

The
**Northwestern
Lutheran**

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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

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Hang on, Christian confirmand

Hold on to what you have, so that no one will take your crown (Revelation 3:11).

"Hang on to my hand," mother invites her toddler. "Hang on to the wheel," state law instructs the motorist. "Hang on to the walker," the therapist insists to the patient. "Hang on" is one of those frequent and necessary bits of advice in life.

So also in this month when many churches hold confirmation services. To those of past and present classes the advice is very much in place, "Hang on, Christian confirmand."

What?

Whenever anyone says, "Hang on," we tend to listen. How much more so when those words come from the Lord Jesus. It was he who told the Christians of Philadelphia in Asia Minor and now us today, "Hang on." Actually he said, "Keep holding on." We are to use all the strength and zeal we can muster to continue hanging on to something.

To what? If Jesus were to give us the keys to an '86 Lincoln or brand new Honda cycle, if he were to hand over 1000 shares of IBM stock or \$100,000 in C.D.s at a local bank, would he have to tell us twice? Now look at what he has given us and wants us to keep hold of. "A crown," he calls it and at once directs our attention to the finish line of life and the victor's circle in heaven. These aren't nickels and dimes, no earthly property where deeds change names at funeral times or earthly goods where depreciation and decay are expected things. Into our hand he has placed the priceless crown of eternal salvation, the one treasure which reaches into heaven.

How rich we are, dear confirmands. God help us remember and repeat our vows of lifelong faithfulness to Jesus and his word with a deepening realization of what a treasure they are!

Why?

Why did Jesus speak so strongly? Could it be that he sees confirmation classes of the past with faces frozen in place on the group photo but some of the hearts long since faded away? Could it be that he knows how faith's fingers little by little can relax their grip and the crown inch by inch slip from our grasp, finally to hit the ground? It has happened and to many! For many what was once treasure has become trash and what was once highly valued has been left behind in the dust of life. How come?

Because of the devil/world/flesh gang which headquarters in hell. Treasures attract robbers and spiritual treasures attract the worst kind. There is the thief who flits around inside our own heart, the foe we call our "flesh." Daily he attacks in more ways that we can catalogue, trying to sneak our salvation away.

The second thief is the "world" around us. Like some con artist he would bilk us of heaven's treasures. Rather than the roses of salvation, he urges us to cultivate the dandelions of life. How pretty he can make dope and drink, illicit sex and sensations, popularity, possessions and power appear. Such things look bright yellow in contrast to the seeming drabness of faithfulness to God's word and walking the way of his commandments. Unchecked, such temptations from the world only seed and reseed themselves like dandelions till the whole heart is covered.

And behind the world and our flesh lurks the mastermind himself, the "devil." Smooth and suave when he has to be, or fierce and ferocious, he goes after the child of God. If he can't grease faith's fingers so that the crown of life slips gradually through, he tries tugging and pulling to rip it loose. That hellish devil/world/flesh gang is busy at work with one goal in mind, to rob us of our crown.

Now do we see why Jesus said so urgently, "Hang on, Christian confirmand, hang on to that crown"?

How?

Isn't that the question, Christian confirmand, "How?" Let's be clear about this "how" or else we will lose the crown. The power to hold on to the crown is not ours to produce. We can't even find Christ, much less believe in him with our own power. Nor do we have the power to remain in faith. Left to ourselves, we would still be in the rank of the unbelievers today or slip back there tomorrow. That's why the Bible is filled with verses like, "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3); and "he who began a good work in you will carry it on to completion until the day of Christ Jesus" (Philippians 1:6); and "faith comes from hearing the message and the message is heard through the word of Christ" (Romans 10:17).

Do we see where all this points? To his eternal word! Through the gospel promises in the word the Spirit works to create and continue faith. Those who think they can hold on to the crown of life without his word are only daydreaming or should we say, having nightmares? No more than a fish can live without water can we hold on to the crown of life without the work of the Spirit through the word.

Yes, hang on, Christian confirmand, hang on to that crown. But let our daily life show that we know how!



Richard Lauersdorf
is pastor of St. John,
Jefferson, Wisconsin.

There are recruits out there

Both of our colleges for training church workers have suffered serious declines in enrollment. As Dr. Martin Luther College and Northwestern College endeavor to rebuild their enrollments, they look to two major sources of students. First, the preparatory schools which the synod maintains specifically for this purpose, and which, for example, supply 60 percent of NWC's freshmen; then, the Lutheran high schools, which have programs that encourage or support enrollment at our synod's ministerial training colleges. These two sources, however, have not been able to supply all the needs of our synod's pulpits and classrooms.

