritance to just one soul. Paul even wanted to bring it to his jailor, Festus.

Do you know what joy there is in standing before little children singing, "I am Jesus' little lamb, ever glad at heart I am"? Or when former students return to say, "Thank you"? Or when a bereaved member grips your hand firmly at a graveside? Or when someone on Friday speaks about help received from last Sunday's sermon?

And how about the joy in heaven when pastors and teachers step humbly before his throne, amidst those they have been privileged to serve, and can say, "Lord, behold I and those you have given me"? What about the joy when just one person says, "Thank you for spreading the Savior's grace to me that I can share his place with you"?

Do you want to be involved in this kingdom work? Do you want your children or grandchildren to apply? The sign is still out, "Help wanted — for kingdom work." □



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

Every day happenings

Every day has its happenings: 110 golfers make a hole in one; 200 Americans become millionaires; 2,250 cows die to feed McDonald's customers; we buy 426 bushels of paper clips; and 20 mail carriers are bitten by dogs. Daily we eat and drink, listen and talk, brush our teeth and watch TV.

Is it also happening each day that we take time for the word of God and prayer? If we realize the importance of maintenance, we will. Car owner manuals stress the value of proper maintenance: oil changes, rust prevention, tune-ups, periodic inspection of brakes and similar critical parts. Lawn mowers, farm machinery, household appliances, even cameras, require maintenance to function well.

Yet many people are tempted to cut corners here. Maintenance is easily put off to another day. The cost may seem excessive and so the necessary work is not done. Proper maintenance is not a priority for some people. That's equally true of spiritual life. It's so easy to put off those things which maintain and foster Christian faith and life: no time, don't know how, forget, does it really matter?

Poor maintenance of spiritual lives appears to be a problem with pastors as well. A new book title *Pastors in Ministry: Guidelines for Seven Critical Issues* reports on a three-year study which analyzed questionnaire responses from 1300 Lutheran pastors and spouses in parishes across the country. For one of the authors a major surprise was that 65% of the clergy sampled were bothered by a "so-so devotional life." Half the respondents said that their dissatisfaction with their devotional life was a source of stress.

Analysis of the questionnaires showed that pastors who feel negative about their devotional life also feel negative about many aspects of ministry and their lives in general. It's important for pastors to make a commitment to regular meditation time.

What's true for pastors is true for everyone. Jesus is the bread of life; he gives living water. Our Savior is the true vine nourishing growing and fruit-producing branches. To find no time in one's daily schedule to feed on Christ is to risk spiritual malfunction and breakdown. The Christian faith and life need proper maintenance.

If you have allowed rust to corrode the battery of your faith, now is the time to go to work and clean it up. A healthy dose of God's word and prayer will do the trick. If the engine of your Christian life too often sputters and coughs, put in the octane which will give you go-power. Make spiritual maintenance an everyday happening.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

LETTERS

"My envelopes, please"

I'd like to respond to the article "My envelopes, please" by Professor Braun (June 1).

Please, please do not tell us as lay people that we call a pastor to visit the sick, comfort the bereaved, etc., for us. We as a congregation call the pastor to equip us as saints to do the work the Lord asks of each individual.

God has designed a unique ministry for each believer — one which will remain unaccomplished — unless I answer, "Yes, Lord. I accept the work you have given me." We need to encourage one another to commit ourselves to God's work and to testify to the easy yoke and light burden of Christ's work.

Peggy White
Pewaukee, Wisconsin

We should be in Korea

As a captain in the U.S. Marine Corps I have the opportunity to travel to the far corners of the globe in service to our great nation. This blessing has enabled me to visit our WELS missionaries worldwide. In fact, I joined the WELS in Higashi Kurume, Tokyo, Japan. Next week I look forward to visiting with the mission families in Hong Kong.

This letter is being penned to you from my camp near Pohang, Korea, which brings me to my purpose in writing. The Korean people are among the most zealous Christians I have met. I have heard that over 50 percent of the Korean people are Christian. When I meet a Korean Christian, the first thing he wants to know is, "Are you a Christian?" My question of you is whom should I contact to inquire about our synod's efforts to establish a mission in this magnificent Christian nation? The economy is exploding as the result of the Lord's blessing on this Christian nation. We should be here.

Larry Christie
FPO San Francisco, California

(Your letter, Captain Christie, has been forwarded to Rev. Duane Tomhave, executive secretary of the world mission board.)

Look to pastors for explanations

This is regarding "I would like to know" (August), which reads, "It is ironic that there should be so much misguided disparaging of the biblical text and so much fearful concern over its translation." Webster states that "disparaging" means "to discredit, to belittle."

Our pastors, as well as our Commission on Christian Literature, continuously speak to the strengths and weaknesses of each translation. They are our "pros" called by God to serve his servants. These men are the very ones we look to for advice. Should a layman question a translation, count it not as disparaging but rather as seeking "God's best." Of course God speaks to us in "modern English." We praise him for it.

Concerning the statement, "The argument that differing translations have created differing denominations and left God's word in doubt has been unmerited. . . ." Perhaps the "differing translations" have not "created" "differing denominations," but it is a fact that denominations choose to support particular translations, even their own denominational translation.

By the way, thanks for the answer given in the first paragraph of the same article. We students of the Scriptures, young and old, who have no knowledge of the "original" languages will always look to our WELS pastors for straightforward and accurate explanations.

Lois J. Mackay
Kemmerer, Wyoming

Discern the devil's tools

In the May 15 issue Pastor Westendorf had a commendable article on rock music. His article generated quite a response in your letters column, including the comments of a teenager who says we should use rock music to help spread the word of Christ rather than drive teens away from the church by attacking rock.

While this is an admirable ideal, Pastor Westendorf's principle still stands — as Christians we cannot tolerate all rock music. In America we Christians tend to be very tolerant in all forms of entertainment. This is a mistake. We need to be more discerning as to what

we absorb from the music, television and other entertainment worlds. As was stated, the real danger is not from blatant satanist music. That is easy for a Christian to discern and reject. But the subtle messages promoting sin and empty love are the devil's tools to undermine our faith while we go along tolerating the music.

I am not far out of my teens and enjoy rock music myself. But let's not be tolerant of sinful things. The church need not drive youth away because of rock, but it should encourage them to be discerning.

Keith Schreiner
Fort Atkinson, Wisconsin

Rock not a gift of God

The article in your May 15 issue entitled: "The problem with rock," does not really put rock into a Christian perspective.

Certainly some of the statements that the author made were true. But when he says rock "may be considered a gift of God to be enjoyed with gratitude to the Giver," this simply is not true. And why? Because rock music is the cause of the irrational, erotic and unnatural behavior of its listeners. God wouldn't approve of music that causes such behavior. Rock music has shown itself to be the enemy of decency, morality and spirituality. No one vehicle has been more responsible for the breakdown of teenager's morals today than rock music.

Rock has proven itself to be an enemy of Christ and one of the tools by which the devil gains control over the lives of people and leads them into spiritual wickedness. Which side are you on?

Robert Neumann
Garland, Texas

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“Grace be unto you and peace from God our Father and from our Lord Jesus Christ. The text for this morning’s sermon is from the Gospel of Luke, chapter 8, beginning with verse 4. . . .” I recognized the text. It was Jesus’ parable of the seed and the sower. After the pastor read the text, we sat down to listen.

“Dear Friends in Christ Jesus, our Lord. . . .” Since I had become a teacher, it was different sitting in the pew listening. I was more familiar with being in front preaching God’s word. They say that former preachers are the worst critics. Maybe because we always judge a sermon by the way we would have preached it. I was determined to listen carefully. I did not want to let anything stand between me and the message of the pastor.

He went on with the introduction to the sermon. I realized that I was thinking faster than he was preaching. I was able to think about a lot of other things. The pastor had a pleasing voice. He was wearing a black gown with a gold cross around his neck. “. . . Jesus stresses the importance of the word of God. In this parable he presents a question to us: How do you receive the word of God? . . .”

Like all other preachers he had spent some time getting ready to present God’s message to us this morning. I wondered what kind of sermon this would be. Would it be boring? Interesting? Inspiring? Long?

“. . . When we hear the word of God, sometimes it’s like the seed that falls on the wayside. . . .” I remember the times when I was too tired to listen carefully. I had been up late the night before. It was the worst when we went on daylight saving time and I lost an extra hour of sleep. Coming to church after a night like that made listening very difficult. At times I had heard the message on Sunday but forgotten it on Monday. The birds were very eager to devour the seed the pastor sowed.

“. . . and some fell on rock, and when it came up, the plants withered



because they had no moisture. . . .” There are so many temptations in this world. I remember Jack. He came to church regularly. But something happened. It’s almost like he got cold feet. Maybe it was his family or something someone said. Whatever happened his excitement disappeared. I haven’t seen him for quite a while. I wonder how he is?

“. . . thorns . . . choked it. . . .” I’ve thought about all kinds of things sitting here listening to sermons. I wondered about how to pay the bills. Have I got enough money to buy this or that? When am I going to get at weeding the garden? What about the kids? I wonder what’s for dinner? I can’t remember what I had yesterday. What was it? Oh, yes! Pizza! It was sure spicy, but I like it like that. What am I doing thinking about pizza while I’m listening to the sermon? I should be listening. Where is he?

“. . . Have we been guilty of hearing the word of God like this? Do we come here and hear the sound of the

words but are really more concerned about our jobs, businesses, families or the party the night before? . . .” Dear Lord, forgive me for my inattention to your word. The pastor has pointed out my sinfulness. I deserve nothing from God and yet he has given me so much.

I need the word of God. It is important because I’m a sinner. If the pastor doesn’t tell me about Jesus, sitting here listening is a waste of time. “. . . As often as we fail to pay attention to the word of God, our Lord is ready to forgive. . . .” Thanks! I needed that. Jesus does forgive me — my words, my actions and my thoughts. He knows what I think. Yet he forgives.

The Holy Spirit has caused this seed to fall on good ground. I know the grace of God. Through this sermon I am reminded again of my Savior. I may forget some of the pastor’s points tomorrow, but I pray that I will not forget this. If Jesus did this for me, what can I do for him?

“. . . The devil, the world and our flesh are eager to take our faith away by keeping us from the word of God. May the Holy Spirit open our ears and hearts to the message of Jesus so that we may bring forth much good fruit. Amen.” As I stood up, I realized how fortunate I was. God had worked in my heart. The pastor had been his instrument. Through this simple act of listening God had worked.

The organ called all of us to sing, “Create in me a clean heart, O God, and renew a right spirit within me . . . Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Amen.” The Holy Spirit had done it again through the gospel I heard. □



Professor Braun teaches at Northwestern College, Watertown, Wisconsin.

Exodus 12

God's plan of salvation

This fourth great chapter describes the greatest event in the history of the Old Testament people of Israel. But more important, it gives us another picture of God's plan for the eternal salvation of all men, women and children. In fact, it is remarkably similar to our last picture of Abraham offering his only son, Isaac, as a sacrifice. And this serves to remind us that the primary figure in the Old Testament is the very same person as in the New Testament — Jesus Christ, God's Son, our Savior.

The scene

Abraham's family is now a great nation, as foretold in Genesis 12:2. But as the curtain opens this nation is not in its promised homeland described in Genesis 12:1. The nation is in Egypt, where they had been forced to flee by a prolonged drought and famine. And they have been in Egypt for 430 years (v. 37), during which time they have become slaves of the Egyptian Pharaoh.

God's plan to save the Israelites

Verses 1-20 describe God's plan as he outlined it to Moses and Aaron. And its importance is stressed by God's words in verse 2: "This month will be the beginning of a whole new era for you!" And it was. From that day on, Israel became God's Old Testament covenant people.

God's instructions were simple. Every family was to take the finest lamb in their flock, one without a single blemish, and kill it just before sunset on the 14th day of the month. Then they were to smear some of the lamb's blood on the lintel over the door and the two doorposts of their houses. Then they were to roast the lamb and eat it that evening with bitter herbs and unleavened bread (that is, pure without yeast, see 1 Corinthians 5:8), and be ready to leave their houses later that night.

Then God explained that he would pass through the land of Egypt that night and kill the oldest child and the oldest of all the animals in every Egyptian house. But when God saw the blood on the Israelites' houses, he would pass over that house and not destroy their children. Therefore that night would be called the Lord's

Passover. And this Passover dinner, therefore, must be repeated on the same date every year in all the houses of the Israelites forever. And for the next seven days each year the Israelites must do no work and eat only unleavened bread in their home to remind them of that Passover which freed them from their slavery.

God's plan of salvation for all mankind

Some 1450 years later John the Baptist explained the meaning of that Passover supper to a group of Jews when he pointed to Jesus and said, "There is God's Lamb!"

And three years later Jesus gave an even clearer explanation of God's plan of salvation for all mankind to his little family of eleven apostles as they were eating that Passover supper together. He took a little loaf of the unleavened bread and broke it into pieces and gave them to his followers and said, "Eat this! This is my body, which is being given for you." Then he passed his cup of wine around the table and said, "Drink this! This is the cup of the new covenant established by my blood, which is being poured out for you."

Thus Jesus himself tells us that that Passover lamb, which died to save the oldest child in each house, is a type, or picture, of Jesus himself, who died to save all men, women and children from our much greater slavery to the law, sin, death and the devil.

The only way to have this salvation

Perhaps the most important lesson for any individual to learn is that we must believe, under grace, that we have been saved from our slavery to the law, sin, death and the devil by Jesus' blood and death alone, just as the Israelites had to believe that their oldest child would be saved, and that they all would then be saved from their slavery to the Egyptian Pharaoh by the blood of that Passover lamb which was smeared on their doorposts. And Jesus tells us that there is no other way of salvation.

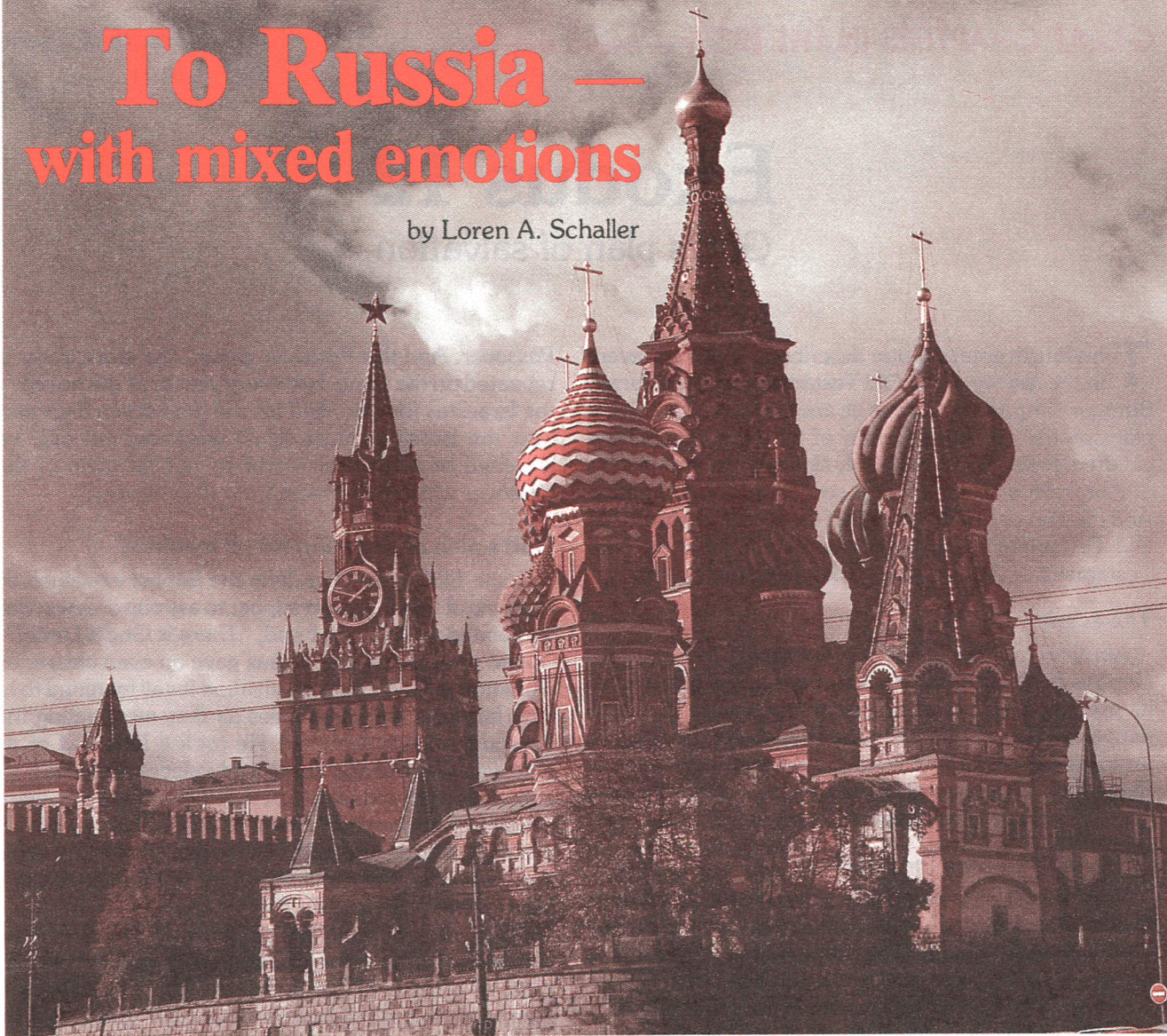
And thus we are assured that our eternal salvation has been purchased and won entirely by Jesus our Savior when he died for us, and that we receive this salvation as a gift of grace by faith, and only by faith in Jesus, our Passover lamb! And thus we sing, "Hallelujah" (praise the Lord), for only an all-wise God could ever work out such a plan. And only an all-loving God could ever carry it out, for it required God's only perfectly holy Son to suffer and die for us rotten, worthless sinners, who could never save ourselves, and don't deserve to be saved. □



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

To Russia — with mixed emotions

by Loren A. Schaller



The onion domes of St. Basil's Cathedral in Moscow. To the left is Spassky Tower, the tallest of the Kremlin's nineteen towers.

You've got the title wrong, you say. And of course you're right. "Russia" is only one of the 15 republics in the USSR. But Russia is unquestionably the dominant element. All school children are required to learn Russian, whether their homes border the Black or the Bering Sea.