There is another source, the public high schools our young people attend. For every boy or girl who enrolls at a synodical preparatory school or at a Lutheran high school, there are nearly four who attend the local high school. Somewhat more than 5,300 of the 25,050 WELS confirmands from 1982-1985 were enrolled in the preparatory schools and in the Lutheran high schools. Nearly 20,000 of the 25,050 who were confirmed during those years went on to public high schools. We need to look more closely at that pool.

Last fall, however, only 20 public high school graduates enrolled at DMLC, compared with 120 from our secondary schools. There were only six public high school graduates among the 59 freshmen at NWC. So far this year, one single, solitary public secondary school senior has applied for admission to NWC in fall. In 1982 NWC had 12 in its freshman class; in the 1970s it had as many as 19 and 21.

The pool is there, but can we draw from it? Our college recruiters can't visit perhaps several thousand public high schools our young people attend over the length and the breadth of the land. Our recruitment officers don't have the names of these students as they have the student rosters of our preparatory schools. Public high schools don't have the principals and counselors and instructors who will encourage their graduates to enroll at DMLC or at NWC, as our Lutheran high schools have. How can we reach the hundreds of young men and women in public high schools who can do well in college courses, are of good Christian character, and would be good candidates for DMLC and NWC?

We look to our built-in recruiters. Our pastors know these young people who passed through their confirmation classes. They know something of their academic ability and their spiritual qualities. They know their families.

In congregations that have elementary schools, our teachers know even more about them as students. They also know the character of their pupils. Both pastors and teachers can encourage these young people, and their parents, to consider service to the Lord in the preaching or teaching ministry. They can give their names to recruitment officers, so that they can write to them, send them informational and inspirational material, call them, and where possible, even visit them.

What about the members of our congregations? They can encourage likely young men or women to consider the Lord's work as their calling. They can encourage parents and grandparents to use their influence. They can call their pastor's attention to prospects for the teaching or the preaching ministry.

However we get these recruits from the public high schools, DMLC and NWC need them, our synod needs them, the Lord needs them.

Carleton Toppe



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

God is love

Bishop C. Gore in his book, *Belief in God* speaks of Christians “who certainly have ‘the will to believe,’ but who find the belief that God is love very difficult.” This phrase, “God is love,” found twice in John’s first epistle and substantiated by numerous other passages throughout Scripture, is certainly learnable — it is one of the first passages assigned for memorization among pre-schoolers; it is, for the most part, comprehensible — as far as man is able to comprehend God; but is it believable?

Can modern man think of God in terms of *being* love, i.e., the very essence of love apart from whom no love exists? The answer John gives in his epistle is “yes.” Not only is it believable, but it is the starting point from which Christian faith and life are built.

Believing it

John is coming close to the end of his epistle and is reviewing, and therefore repeating, some of the important points covered. He has stressed at some length in the epistle the Christian “duty” of love for our neighbor and now wants to reemphasize it. But lest some get the wrong impression that love can somehow operate independently, he also brings up love’s inseparable partner — faith (1 John 4:7 — 5:12).

Faith must start with this fundamental truth: “God is love” (4:8). The way this truth becomes part of our faith is to see it demonstrated — to see that love in action. For this we need not look very hard, for there is one outstanding evidence which removes any doubt: “He sent his one and only Son into the world” (4:9). Christ Jesus was sent by God to be “an atoning sacrifice for our sins” (4:10), which the apostles can certainly verify since they had “seen and testify that the Father has sent his Son to be the Savior of the world” (4:14). The apostles’ testimony of Jesus’ life makes God’s love truly believable: “And so we know and rely on the love God has for us” (4:16).

Living it

Having established this fundamental truth, the application to the Christian life is tremendous. Since God is love, and since he lives in Christians, and “his love is made complete” in them (4:12), it is obvious that Christians are people who also love, receiving that ability from God himself. “God is love. Whoever lives in love lives in God, and God in him” (4:16).

But notice the order of events, “We love because he first loved us” (4:19). God’s love for us precedes and prompts our love for our fellowman. No, love can never be independent of faith. If it is, it is not truly love, because as Paul says, “Without faith it is impossible to please God” (Hebrews 11:6). But with faith it is possible to love even in a hostile, terror-filled world that knows no love:

“This is the victory that has overcome the world, even our faith” (5:4).

Not allowing anyone to contradict it

But John now defines the object of that faith in more detail and in doing so attacks the antichristian heretics of his day. “This is the one who came by water and blood — Jesus Christ. He did not come by water only, but by water and blood” (5:6). Christ Jesus, God’s Son, did not come upon some “human Jesus” at the time of his baptism (“water”) and leave him again before his crucifixion (“blood”), as some claimed. But the promised, divine, God-man Christ Jesus participated in both the baptism and the crucifixion. At his baptism he received the Spirit as an anointing to fulfill his office of prophet, priest and king. On the cross this same Christ Jesus suffered and died to pay for our sins. It is in the blood of Christ that the statement “God is love” becomes intensely real to a sin-sick world. Yes, Jesus was the Christ not “by water only, but by water and blood” (5:6).