I've always had a quiet distrust for folks who visit a foreign country for two weeks and become instant authorities. This goes double for the largest country in the world, the USSR — often abbreviated CCCP in Cyrillic characters. It is almost 7000 miles from east to west, sprawling over two continents and eleven time zones.

Ruth and I spent two weeks in the USSR last October. She picked up 35 credit hours offered by the American Public Health Association. We certainly didn't become instant authorities but we did come back with some very definite impressions — she as a health professional, and I as a Lutheran pastor.

The travel guides tell you that visitors to the USSR are not attracted by the creature comforts associated with

vacations. We'll vouch for that! The lodestone is: curiosity — curiosity about a very different way of life. We spent a week up north in Moscow and Leningrad, and a week 3000 miles south in the republic of Uzbekistan, near the border of Afghanistan. These two weeks, so dissimilar, serve admirably to orient our impressions.

The mysterious USSR

Visiting the USSR is a bit scary — and mysterious. This is nothing new. In the early 1700s Peter the Great described his Russia as "a country in which things that just don't happen happen." Winston Churchill called it "a riddle wrapped in a mystery inside an enigma." One gets the impression that Russians themselves would prefer that we never found out who they really are.

Who are they, really? That's easy, you say: they're Communists! Not quite. Actually only about seven percent of the people in the Soviet Union belong to the Communist Party. But then the Communists have never been a majority in the countries they've taken over. Who

are they, really? They certainly aren't Christians, you say. That's not quite right, either. Moscow, a city of over eight million, does have almost 50 Christian churches.

Although there are no reliable statistics, there are undoubtedly still more Christians in the USSR than Communists. This does not mean the government approves of religion. It doesn't. Communism is totally atheistic. For now, however, there exists an uneasy *détente* between church and state. While the government does not outright forbid the practice of religion (they tried it and it did not work), it discredits religion whenever possible. Our impressions bore this out.

Science over Christianity

The largest church in Leningrad is St. Isaac's. Matter of fact, this magnificent edifice of granite, marble and malachite is the third largest domed cathedral in Christendom, surpassed only by St. Peter's (Rome) and St. Paul's (London). In the very center of the beautiful dome a cable is suspended, with a pendulum attached: *to show the rotation of the earth!* This sacrilege almost took our breath away. In this not-too-subtle way the masters of the Kremlin let everyone know how superior science is to Christianity. We found the symbol of the Holy Ghost (deposed to position the cable) lying on its side in a back room.

Curiously, not only were the Christians in our group dismayed with this anti-religious stance. We also had two



St. Isaac's Cathedral in Leningrad.



Ice cream lady, Moscow. Ice cream has become a 12-month obsession with Muscovites.

M.D.'s who were practicing Muslims. Believe me, their dark eyes flashed with anger when they saw that most of the lovely mosques and madrasahs (seminaries) of Uzbekistan had been converted to shops, bazaars and museums. As a matter of record, of the 26,000 mosques prior to the 1917 Bolshevik Revolution, less than 300 are still in use. Although born in Pakistan, these two women are American citizens, and had hopefully brought their formal "churchgoing" clothes along. Yes, they were finally welcomed into a Muslim congregation — after they'd recited half of the Koran to prove they weren't phonies.

Not far from the hotel in Moscow, I noticed the familiar seven onion-shaped domes of an Orthodox Church poking through a stand of ancient trees. Early one morning I put in my appearance at early mass. There were 11 elderly women present. They looked like widows who had lost their men in the Great War. But that was all. Except the half dozen choir members who sang a *cappella* in sustained, rich resonance.

God dethroned

In the 1917 revolution, the Bolsheviks (Communists) dethroned God. But we all know nature abhors a vacuum. Whom or what did the Soviet ideologist substitute? The "whom" is obvious. Ask any Soviet youngster. For that matter, ask any of the hundreds of Afghan children recently shipped to the Soviet Union for indoctrination. It is *Lenin*. His ubiquitous likeness stares sardonically on you from statue and three-story-high hanging.

Embalmed, lying in an illuminated glass coffin deep within his magnificent mausoleum, Lenin still dominates the activities of Red Square and the Kremlin just behind him. He is not dead, he sleeps, they say. If you want to see undisguised idolatry, stand mutely in line a few hours, as we did. When one finally "arrives" deep within the crypt, in that quasi-religious holy of holies, the atmosphere is so thick it is difficult to breathe. You are sure that if you hiccuped, burped or even cleared your throat, 15 AK-47s

would be pointed at your head just-like-that.

That's the "whom." Occasionally it becomes plural as in that unholy trinity Lenin, Marx and Engels. They're on the snapshot I hurriedly took from a window in the Hermitage Museum. The soldiers parading in the Palace Square are real. Taking pictures like that is risky business and I wouldn't try it again.

My eyes just passed over a pre-tour notice from our travel consultants. The last item on the notice reads, "One (1) Bible per person . . . please." That rather says it all. We must not have read the notice too closely because we took along several German Bibles, a German catechism, and some German hymnals. We hoped we'd get close enough to Kazakhstan and the German Lutherans whom we are now serving with a long-range radio ministry. But that's another story.

Power is god

The "what" substituted by the Soviet bosses in place of God is easier for Americans to understand. The Soviets worship power. Of course that power has many faces. There's the raw power of Soviet military might as it parades its "goodies" in Red Square.

More personally, power is that long, black armored Chaika limo taking Dzerzhinsky Square at an insane speed, bound no doubt for KGB headquarters just down the street. It sure impressed me as I jumped on the curb, wondering why the fool thing didn't tip over. (Pedestrians, I'm convinced, have no rights in the USSR.)

Power is that custom official staring at you minutes on end, trying to psyche you out. Power is a dazzling display of monuments, museums, fountains the likes of which you never dreamed existed. The Soviet worker may not have much to eat, but he sure has some impressive things to look at.

Power isn't always bad. It reminds one of the words of St. Paul to the Christians in Rome, government "beareth not the sword in vain." That conjures up a picture of the stocky Roman legionnaire, stubby sword at the ready, maintaining law and order in the far-flung Roman Empire.

We must concede the USSR does not have organized crime as we know it. We were not afraid to walk the streets of Moscow day or night nor were we afraid to leave our valuables in our rooms. They were always untouched. Even purses left on Intourist bus seats overnight found their way back unerringly to their owners. Ruth knows.

A fist inside a glove

And so we left "Russia" with mixed emotions. The surging crowds of Moscovites, dressed in grays and blacks, went about their business with unsmiling purposefulness. We did catch a few fleeting smiles while riding the superb Metro (subway) — they were looking at my tennies which unsubtly proclaimed "USA Olympics 1984" (which the Soviets had just boycotted). The faces down in Uzbekistan were much friendlier, happier — and very Asiatic. Women swathed themselves in silk of outrageous yet marvelously harmonious colors.



The unholy trinity of Lenin, Marx, Engels in the Palace Square.

But you see, your average Uzbek and Muscovite does not set policy in the USSR. They are not the Politburo, the "nomenklatura" or Soviet elite. In our brief stay we saw all too often the mailed fist inside the glove. I believe that the Communist authorities would not hesitate to return to the days of Stalin's Great Terror, if necessary, and destroy another 20 million Soviet citizens to remain in power.

The words of Communist dissenters Sakharov and Shevchenko ring true. They know whereof they speak — and at a fearful personal price. It is therefore quite irrelevant to speak of "doves" and "hawks" in the Politburo, or to compare the personality of Gorbachev with his antecedents. It's still Lenin's slogan, "Who will win?" It is a determined cry to wage a life-and-death struggle between capitalism and communism. This remains the unchallenged bottom line.

Our personable Soviet guides periodically asked us, "We aren't so bad, are we?" I can't speak for the rest of the group. I just know we left the Soviet Union with a new respect for a ruthless foe. □



Pastor Schaller is serving in the south Tucson area preparatory to holding services for the opening of a new mission in Arizona.



Where we stand

by Mark E. Braun

Sixteen years ago an article in *Christianity Today* discussed the ongoing debate about offering federal aid to parochial schools. The article mentioned that many Catholic schools were being closed for lack of funds. But the article also reported that the "Wisconsin Evangelical Lutheran Synod has 27,800 students and is smug in its healthy position."

That word "smug" bothered the sainted Professor Erwin E. Kowalke so much that he discussed it at length in an editorial in this magazine, dated April 27, 1969:

Webster's Dictionary defines smug as 'highly self-satisfied.' The writer of the article was friendly toward our synod, and if that is his opinion, what must be the opinion of those who are unfriendly? Moreover, the writer of that article is not the only one among our more or less friendly critics who is of the opinion that there is in the Wisconsin Synod a trend toward smugness. . . . If it is true that we are smug about our schools, and not only about our schools, but also about our missions, and about our conservative doctrinal position, then we have nothing to be smug about. . . .

It is a little more than disconcerting when a friend from the outside looks at us and calls us 'smug.'

How do we look from the outside? How do others see us? Richard L. Kenyon, former religion editor of *The Milwaukee Journal* and, it seems a friend of the Wisconsin Synod, has said, "Because of its theology, its literal interpretation of the Bible and its unwillingness to join in any way with other Christian groups, the synod has often appeared to many as rigid, aloof and uninviting." Again: "Outside of their own synod and some other Lutheran groups, Wisconsin Synod Lutherans . . . are referred to as those separatist Lutherans who believe in creationism . . . , contend that the Pope is the Antichrist, and refuse any participation in the Masons, Boy Scouts or social activism."

It was that one about the Antichrist that brought criticism from other observers not as friendly to the Wisconsin Synod. Six years ago *The Christian Century* chided the synod for its "solemn insistence that the pope was and is the Antichrist, and don't you ever forget it." The editorial then asked, "Do you remember any other head-

line that synod has ever made in the service of Christ's truth?"

That, I suppose, is the problem. I'd like to believe that regular readers of this magazine know well enough that the major business of our synod is proclaiming the gospel, and opening new mission fields at home and beyond, and producing each spring classes of competent men and women to fill its teaching and preaching ministries, and publishing edifying, attractive Christian literature, and pursuing an innovative, aggressive program of evangelism.

Unfortunately, as *The Christian Century* all but admitted, such activity doesn't make headlines. Too often, what does hit the streets about the Wisconsin Synod in your neighborhood and mine is, "They're the ones against the Scouts." "They wouldn't bury my uncle." "They never take part in ecumenical services." "They wouldn't allow my granddaughter to have *We've only just begun* at her own wedding." "They don't let women vote."

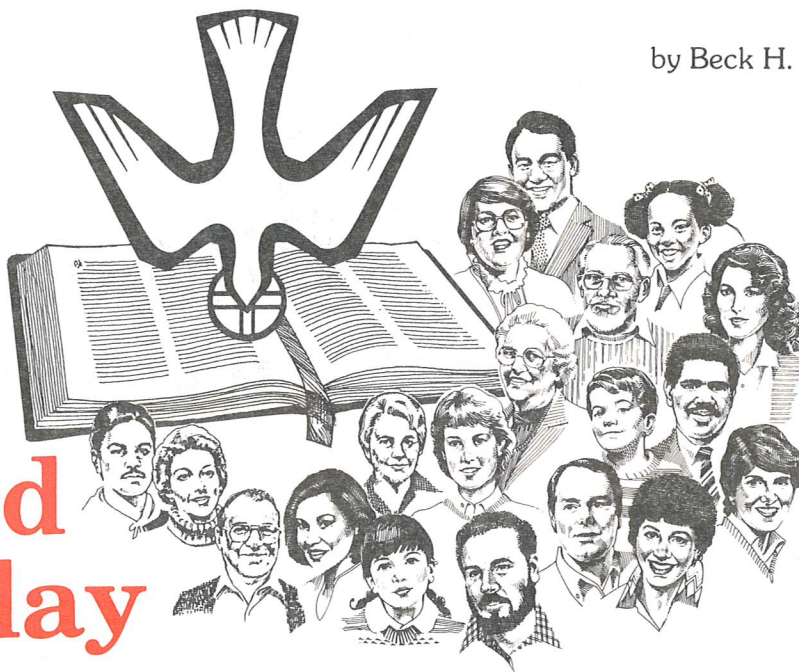
Why do we do such things? Just to be different? Because it's tradition? Because we're slow to change, maybe even a bit stubborn? We don't believe so. We believe we take such stands, to use the *Century's* phrase, "in the service of Christ's truth." If the word's gotten out that the Wisconsin Synod stands oddly, lonesomely *against* some issues and actions which don't seem to bother most of the rest of Christendom, we believe we take our stand because we are unreservedly *for* the truth of the word, and the heart of the word, the good news.

In the coming months this column will look at some of the distinctive practices of the Wisconsin Synod which have made us appear "rigid, aloof and uninviting," as well as "smug." I hope you'll agree that in fact we take our stand "in the service of Christ's truth." □



Pastor Braun serves at St. John, Sparta, Wisconsin.

It was a good Sunday



“It was a good Sunday,” I told my wife. Our preaching station, Emmanuel Lutheran, in Las Cruces, New Mexico, had enjoyed its second highest attendance (29) and largest general fund offering (\$630) of its history. One WELS couple had driven 50 miles from their new home for the service. Two of our members had made the 70-mile drive this day. A lady from the congregation brought three children from her neighborhood.

After a year and a half of taped recorded music from a “boom box” and spoken liturgies, our piano player had moved back to town. The service began at 8:00 a.m. this mid-August day. It was one of those days on which the power of the gospel of Christ displayed itself as tangibly as it ever had for us at Emmanuel.

But should we call only Sundays like August 18th good? The previous week attendance totaled half of the “good” Sunday. There have been occasions when it was one-fourth or even less. Some Sundays there is no one from a great distance and no visitors. Were those “bad” Sundays? We dare not call them bad. We have Jesus’ promise. “For where two or three come together in my name, there am I with them.” Jesus attends even our humble gatherings. With our Savior in our midst every Sunday deserves to be called “good.”

Should we call only Sundays like August 18th good? God’s word is preached every week from our pulpit. Salvation through Christ alone resounds in each sermon at our rented facility. The word of God is living and powerful. People return home on all Sundays with bolstered faith. Their knowledge of their Lord and his will is nourished. Every Sunday deserves to be called “good” when God’s word is preached.

Should we call only Sundays like August 18th good? Large offerings are received gratefully by every congregation. Sufficient funds reduce the strain within the church. Money helps us carry out the great commission.

But the bottom line is not the focus of the Savior’s eyes. It is ability and willingness. Whenever the Lord’s redeemed give from hearts overflowing with Jesus’ love, he is pleased. Paul wrote, “For if the willingness is there, the gift is acceptable according to what one has.” Every Sunday deserves to be called “good” when Christians have the chance to be stewards of their God-given treasures.

Should we call only Sundays like August 18th good? Singing with a cassette tape and speaking the liturgical responses might not be the most polished method of worship. Having our talented and willing piano player return was deeply appreciated. But what can we say about that year and a half without live music? Did we fail to worship? The psalmist calls worship “good” without insisting it be perfect. “How good it is to sing praises to our God, how pleasant and fitting to praise him!” Every Sunday deserves to be called “good” when we are able to worship our Creator and Savior.

People and pastors in congregations of all sizes often label Sundays as “good” or “bad” based on the statistics and setting of the service. We ought to desire and enjoy improved numbers and settings for our services. But numbers fluctuate. The ideal environment for a service is not always available. The Savior’s presence, his powerful word, the opportunity for worship and stewardship are constants. These blessings we can count on week by week. Every week I will say, “It was a ‘good’ Sunday.” I promise! □



Pastor Goldbeck serves at Beautiful Savior, El Paso, Texas.

NEWS around the world



First WCC General Secretary dies . . . One of the giants of the 20th-century ecumenical movement and first general secretary of the World Council of Churches, Willem Adolf Visser 't Hooft, died recently in Geneva, Switzerland at 84 years. He assumed his post of the new ecumenical body in 1948 and in 1968 was elected honorary president of the WCC. The current WCC general secretary, Emilio Castro, said of his predecessor, "Through him, God granted to the churches in the 20th century a tremendous impetus for the formation of the World Council of Churches and for the development of the ecumenical movement. His life was committed to the overcoming of the history of division and to the calling of the churches to renewal in active confrontation with the powers of the world."

Chaplains almost voted out of the military . . .

The Anglican Church of South Africa almost voted its chaplains totally out from under military control at its synod meeting in July. After bitter debate, the synod declared that chaplains should be seen as "representatives of Christ and the church," not the military; that chaplains should avoid any identification with the military; that chaplains should not carry arms; and that chaplains should be paid by the church, not by the government. The action of the Anglicans was similar to resolutions approved earlier by the major Presbyterian and Methodist bodies in South Africa.

Clergy switching to the Republican Party . . .

Southern Baptist Convention clergy have been leaving the Democratic Party in such large numbers that a majority of them are now Republican, according to a study by James Guth, political scientist at Furman University in Greenville, S. C. The reason for the switch, said Guth, is the ministers' concurrence with President Reagan's conservative stance on social issues. Of 1000 SBC clergy respondents in Guth's survey, 66 percent declared themselves to be Republicans. In a similar poll conducted by Guth in 1980, only 29 percent considered themselves Republican. "It used to be," said Guth, "that if you were a white southerner, you were a Democrat, even if you were conservative. But that's no longer the case. The Republicans have been addressing the right issues, and the conservatives have been finding the party that is more in line with their political philosophy."

Vatican radio issues appeal . . . Vatican Radio, on the 40th anniversary of the world's first atomic bomb explosion, launched an appeal for the elimination of all nuclear weapons. The station said the explosion was the start of "a new period for humanity . . . a beginning marked by death, terror and destruction. It is a nightmare (or a nuclear holocaust) that gives rise to surging pressure from public opinion for a progressive reduction of the arsenals of death until their complete elimination." It further stated, "It is exactly the awareness of the immense resources nuclear energy can offer that gives rise to the anxious desire that it be disciplined and bent to the service of man, peace and progress."