And this truth concerning Christ is exactly what the Spirit testifies to us. God’s Spirit testifies that Jesus, including his entire life and death, is the Son of God. So whom are you going to believe — the testimony of God through the Spirit concerning his Son or the testimony of men? God’s testimony is greater! It is true and faith in it leads to eternal life: “And this is the testimony: God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life” (5:11, 12).

Oh, the marvel of God’s love. The difficulty does not lie in believing it, that is made possible by the apostles’ testimony, the faith-giving Spirit and our own life of love; but the real difficulty lies in comprehending its magnitude.

In 1527 Luther wrote a sermon on God’s love using parts of this text. In his concluding remarks he made a confession which almost takes the form of an apology. He said, “This love (God’s love) is too sublime (i.e., too exalted a thought). I cannot do justice to it. I cannot enlarge upon it nor treat it as exhaustively as its reality and truth deserves.” Yes, that’s where the difficulty lies. Oh, the love of God for us in Christ Jesus! □



Next: “Conclusion”

Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Pay attention to the farmer

What's happened to American farming?

by Bruce J. Marggraf

It was a Friday morning. The principal of our school, Ed Krause, walked into the office with a worried look on his face, looking for a pastor. I happened to be in so he told me what was the matter. It was Michael. Michael had been having problems in school, problems that just aren't like Michael. He was nervous, tense. He was chewing on his pencils and crayons, on his clothes. He was talking out of turn, always negatively.

"Do you know anything about the home situation, Pastor?" Ed finished. I didn't. (I serve a big congregation — after nearly four years here there are still many, many home situations that I don't know about.) "But let me look up their membership card," I offered. "What's his father's name?" Searching through the file, I finally found it. I glanced down the card until my eye came to the occupation line. That's the answer, I thought, as the word jumped out at me — "Farmer"!

Martin Luther had some interesting things to say about farmers. "They alone," he writes, "enjoy peace and true tranquility and are not worn down by the cares and dangers of public affairs. During the summer they cultivate their fields; during the winter they enjoy the hearth and what they have acquired by God's blessing. Even though they lack the splendors of royalty, they nonetheless enjoy the highest good in the world: the tranquility and peace of a private life." Things have changed in 450 years, Dr. Luther. Oh my, have things ever changed!

"His dad's a farmer, Ed," I said

with a questioning look. "Do you think there could be problems with the farm?" Mr. Krause decided to investigate the idea with Michael. Calling Michael into his office, he attempted (mostly in vain) to get him to open up. Finally, he asked, "Are there some problems at the farm, Mike?" Michael nodded. "And do mom and dad argue about it some-

times?" Again, a nod. "And you feel it's all your fault?" Michael said, "Uh-huh," and let out a heavy sigh. Mr. Krause later told me that it looked like the whole world's problems just drained right out of him.

Yes, things have indeed changed. No longer can we automatically say that farmers are not worn down by the cares and dangers of public af-



fairs. Just ask one. Every farmer is thinking about public affairs nowadays. Perhaps not in the way Luther meant. But public affairs, nevertheless. How can I get the price of my crop to go up so that I get a fair return for my labor (any return, for that matter)? What has to happen in my community? What has to happen in Washington? What has to happen in the world? Those are public affairs. Dangerous public affairs right now—for the farmer.

No longer can we automatically say that farmers live in the tranquility and peace of a private life. Many wonder whether they'll be farming at all in the future just because of the lack of security (36 percent of Wisconsin farmers said in 1985 that they didn't think they would last another five years).

I went out to see Michael's mother later that morning. Since no one was home, I stopped at the neighbor's

farm across the highway. "She's at work," the young woman told me. "Work" is a restaurant a few miles away. There I told mom about Michael's problems at school. "I'll talk to him" was her reply. I also learned that Mike's father works full time at a factory in town, in addition to his farming (a dairy farm with 40 milking cows).

Why? What's happened to America that has made farming so unprofitable to so many? There's no way this magazine could answer that question in any detail. But some comments are in order.