Increase in giving . . . Americans gave a larger share of their personal income to charity in 1984 than any year since 1969. Total philanthropic giving amounted to \$74.3 billion dollars according to the annual report of the American Association of Fund-Raising Counsel, up 11.1 percent over 1983. Individuals donated an average of 2.04 percent of their income to charity, more than any year since 1969 when 2.11 percent of personal income went to charity. "Increased prosperity was not the sole reason for increased giving," said John Grenzenbach, chairman of the association. "Americans knew they had to give more because of the tremendous reductions in federal government support." Individuals accounted for 82.9 percent of total giving last year. As usual, the greatest share of philanthropy went to religion. Religious organizations received \$35.6 billion, 11.5 percent more than in 1983. Americans have increased their yearly contributions to charity in all but one year — 1938 — since the association began keeping records in 1935. The percentage of personal income donated has varied, however. The highest percentage, 2.33, was recorded in 1963.

Christian rock music becoming popular . . .

Christian music videos, an increasingly popular alternative to standard rock videos, are being distributed by a subsidiary of the American Broadcasting Company and a Christian TV network. The new song form combines Christian rock melodies and lyrics with visuals describing some concept of the Christian life. To a great extent, Christian rock videos are a response to the sometimes conflicting morality of standard rock TV. Churches, religious groups and others complain that even in relatively simple songs, today's standard rock videos incorporate satanic, sexist or promiscuous imagery into the art form. For the most part, Christian music videos are not violent. And in cases where anti-social behavior is re-enacted, it is to move the story line to a point where the message of Christian salvation is clearly shown as the remedy. Video tape producer, Jim Hodson, said, "Music video is the language of the day. We're just using the new language."

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

OWLS hold second convention

The Organization of WELS Lutheran Seniors (OWLS) met July 12-17 on the campus of Martin Luther Preparatory School in Prairie du Chien, Wis., for their second annual convention.

Under the sponsorship of the Special Ministries Board of the synod, nearly 300 members of that church body, 55 years or older, attended business sessions, workshops and other activities for the greater part of three days at the site of this organization's birth last summer.

Under the theme "Served and Serving," the delegates voted to establish a gospel outreach program to serve as a supportive effort to the total mission arm of the synod. As outlined, the program would involve the use of both financial and human resources from within OWLS.

The OWLS also resolved to establish their own national headquarters, separate from the synod offices in Milwaukee, from which the organization is presently administered. The group's executive board was charged with the responsibility of finding a suitable location for the headquarters.

Also adopted were measures for the chartering of local chapters of the organization, a thorough revision of the bylaws and a dues schedule.

During the second day of the convention, ten workshops gave the OWLS the opportunity to learn more about subjects ranging from estate planning to cardiac-pulmonary resuscitation (CPR). Several of the workshops were conducted by members of the group while others were led by volunteer authorities from within the synod.

One of the main speakers at the convention was Pastor Paul Kelm, the synod's executive secretary for evangelism. He spoke of the OWLS as "some of the most energetic and dedicated of God's people." This organization, he said, "is one of the best things to happen to the Wisconsin Synod in recent years."

A lighter moment of the three-day affair was the performance of the Ol' Man River Band, a group of three folk musicians who played a variety of instruments and sang songs from the days of the founding of our country.

The organization resolved to hold its 1986 convention in Lansing,

Mich., to give the senior members of the synod in that part of the country an opportunity to attend a national convention.

The closing worship service for this convention was conducted by Pastor Lloyd Hahnke and the sermon delivered by Pastor Norman Berg, the synod's executive secretary of the General Board for Home Missions.

— Dan Kirk

First WELS hostel held

Following the conclusion of the second annual OWLS convention at Martin Luther Preparatory School, a hostel was sponsored by OWLS and MLPS on the same campus.

The experimental five-day hostel offered the 23 participants the opportunity to attend any three of six classes offered. Two courses were offered in the area of religion. Two courses were also offered in the arts and in social studies.

All participants had the opportunity to tour historic St. Feriole Island in Prairie du Chien, including the famous Villa Louis, and to take a river cruise. Effigy Mounds International Monument in Iowa was also on the tour schedule.

The OWLS planning committee and executive board, after evaluating this experimental program, may plan more hostels in the future. In order to provide more opportunity for people to study and learn, the program may be held at various sites at various times during the summer.

— Dan Kirk



Attending the WELS hostel were (back row): Alfred Miller, Larry Carlovsky, Bert Toensing, Alfred Kleinschmidt, Robert Koester, Delmer Ruprecht, Louis Wegwerth; (center row): Leona Miller, Jane Carlovsky, Marion Markowski, Mildred Smith, June Koester, Ethel Ruprecht, Pearl Wegwerth; (front row): Merrill Becker, Clara Becker, Hazel Berg, Louise Brown, Margaret Scheddel, Ruth Kuhnke, Lonie Waechter.

Correction

In the issue of September 1, the 40th anniversary and retirement of Teacher Walter Vater at St. Peter, Weyauwega, Wisconsin was observed, not the 40th anniversary and retirement of Pastor Paul Huth as stated in the news item.

LWMS national convention

Slightly fewer than 1000 delegates and guests filled Graham Chapel at Washington University, St. Louis, Mo., at the opening service of the 21st national convention of the Lutheran Women's Missionary Society.

Speaker at the service was Pastor Duane K. Tomhave, executive secretary of the world mission board. "In spite of the cry of the age that all roads lead to the same God," he said, "Jesus is the way, the only way, to God and eternal life. This truth, based on God's revelation to us in the Bible, undergirds all our mission work."

Six missionaries reported to the convention on their work: Pastor Robert Sawall of Indonesia; Pastor Larry Retberg of Colombia; Pastor Robert Meister of Taiwan; Pastor Arthur Guenther of the Apache Lutheran Mission in Arizona; Pastor Roger Plath of Hong Kong; and Pastor Kermit Habben of Japan.

The 1985 mission box offerings were divided equally between the mass media ministry of the home mission board and the Latin America vicar program of the world mission board. Each project received \$18,400.

The 1986 mission box offering projects are the multicultural mission fund of the home mission board and the Brazil development fund of the world mission board. In addition over \$5000 in offerings from the convention services was designated for the furlough house furnishings fund.

Display areas were popular throughout the entire convention. Displays included world as well as home mission fields. They were developed around pictures, artifacts, the dress of the various countries and visual aids.

Delegates and visitors represented 39 circuits, 18 states, and five foreign countries. Twenty-eight new congregations were received into membership. There are now 965 congregations belonging to the LWMS.

Newly elected officers were Mrs. Ruth Wollenburg, president-elect; Mrs. Beverly Lund, treasurer; and Pastor Terry A. Deters, spiritual growth pastor. Mrs. Winnifred Laabs was reelected spiritual growth laywoman.

The 1986 convention will be hosted by the Wolf River Circuit at Appleton, Wisconsin.

— Frieda Carow



Elton (Pat) Pape, a member of North Trinity, Milwaukee, was honored as one of "the ten most admired senior citizens" of the state at the Wisconsin State Fair held in August. For many years Pape has been a volunteer at WLCFS, Luther Haven, Westlawn Community Meal program, and an active member of North Trinity. "His volunteer activities," said Pastor Robert Michel of WLCFS, "are faith in action and Christian love in practice."

DMLC graduation

On July 18, at the closing service of the summer session at Dr. Martin Luther College, the bachelor of science degree in education was conferred on two graduates: Cheryl Jean Reno of Bay City, Mich. and Scott D. Beyersdorf of Milwaukee.

Joyce Alm, Karen Behm, Gladys Doell and Diane Meinel were synod certified as kindergarten teachers. Colleen Volkmann was certified as a teacher in the elementary grades, and the following secondary teachers were certified: Jonathan Harley, Jeffrey Krumbain, Jon M. Peterson and Patsy Schabo.

President Lloyd O. Huebner of the college was the speaker at the special service. Prof. James Engel was the organist and Prof. Roger Hermanson directed the choir.

Only echoes of the Baby Boom

Americans had more children in 1984 than the previous year, but the increase was only an echo of the Baby Boom of the 1950s and early 1960s, according to the Census Bureau.

There were 3,690,000 births and 2,046,000 deaths in 1984, the bureau said in its first report since 1979. The report analyzes factors in population change.

There were 72,000 more babies born in 1984 than in 1983, when there were 3,618,000 births. The 1983 figure was down from 3,681,000 births in 1982.

The reason for more births wasn't a result of a higher fertility rate, bureau officials said. The increase resulted from the fact that children of the Baby Boom generation now are having babies themselves.

The 1,644,000 net gain from more births than deaths last year plus immigration, estimated at 523,000, brought the nation's population to an estimated 237,839,000 as of January 1, 1985.

IN THE NEWS

Seminary graduates assigned

At a special meeting of the Assignment Committee July 31, the following 1985 seminary graduates were assigned their first calls: Donald G. Main to Trinity, Elkton and Immanuel, Ward, S., Dak.; David J. Furno to Faith, Marquette, Mich.; Jeffrey A. Baas to Trinity, Union Grove, Wis.; James A. Schmeling to St. Paul, Stratford and Grace, Mosinee, Wis.; and John D. Gore to St. Paul, Monroe, Mich. Assigned from the 1984 class was Winfried Schroeder to St. Luke, Vassar, Mich.

"All 1985 graduates have now been placed," said President Carl H. Mischke, "and we thank the Lord of the church that all our pastoral graduates are now in the full-time work of the gospel ministry."