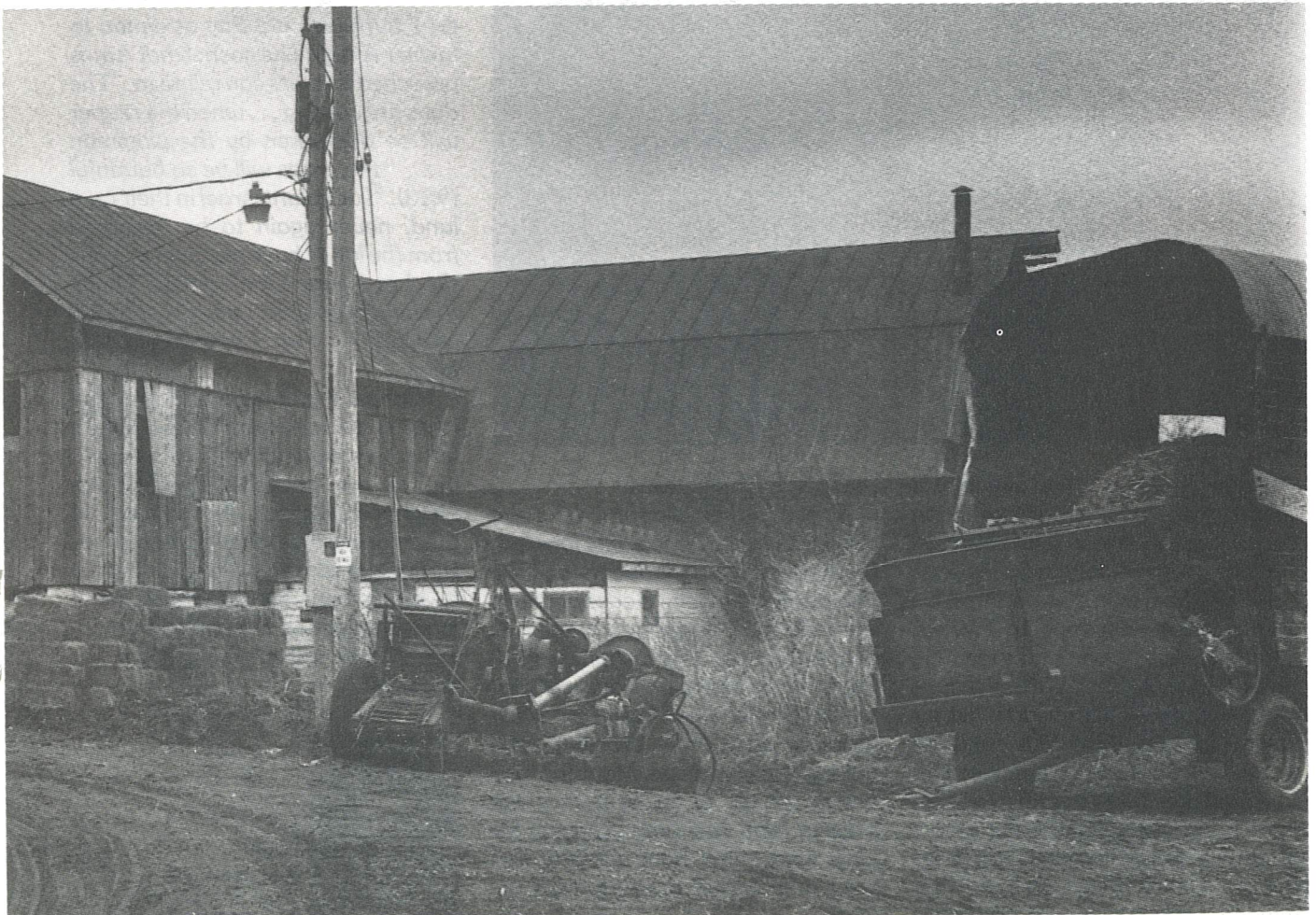
1) Beware of blaming the government. Our government has made an honest effort during the last years to help the economy, not hurt it. Perhaps in the process farmers were hurt. But it's also true that many in other occupations are prospering. And besides, Solomon's words do

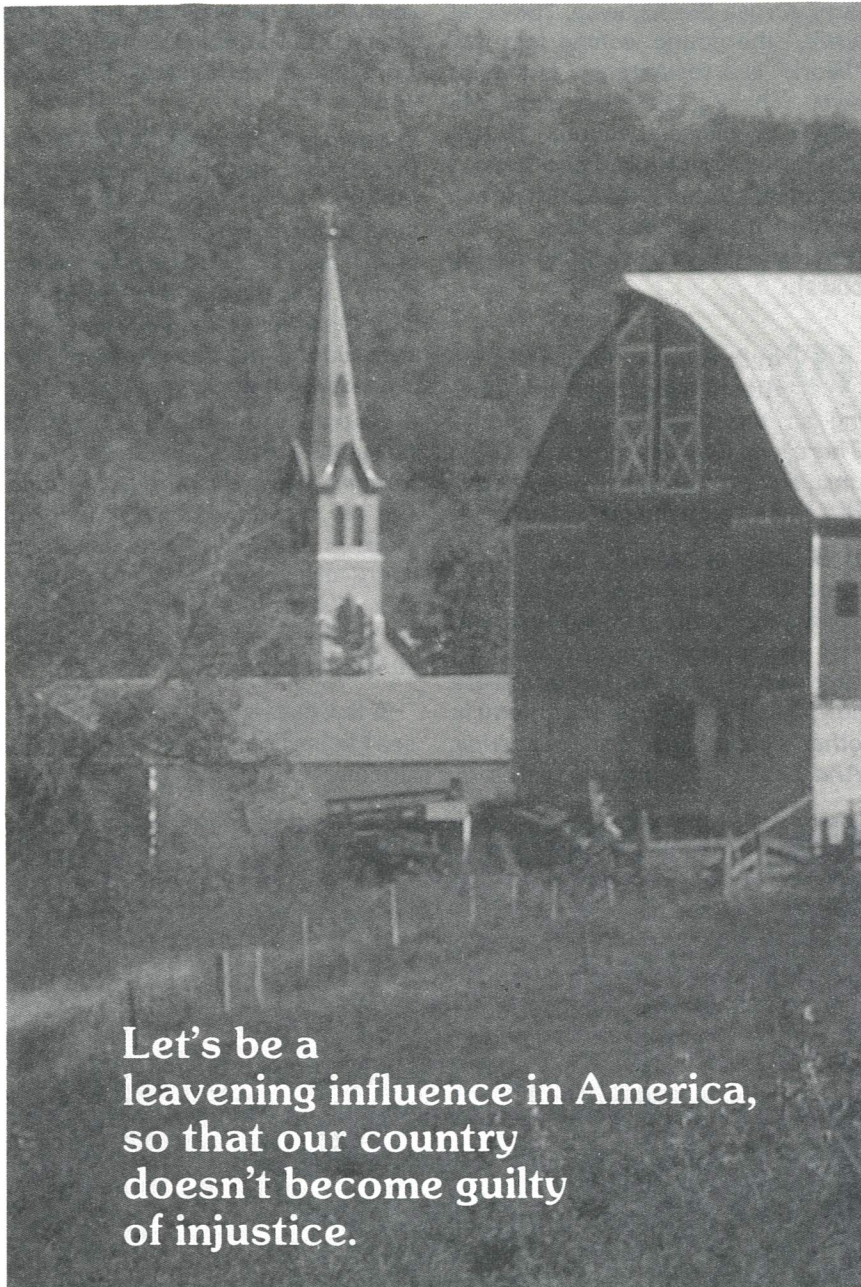
apply to our government, too: "In his heart a man plans his course, but the Lord determines his steps" (Proverbs 16:9).

2) Beware of blaming the banks and the lenders. Any advice they gave to farmers during the 70s to borrow more and more was just that: advice. It didn't have to be taken and in many cases wasn't. And there's no way those lenders could have foreseen what is happening now. Many are making heroic efforts to help.

3) Beware, especially, of blaming the farmers. Perhaps in some cases farmers were devoured by greed. But we certainly wouldn't want to judge in that way the motivation of every farmer who went into debt. In fact, it's probable that many borrowed because they had to just to survive in farming.

A few days later I stopped again to see Michael's mother (the phone was disconnected). I had good news. He





**Let's be a
leavening influence in America,
so that our country
doesn't become guilty
of injustice.**

was doing much better at school. He seemed more relaxed and positive in the classroom. Mom said, "Michael and I had a good, long talk. He feels bad a lot of times. He hears about his classmates taking trips to Florida, and he knows he can't go there. He sees and hears about all the nice toys and things the other children get for Christmas and birthdays, and he doesn't get too many. I reminded him how Aunt Bonnie (a nurse) takes him places and gives him nice things lots of times. He just forgets sometimes that he doesn't have it so bad." I reminded mother how rich her family

really is in Christ Jesus.

Martin Luther said something else about farmers. Oh, not just farmers, but he certainly included them. "We should fear and love God that we do not take our neighbor's money or property or get it by dishonest dealing, but help him to improve and protect his property and business." Most farmers own their property and manage their business. Many farmers are in danger of losing both if the present farm economy keeps up for long; and some have already lost most or all of their property and business.

We all need to ask ourselves, "What am I doing to help the farmers of my country, especially those farmers of my own faith, to improve and protect their property and business?" We need to ask that question, for John writes (1 John 3:17), "If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him?" It can't. Pay attention to your farmers!

Let's pay attention to farmer Amos, too. Amos was a farmer of sycamore-fig trees about eight centuries before Christ, until the Lord chose Amos to be his voice in Israel. Amos saw poor farmers being treated unjustly and spoke out against it. "You trample on the poor and force him to give you grain" (5:11), he preached to the people. Let's be a leavening influence in America, so that our country doesn't become guilty of the same injustice.

And can we comfort our farmers too? Sure we can! Pay attention to farmer Amos. The gospel that Amos preached farmers can relate to. "The days are coming . . . when the reaper will be overtaken by the plowman . . . , " the crops will be so bountiful (9:13). "I will plant Israel in their own land, never again to be uprooted from the land I have given them, says the Lord your God" (9:15). That's the kind of gospel comfort — eternal comfort — that farmers need to hear.