Also assigned were 27 graduates of Dr. Martin Luther College, new Ulm, Minn. Of the 27 assignees, nine were men and 18 were women.

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

At the recent convention synod adopted a budget for 1935-1936 of around \$373,000. Laboring under the burdening debt of \$640,000, synod voted to liquidate the present staggering load by suggesting that individuals assume private obligation of a certain sum of money.

25 years ago . . .

The recent earthquakes in Chile inflicted heavy damage on Lutheran church properties there. Four churches and two parsonages were destroyed. The Evangelical Lutheran Church in Chile is a body of 25,000 members, mainly of German origin.

10 years ago . . .

Winnebago Lutheran Academy will celebrate its 50th anniversary during the coming school year. The academy was the first solely Wisconsin Synod area high school.



Five teachers at Fox Valley Lutheran High School were honored on April 28 for 25 years in the teaching or preaching ministry. Guest speaker at the special service was Prof. Roger Fleming of Wisconsin Lutheran College, Milwaukee. The celebrants were, left to right: Walter Bock (DMLC, 1959); Howard Heup (Northwestern, 1955); Jerry Gronholz (DMLC, 1961); David Umnus (UW-LaCrosse, 1960); and Pastor John Murphy (Wisconsin Lutheran Seminary, 1960).

Chapel dedicated in Puebla

More than 200 people attended the dedication of Christy Rey Lutheran Church's new chapel in Puebla, a city of over 500,000, some 50 miles east of Mexico City. The colonial-style structure built with a \$21,000 grant from the World Mission Building Fund fits well in a city settled by the Spanish conquistadors in the 16th century.

Josue Lorenzo Perez is the pastor of the congregation and part of the Confessional Ev. Lutheran Church in Mexico, which numbers five pastors serving congregations and preaching stations also in Mexico City, Guadalajara, Monterrey and Juarez. The church body numbers 415 baptized members and 145 communicant members and has been supported by the Wisconsin Synod since 1968.

Wisconsin 25th anniversary observed

On May 19, Nain of West Allis observed the 25th anniversary in the ministry of its pastor, Gordon J. Snyder, 22 of which have been spent at Nain. Prof. Paul Nitz was the guest liturgist and Pastor Reuel Schulz was the guest speaker.

Prior to accepting the call to Nain, Pastor Snyder, a 1960 seminary graduate, served at North Platte, Nebr.

He is currently chairman of the Board of Directors of the Northwestern Publishing House and vice chairman of the Commission on Christian Literature.

WITH THE LORD

Arnold William Nieman 1898 — 1985

Pastor Arnold William Nieman was born August 24, 1898 in Greenville, Wis. He died March 31, 1985 in Oshkosh, Wis.

A 1928 seminary graduate, he was assigned to the Apache Indian Mission in Cibecue, Ariz. until 1942 when he returned to Wisconsin for health reasons.

In 1931 he married Hildegard Kaspar, who preceded him in death. He is survived by son, Theodore, and daughters, Victoria and Angeline (Wayne) Matsche.

Funeral services were held April 4 at Grace, Oshkosh, Wis.

Robert William Steffenhagen 1918 — 1985

Pastor Robert William Steffenhagen was born October 19, 1918 in Hastings, Minn. He died May 12, 1985 in Abrams, Wis.

A 1945 seminary graduate, he served congregations in White, Hydewood, Mazeppa and Long Pine, S. Dak.; Ekalaka, Mont.; Marmouth and Reeder, N. Dak.; Manistee, Mich.; and St. Croix Falls and Abrams, Wis.

In 1945 he married Loretta Kreinbring. He is survived by his wife; sons, James and Robert; daughters, Geri Johnson and Judy Figueira; foster daughter, Sandie Duchon; brothers, Pastor Warren, Paul, John and Lawrence; sister, Dorothy; seven grandchildren and one foster grandchild.

Funeral services were held May 15 at Calvary, Abrams, Wis.

NOTICES

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

CONFERENCES

Minnesota District, New Ulm Conference, November 5 at St. Paul, New Ulm. Agenda: Isagogical Study of Joel (Huebner); The Holy Ghost in the New Testament (Brick); The Holy Ghost and Congregational Work (Liggett).

Nebraska District, Colorado Conference, October 8-9 at Shepherd of the Hills, Greeley. Agenda: A Study of Hebrews 1 with Special Emphasis on the Deity of Christ, The Person of Christ: "The Only Way to the Father"; How the Lord's Qualifications for the Pastoral Office Should Affect My Ministry.

Nebraska District, Nebraska-Colorado Missionaries' Conference, November 5-6 at First Lutheran, Aurora, Nebr. Agenda: Overcoming the Fear of Evangelism (Stadler); How to use the VBS as an effective tool (Nelson).

Nebraska and Dakota-Montana Districts, Teachers' Conference, October 10-11 at Shepherd of the Valley Lutheran School, Westminster, Colo. Agenda: Baptism as Applied to the Life of the Child (Laude); Film: How Children Protect Themselves from Sexual Abuse; Preschool in the Christian School (Sauder and Schultz); Sectionals.

Northern Wisconsin District, Pastoral Conference, October 28-29 at Immanuel, Manitowoc. Agenda: Justification in the Light of Present Day Problems (Dobberstein); Reports by district boards and committees.

Pacific Northwest District, Teachers' Conference, October 9-11 at Christ the King, Bremerton, Wash. Agenda: Guilt and Responsibility in Christian Parenting, Pedagogy and Pastoring (Beyer); Understanding and Dealing with Young People/Students from the Stressed 20th Century Household (Alsch); Smalcald Articles and the Role of Christian Schools in the Church and in Society (Johnson); Special Programs Available to our Schools through the Government (Kilcrease); Homiletical Study of Gen 2:15-24 (Blum); Exegesis of Ephesians 1:1-14 (Laabs).

South Atlantic District, South Central Conference, October 7-8 at Sola Fide, Lawrenceville, Ga. Agenda: Convention reports; Practical Evangelism (Kelm).

South Atlantic District, Teachers' Conference, October 10-11 at Holiday, Fla. Agenda: Classroom Management and Discipline (LaGrow); Physical Education Activities (Hurst, Kell); Learning Centers/Games (Schram).

Western Wisconsin District, Central Conference, October 15 at Zion, Columbus. Agenda: Exegesis of 1 Corinthians 15:1-34; Is Birth Control an Adiphora in Light of Recent Medical Claims?

CHANGES IN MINISTRY

PASTORS:

Edwards, Robert M., from Redeemer, Rice Lake, Wis., to Timothy, St. Louis Park, Minn.

Gibbons, Gregory D., from Good Shepherd, West Bend, Wis., to Mt. Zion, Kenosha, Wis.

Paulian, Henry E., from St. Mark, Watertown, Wis., to retirement from full-time ministry.

Schult, Gary F., from Hope, Lexington, S. Car., to Indonesia.

Vaccarella, Lee L., from St. Luke, Little Chute, Wis., to St. Paul, Hales Corners, Wis.

REQUEST FOR COLLOQUY

Pastor Gerald Pundt, Washington, Missouri, formerly a pastor of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the WELS. Correspondence relative to the request should be addressed to the undersigned.

Gerhard Birkholz, President
Minnesota District

APPOINTMENT

Lawrence Olson has been appointed to the Western Wisconsin District Commission on Evangelism to replace Philip Schupmann who accepted a call into another district.

Donald F. Bitter, President
Western Wisconsin District

APPOINTMENT

Benjamin Lorenz has been appointed to the South Central District Legislation Committee, replacing Tom Speidel.

Vilas R. Glaeske, President
South Central District

ADDRESSES

PASTORS:

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Bartsch, Michael P., 7654 Regall Pkwy, Middleburg Heights, OH 44130; 216/826-0464.

Biedenbender, Michael K., 1250 S. Coati, Tucson, AZ 85713; 602/623-4858.

Bitter, Mark R., 136 S. Concord Ave., Watertown, WI 53094.

Clement, Arthur J., 201 Old Pflugerville Rd. #405, Pflugerville, TX 77660.

Ebert, Kurt P., 5920 S. 136th St. Omaha, NE 68137; 402/896-1624.

Fager, Lloyd A., PO Box 66, Lutheran Apache Mission, Cibecue, AZ 85911; 602/332-2454.

Flunker, Charles H., PO Box 845, Las Piedras, Puerto Rico 00671.

Frey, George W., 2313 N. Highland St., Tacoma, WA 98406; 206/759-3848.

Furno, David J., 400 Radisson Dr., Marquette, MI 49855; 906/225-1031.

Hermanson, Gregory P., 333 Ida St., Apt. 2, Antioch, IL 60002; 312/395-3440.

Hintz, Michael L., 16791 Cleveland Rd., Granger, IN 46530; 219/272-5682.

Huebner, Charles W., 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

Hunter, Randy K., 3100 Nightingale Ln., Middleton, WI 53562; 608/836-7497.

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Kruschel, Peter H., 647 Rosegate Ln., Orlando, FL 32811; 305/299-7394.

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Lorenz, Benjamin, 396 Windermere Blvd., Alexandria, LA 71303; 318/448-1147.