Michael's grandma and grandpa (they owned the farm before Mike's father) were present at the first meeting of our church's Neighbor-to-Neighbor program. As they and 44 other farmers watched a video about a Minnesota farmer who didn't make it, and as they discussed their problems I happened to glance at grandma. A tear rolled gently down her cheek. □



Bruce Marggraf
is pastor of Emanuel,
New London, Wisconsin.

Third of a series on campus ministry

It was 10:30 that warm September evening some years ago. Sue (not her real name) had agreed to meet me in the dorm lobby. Ten days before (her first night on campus) her dorm wing had a party at a local bar. Sue didn't drink, but what else was there to do? She went along. Only one other person sipped soda. They started talking. Sue's new friend was a Mormon who openly discussed her beliefs. Sue was vulnerable.

Though she had come from a WELS congregation, now, ten days later, she met me but she was not alone. Her new Mormon friend had come along to protect Sue's "new faith" from the anticipated challenge. Two months later she was baptized into the Mormon church, saying, "I don't see the difference."

O Lord Jesus, what went wrong? Where did I fail? Why do some not hear what we're saying? Satan can be so bold. I planted your seed that night. Let it sprout anew before it's too late.

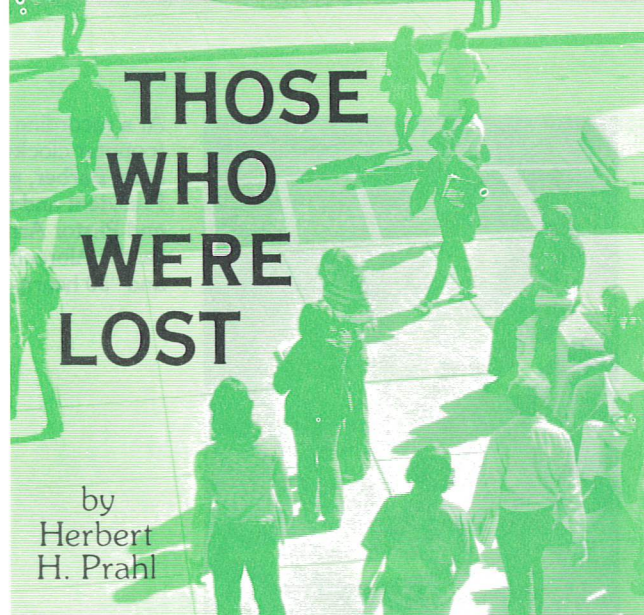
John came off the farm to become a social worker. He was active in his high school youth group and attended worship at the local WELS church during college — at least for the first few years. During his last year, worship attendance became sporadic and then almost nonexistent. The Savior's gracious word of hope became a distant echo above the din of humanism's drums. Now he's got a job in his chosen field, but the Lord is far away.

Dear Savior, what went wrong? Why did he tune you out? Is the secular campus evil?

No, the secular campus is not evil. Our nation's colleges and universities are exciting places. There are so many ideas to stimulate the mind, so many people to meet, so many skills a Christian can develop to serve his or her Lord, so many opinions to weigh in the balance with God's inerrant truth and personal devotion to Christ. Today's colleges are both opportunity and challenge for the young Christian of the 80s.

Our synod has a network of campus ministries, staffed primarily by pastors already serving local congregations. It is for other writers in this series to point out the joys of the campus ministry (and there are many that are deep and fulfilling). It is for us now to face other realities. We lose some of our WELS members while they are in college. Why? Some are enticed into other groups by their zeal, gimmicks and huckstering. More slip quietly through the cracks because they're away from dad's and mom's eye and they're giddy over the freedom they have ("everything's so open!"). Still others believe as truth the liberal theologies of the professor in "New Testament Studies" they so innocently enrolled in.

Other factors contribute too. Parents aren't sufficiently supportive, not understanding how important news from home can be. Some students think of "church" as that *structure* back home on the corner of Forest and Main, not as a gathering of *people* around word and sacrament. Some think of church in terms of *hometown*,



not in terms of *synod*; or in terms of *convenience* rather than *confession*. Campus pastors are strapped for time. We may not have a church within walking distance of the dorms. Some campuses prohibit us from using on-campus facilities. Student names may not reach the campus pastor until months of schooling have gone by and by then new patterns in which WELS-sponsored worship and Bible study can no longer fit in have become routine.

Holy Spirit, preserve your people from following the path of the prodigal son. If they do, lead them to "come to their senses" as he did. The sooner the better, Lord, but as you will.

There are some things we as concerned Christians can do to minimize our losses. It might help your family. Local congregations need to be supportive of members away at college through regular mailings, letters, perhaps Christmas or summer gatherings. High school youth groups (especially seniors) could meet with WELS Christians active in campus ministry and learn how to prepare for college. Mission festivals could focus on campus ministry. WELS Christians already on campus can be more aggressive in witnessing to and supporting their weaker brothers and sisters. We as a synod can work together to broaden and strengthen our campus ministry network. And we can pray!

Gracious Lord, Sue and John slipped from our grasp. You alone know their hearts. Strengthen our campus pastors, be with our young people on today's college campuses, and motivate our congregations to remember this generation of its members at a particularly vulnerable time. Living Lord, live in us and live through us too. Amen. □



Herbert Prah is pastor of St. Mark, Eau Claire, Wisconsin, and is a part-time campus pastor.



At a recording session (counter clockwise) John Barber, program director; President and Mrs. Carl Mischke and Pastor Arnold Schroeder; James Albrecht, organist; and "50 hearty voices."



Only the airwaves are free



by John A. Trapp

The Central Asia Radio Committee now has a permanent place on the agenda of our synod's world mission board. What began as a convention memorial in honor of Dr. Martin Luther's 500th birthday now has become a weekly event and promises to remain so for many years to come.

Every Sunday evening since Janu-

ary 6, 1985, Far East Broadcasting Company has been beaming our synod's half-hour German radio service, *Dies ist der Tag*, into the provinces of Soviet Central Asia. Nearly two million Germans, most of them with Lutheran roots, are scattered among the cities and rural communities of this vast expanse, which at its easternmost edge borders on China.

With respect to Christianity, Soviet Central Asia is a land of shep-





herdless sheep. The Russians long ago deprived the residents of their pastors and denied them the freedom to assemble for worship. Only the airwaves are free.

By God's grace the airwaves on a regular basis now carry *Dies ist der Tag* into this remote region of the globe from two FEBC transmitters — KFBS, a shortwave station in Saipan (49MB at 1530 U.T.C.); and HLAZ, an A.M. station in South Korea (1566 kHz at 1600 U.T.C.).

Helmut Flegel, pastor of St. Philip Ev. Lutheran Church and of the St. Michaelis congregation in Milwaukee, is the radio preacher. The format of his program is that of an abbreviated worship service which includes portions of the liturgy, hymns and a 10-to 15-minute sermon.

But Pastor Flegel does not stand alone. Over a period of six months, from September to March, as many as 50 hearty voices congregated at the chapel of Wisconsin Lutheran College in Milwaukee in order to help out Pastor Flegel. Under the able direction of Mr. James Albrecht and

with the assistance of the program's producer, Mr. John Barber, they recorded 62 German hymns and portions of the liturgy for use in future broadcasts. At the end of March the Lutheran Chorale, under the direction of Pastor Kurt Eggert, also contributed a new and complete recording of the radio theme song, *Dies ist der Tag*.

The permanence of the program was insured by the 1985 synod convention when it altered the status of the Central Asia Radio Committee from that of an ad hoc committee to that of a standing committee under the Board for World Missions. The members of the original committee were reappointed to their positions.

The committee subsequently adopted the following general policy statement:

"The purpose of the Central Asia Radio Committee shall be, in order of priority, first, to broadcast the gospel to the unreachable in areas of Asia and adjacent regions which are generally inaccessible to our missionaries (such as Islamic and Communist nations); secondly, (in consultation with appropriate executive committees) to help lay the groundwork for possible expansion by the Board for World Missions into areas where WELS mission work is not currently taking place; thirdly, to be available for counsel, advice and limited technical assistance to existing WELS world missions regarding the establishment of their own radio ministries."

The committee also adopted a two-color logo designed by artist Michael G. Smith, a resident member of our Wisconsin Lutheran Chapel in Madison, Wisconsin.

The Lord has richly blessed the work of the Central Asia Radio Committee. Total contributions to date have exceeded \$105,000. Since the present format requires an annual budget of approximately \$25,000, we can only conclude that the Lord is leading us to expand our work of broadcasting the gospel to the inclusion of other Asian peoples.

In response to the circumstances and mindful of its policy, the committee is currently exploring the possibil-

ity of initiating broadcasts in Russian, Chinese, Vietnamese and/or other Asian languages.

Do you know a fellow WELS member who is fluent in an Asian language or an expert in a particular Asian culture? We are searching for qualified and dedicated people who can help us out. We will need translators, radio speakers, researchers and advisers. Please send us any leads.

This is a time of exploration. A vast frontier lies before us. It includes the most populous countries in the world. One fourth of all the people on earth live in China alone. And most of them have never heard of Christ. They are living in darkness. They are without light and without hope. Moreover, Satan has imprisoned them in their own lands and has forced them to labor under the yoke of godless dictators and tyrants. Only the airwaves are free.

We have the freedom to worship. We are free to own a copy of the Bible. We can hear and read God's word without the threat of imprisonment. We have the light of the gospel. We have the hope of eternal life in Christ. And we have his commission to "go into all the world" to "make disciples" from all nations.