Melster, Robert W., PO Box 35-114, Taichung, 400 Taiwan, Republic of China; 04/234-7930.

Pankow, Paul E., 301 Crestview Ct., Portage, WI 53901; 608/742-5609.

Peterson, Curtis A., 203 E. Howard Ave., Milwaukee, WI 53207; 414/481-5710.

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Schulz, Paul W., PO Box 938, Bylas, AZ 85530; 602/475-2213.

Schupmann, Philip L., 1910 Richard St., Aurora, IL 60506; 312/859-3725.

Tryggstad, Gary D., PO Box 125, Waco, NE 68460; 402/728-5464.

Wiederich, Larry W., 5224 S. 39th St., Lincoln, NE 68516.

Correction:
Albrecht, Martin, 315 Highland Dr., Grafton, WI 53024.

Dobberstein, Verlyn J., 532 Franklin Ave., Lake Geneva, WI 53147.

TEACHERS:

Babinec, Joel P., 498 Grove St., Lomira, WI 53048; 414/269-4520.

Bain, Gary M., 1075 Applewood Dr., Colordao Springs, CO 80907; 303/598-4297.

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Krueger, Boyd, 3461 S. 60th St., Milwaukee, WI 53219; 414/543-9117.

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Pitonak, Joseph J., 1208 N. Brunswick, Wichita, KS 67212; 316/722-8400.

Scharf, William A., 335 E. Ave. S., Apt. 115, Riverview Apts., LaCrosse, WI 54601; 608/787-0059.

Schultz, Jeffrey D., 443 S. Clay St., Green Bay, WI 54301; 414/432-0417.

Timm, Jeffrey D., 2825 Texas NE, Albuquerque, NM 87110; 505/292-0795.

Williams, Brian K., 605 N. 6th Ave., Wausau, WI 54401; 715/842-0109.

Zeamer, Gerald G., PO Box 125, Waco, NE 68460; 402/728-5464.

BIBLE LANDS STUDY TOUR

Wisconsin Lutheran Seminary is sponsoring a study tour to Israel and Egypt. Tentative dates are July 27 - August 15, 1986. Approximate division of time: 2 weeks Israel, 1 week Egypt. Estimated cost \$2000. Four and one-half credits in Biblical archeology and geography for MST students. The tour itself will not involve archeological digging but an attempt will be made to arrange a 2-week excavation experience before or after the tour for those who are interested. (One and one-half credits, estimated additional cost ca. \$250.)

Laypeople and other non-credit participants are welcome on a space-available basis. In previous study tours there has always been space available for such participants. For further information write: Summer Quarter in Israel, Wisconsin Lutheran Seminary, 11831 N. Seminary Dr., Mequon, WI 53092. More complete information will be sent to all interested parties this fall.

NORTHWESTERN HOMECOMING

Alumni and friends of Northwestern are invited to attend annual homecoming festivities on Friday and Saturday, October 19 and 20. The schedule is as follows:

Friday, 7:00 Talent show and pep rally in music auditorium
Saturday, 8:30-11:30
Brunch in cafeteria (nominal cost)
10:00 College soccer vs. Lakeland
11:30 College football vs. DMLC
2:30 Prep football vs. Martin Luther (Green-dale) (Please note this year the college game will be played first.)
2:30-6:30
Luncheon in cafeteria (nominal cost)

BIBLES AVAILABLE

Fifty King James Version Bibles are available to any congregation for cost of shipping. Contact Pastor Mark Schulz, Faith Lutheran, 885 Holmes Rd., Pittsfield, MA 01201.

COMMUNION WARE NEEDED

Used communion ware is needed by Grace Lutheran, an exploratory mission in Fayetteville/Springdale, Ark. If you can help, please contact Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

COPIER AVAILABLE

Hope Lutheran, Louisville, Ky., has a Mita Copystar 900D available to a mission congregation for cost of shipping. Contact Pastor David Meister, 505/425-1101.

CHRISTIAN TODAY SEMINAR

"The Christian Today" — a seminar for men and women — will be held October 12, 8:00 a.m. to 5:00 p.m. at Wisconsin Lutheran High School, 330 N. Glenview, Milwaukee, Wis. The day's presentations and discussion groups will center around the topic of self-esteem as drawn from 1 John 3:1: "How great is the love the Father has lavished on us, that we should be called the children of God! And that is what we are!" Posters and brochures have been sent to all Milwaukee area churches. Check with your pastor for information or call 414/774-8623 after 5:00 p.m. Pre-registration is necessary.

HANDBELL FESTIVAL

The 1986 WELS handbell festival will be held April 5-6 at Fox Valley Lutheran High School, Appleton, Wis. If your handbell choir has not received information, please contact Prof. Richard Lehmann, c/o Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

ANNIVERSARIES

Zion, Ill., Our Savior school (25th), October 6 (picnic following); October 27 (potluck following). Contact Pastor V. Vogel, 312/872-5922

LaCrosse, Wis., Grace Lutheran (40th) November 17, 10:30 a.m. (dinner following).

NORTHWESTERN PUBLISHING HOUSE
Dedication Service / Open House

On Sunday, October 20, the dedication service of the new NPH building will be held at 2:00 p.m. at St. John Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis. The guest preacher will be the Rev. Harold E. Wicke, former editor-in-chief of NPH.

An open house of the new NPH building at 1250 N. 113th St. will be held the same day from 3:30 to 6:00 p.m. As a convenience, the retail store will be open during the open house.

LWMS FALL RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its fall rally October 22, 9:30 a.m., at St. Lucas, 2605 S. Kinnickinnic Ave., Milwaukee, Wis. Speaker will be Pastor Paul Kelm, executive secretary of evangelism.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston	Rev. Lee A. Neujahr
Home Address	Home Address
Kastanien #4	Rennweg 70
6501 Klein Winternheim	8500 Nurnberg 20
West Germany	West Germany
Phone 011-49-6136-8041	Phone 0911-538563

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

DMLC LADIES AUXILIARY

Women of the synod are invited to attend the 26th annual meeting of Dr. Martin Luther College Ladies Auxiliary on Wednesday, October 9 at the college. Baby-sitting service will be provided for small children if you wish to bring them along. Registration and coffee hour will begin at 9:00 a.m. in Luther Memorial Union and the opening service will begin at 10:30. A noon luncheon will be served and the meeting will conclude at 3:15. Educational and entertaining programs are planned, including mini-tours of the campus. During the business meeting projects for the coming year will be selected. You may send your gifts to help carry out these projects to the treasurer, Mrs. Judy Blevins, 102 Westwood Dr., Mankato, MN 56001 (by October 1 if possible). Make checks payable to DMLC Ladies Auxiliary. Come and spend an enjoyable day with your fellow Christians.

WLC OPEN HOUSE

Wisconsin Lutheran College, Milwaukee, Wis., will hold a campus open house on October 26, 11:00 a.m. to 3:30 p.m. The event is scheduled for high school seniors and parents and will cover topics of financial aid, four-year baccalaureate programs and campus life. A similar event will be held in the spring for juniors, late decision seniors and parents. By October 18, interested students should contact: The Office of Admissions, Wisconsin Lutheran College, 8830 W. Blue-mound Rd., Milwaukee, WI 53226; 414/774-8620.

ABUNDANT LIVING SEMINAR

Christian Growth Seminars will present a one-day seminar, "Abundant Living," for adult WELS members on October 12 at Luther High School, Onalaska, Wis. Workshop topics cover parenting, single living, guilt, stress, devotional life, grief and communication. Cost is \$5.00 including lunch. Pre-registration deadline is September 30. For further information write Christian Growth Seminars, P.O. Box 128, Onalaska, WI 54650.

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

- Wisconsin Lutheran Seminary
Mequon, Wisconsin
- Northwestern College
Watertown, Wisconsin
- Dr. Martin Luther College
New Ulm, Minnesota
- Martin Luther Preparatory School
Prairie du Chien, Wisconsin
- Michigan Lutheran Seminary
Saginaw, Michigan
- Northwestern Preparatory School
Watertown, Wisconsin

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AUDIOVISUAL AIDS

PARENT-TEACHER CONFERENCES (VHS-9-PTC)

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This video lesson produced by the Master Teacher Corporation is designed to enhance the skills of teachers and administrators in planning, scheduling and conducting effective parent-teacher conferences. The Board for Parish Education has provided these tapes to assist our principals and teachers in this important part of their work.

TEACHING WORD PROBLEM SOLVING AND MATHEMATICAL INSIGHTS (VHS-10-WPS)

1985 20 min. 1/2" VHS color CA
This video lesson from the Master Teacher Corporation provides an understandable five-step approach that will make word problems easier. This tape has been provided by the Board for Parish Education to help our Christian day school teachers make word problems more enjoyable for their students.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

EXPLORATORY SERVICES

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

NORTHWEST ARKANSAS — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale, Ark. 9:30 a.m. Contact Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021, or Norris Koopmann, 32 Constance Cr., Bella Vista, AR 72714; 501/855-2122.

MT. RUSHMORE AREA — Custer, S. Dak. Custer Community Center, Chamber of Commerce Building, 447 Crook. For information contact Pastor John Schuetze, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

AMARILLO, TEXAS — Holy Cross, YMCA Family Center, 3442 Bell Ave., Amarillo. 10:30 a.m.; Bible class 9:30 a.m. For more information contact Pastor Jeffrey Weber, 5329 W. 42nd Ave., Amarillo, TX 79109; 807/352-0523.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

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

DAYTONA BEACH, PORT ORANGE, HOLLY HILL, ORMOND BEACH, FLORIDA — Our Savior, Battett and Summers Funeral Home, 1036 Derbyshire Rd., Holly Hill. 9:00 a.m.; SS/Bible class, 10:00 a.m. Pastor Herbert Kruschel, 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

BEAUMONT/PORT ARTHUR/ORANGE, WACO AND AMARILLO, TEXAS; MOUNTAIN HOME, ARKANSAS AND SHREVEPORT, LOUISIANA — Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, TX 75116.

DULUTH-SUPERIOR AREA — Shepherd of the Hills. Pastor William Leerssen, 802 Maple Grove Rd., Duluth, MN 55811.

Mail to: THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975

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FROM THIS CORNER

As budget committees among our 1200 churches move into high gear at this time of year, I will make my annual appeal for including a blanket subscription to The Northwestern Lutheran in the congregational budget.

The August convention had some kind things to say about the magazine. Pointing out that there has been "notable change in the format and appearance of the magazine," the convention resolved that "we applaud the revisions to The Northwestern Lutheran." The convention encouraged "further efforts to broaden the mass appeal and circulation" and urged "all congregations to consider blanket subscriptions to The Northwestern Lutheran."

I am passing on to budget committees that message from the convention. There is a sizable saving in blanket subscriptions over the individual subscription of \$6.00. If the subscriptions are in one bundle sent to one address, the cost is \$3.75. If the blanket subscriptions are mailed to the members' homes, the cost is \$4.25 per subscription.

These low, low prices are possible because of the labor saved over processing and servicing individual subscriptions. The last time I checked, The Northwestern Lutheran with 24,000 individual subscriptions had twice as many as the Lutheran Standard (ALC) with a circulation of around 600,000.

Whatever may come later, today this magazine is the best mass media instrument the church has. Over one and a quarter million copies are disseminated yearly. "Let the people know, and they will respond," is a frequently heard slogan among us. This magazine is the best way we have of letting people know what we stand for and how serious we are about our standing. This magazine informs, edifies, instructs and inspires as no other medium in use in our circle of churches. "Let the people know, and they will respond." Why not try it!

But are not budget problems stalking the land? Of course, they are. And they always will be. That is not meant cavalierly. If we wait for the church treasury to be full before we begin a new program, little will happen in the church: that school will never open; the teacher will not be called; pastoral assistance will be only a dream; and the new church will not be built.

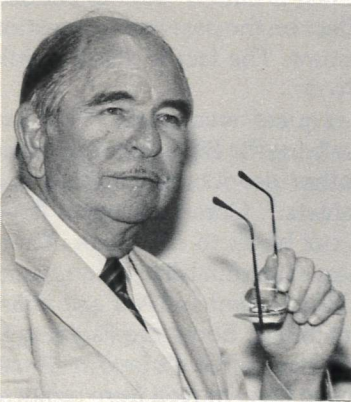
There are two things we can do to cushion the cost. First, we have introduced quarterly billing for the blanket subscription. Only one-fourth of the annual cost need be paid quarterly. This substantially reduces the impact on the church treasury.

Secondly, we have made envelopes available for distribution to church members for a voluntary contribution to the cost. Where this has been done, voluntary offerings have covered a goodly portion of the cost of the blanket subscription.

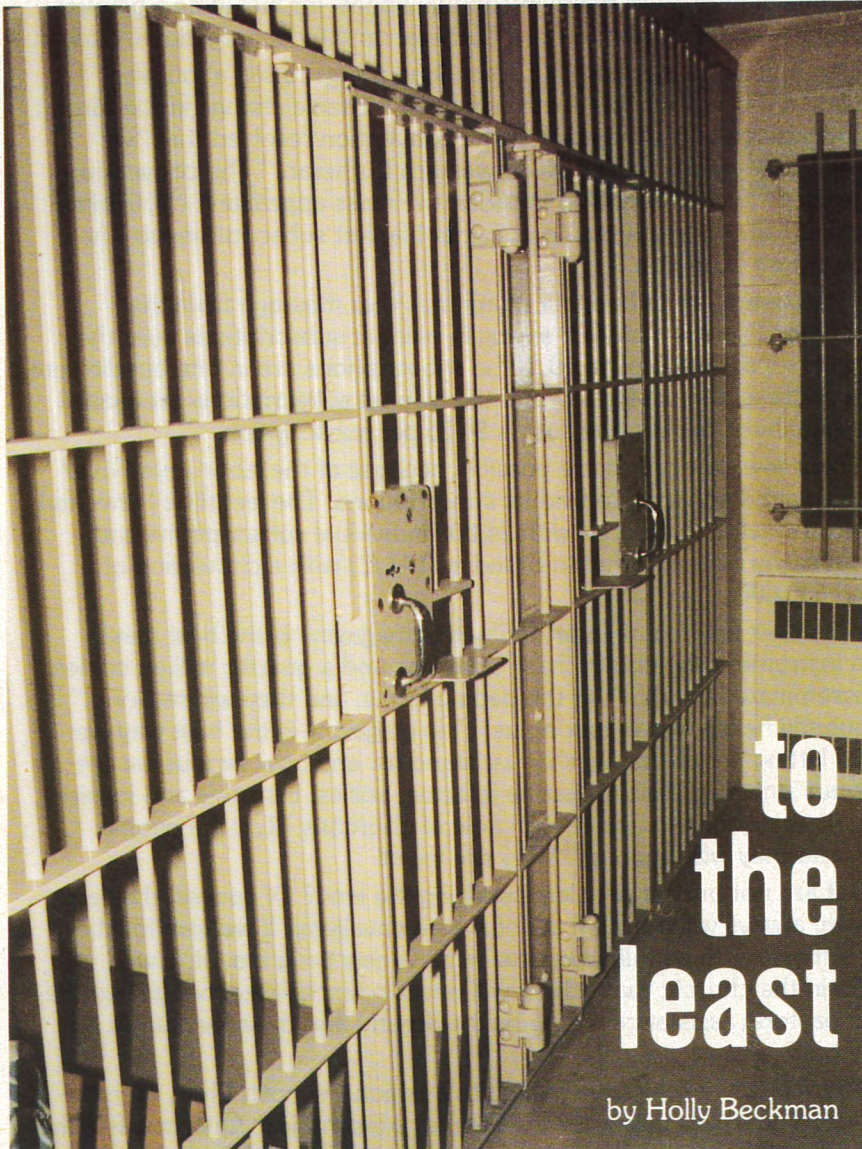
Finally, we make this pledge to you. We will continue to improve this magazine. One of the delegates at the convention asked me in a floor committee meeting if I was satisfied with the magazine. "When I find myself satisfied with The Northwestern Lutheran," I said to the delegate, "I will resign." I reiterate that promise.

"Let the people know, and they will respond." Why not try it!

James P. Schaefer



Ministering



My husband got into his car and went over in his mind the devotion he had prepared. As he drove along he thought how it was a bit hard to get ready for these weekly visits in the beginning. As he neared his destination, the dockyards and foreign ships took his thoughts away to the wide world beyond — to other lands and other cultures.

He arrived. In the parking lot he faced the frustration of the “no parking place” syndrome. As he waited to park, he glanced up and took a good, long look at the windows. Here one surrendered all ties with the outside

and entered a whole new world — one of despair, bitterness and depression.

As he entered the building the fans were spinning and the phones were ringing. People were yelling, and antiquated typewriters were clicking along. He sat down and closed his eyes for a few seconds. This could be a Hollywood set. Reality snapped him back as a man was frisked and booked right in front of him and a lady asked him what law firm he represented.

This was the city jail.

The Savior said, “I was in prison

and you came to visit me. . . . Whatever you did for one of the least of these brothers of mine, you did for me” (Matthew 25:36,40).

He hoped to see another clergyman there once in a while, but that was a rare occurrence. What a needy time for these waiting, confused souls! They cannot be ignored or deserted. It is vital to bring the good news of forgiveness and God’s love to this dismal place. No crime is too great for that message. Even the guard who used to be brusque and sarcastic has changed over the months. He is civil and rather talkative and senses now that time spent here is never time wasted.

In spite of the poor conditions, one thing is not lacking in that place. That one thing is time — time to ponder, to reflect on the past and to question the future. The fact is, there is little else to do.

A request was made. “Pastor, please bring the Bible, catechism and any other devotional materials and pamphlets.” Communication flows from cell block to cell block. There are a lot of spiritual discussions going on. Others want to read and share the materials. Some are listening to the message of God’s love in Christ, and have been moved from remorse to hope. There is a light in their darkness.

Christ dwells there too behind those gray walls and barred windows. He gives strength and comfort to many. He will never leave them or forsake them. Even though they are prisoners of society, they are not prisoners of God. He has come to set them free. □

The synod’s Special Ministries Board maintains a referral service and a ministry by mail. If you wish to add a name to its list, please write, Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee WI 53222.



Holly Beckman and her husband, Pastor David Beckman, reside in Seminole, Florida.