Satan continues to shake his fist at us. He has slammed shut the door to most of Asia and has declared it off-limits to Christian missionaries. But our God is still in the heavens, and we still have his commission. What are we going to do about it? Thanks be to him, the airwaves still are free. □

(Contributions to the Central Asia Radio Fund may be sent to the WELS Central Asia Radio Committee, 2929 North Mayfair Road, Milwaukee, WI 53222.)



Pastor Trapp is an associate editor at Northwestern Publishing House and chairman of the Central Asia Radio Committee.

“**G**oodbye, dear. I have to pick up the pastor in a few minutes. I’ll see you in a few days. The numbers where you can reach me are on the desk.” She gave him a big hug as he left. Jim Schneider was going to the convention — he and his pastor.

In the car on the way to the convention they talked about the upcoming three days. It was the district convention, held once every two years. Each congregation of the district would be represented by a layman and its pastor(s). If a congregation operated a school, its male teachers were also delegates. Jim was excited about this trip. He had served as delegate for smaller meetings of the circuit and conference, but never for the large district convention.

They arrived at the site of the convention early enough to register and have a cup of coffee before the opening service. Then it was time to go into the church. What a thrilling experience! Hundreds of male voices, most of whom had known the hymns and liturgical responses for many years, raised the roof. Many sang in harmony. The sermon was inspiring. The communion service set a tone of seriousness and dependence on the Lord. Jim’s first impressions of the district convention were strong.

The rest of the morning and most of the afternoon that day moved rather slowly. The district president’s report was interesting. Jim knew some of the names and places referred to. But Jim was an active man; he found himself fidgeting in his seat as chairmen of various boards and commissions in the district brought reports of their activities and plans. The reports were interesting, but sometimes the discussion bogged down on fine points. Jim had the distinct feeling he did not know enough about what was going on to get involved in the flow of thought.

About the time that he would be thinking about ending his day, were he at home, things really got going at the convention. They broke for a short, early dinner. Early in the evening the floor committee to which Jim had been appointed began its first

Seventh of a series

CONVENTION DELEGATES



THEY SERVE BEHIND THE SCENES by Thomas B. Franzmann

session. Here was material Jim could get his teeth into. Weeks before, his pastor had given him a copy of the *Report to the Twelve Districts*, a 200-page paperback book in which all the boards and committees of the synod summarize their work and their needs. Pastor had pointed out the pages of significance for Jim’s committee. He had also given him some other printed material to read. So Jim felt he knew what was going on that night. The meeting lasted late. But it was not boring; there were some knotty problems to wrestle with.

After a short night’s sleep, the committee met again for an hour before the convention’s opening devotion. The pace picked up a little the second day. In the morning a carefully prepared and thought out essay stimulated the thinking of the delegates. Lively discussion followed. Then some of the floor committees which had less weighty assignments began to report. Sometimes their proposed resolutions sailed through the convention with hardly a dissenting voice. At other times a proposal would meet with vigorous objection. A few were sent back to committee for further revision and polishing before the convention would act on them. Some were simply voted down.

Jim’s committee finished its work after only a two-hour session that evening. That left time for relaxing and getting acquainted with fellow Christians he probably would never have met had he not attended the convention. Later he realized that this rubbing of elbows with likeminded

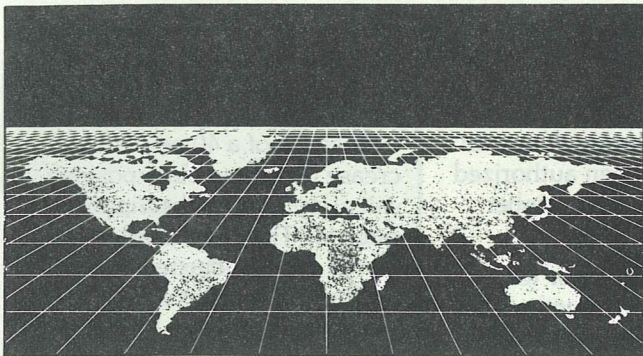
Christians, who were serving the same Lord as he in their own locations, was the second most memorable part of the convention — second only to the singing at the opening service.

If the first day had seemed to drag, the third was like a whirlwind. When Jim looked at the number of committees that still had to report, he wondered how the work could possibly be accomplished in the time remaining. But the chairman kept the discussion moving, the delegates agreed to shorten their breaks and lunch, and by late afternoon they closed their workbooks with a feeling of satisfaction. Hurried goodbyes were exchanged as the delegates thought of getting back to their loved ones.

Enjoying a few quiet moments with his wife that evening, Jim had trouble remembering all that happened. He shared some of the funny incidents and remarks, told her about a man from a nearby city whom he would like to get to know better, and tried to convey the feeling he had come away with. He had been inspired, he knew. He was more ready to tackle some of the work that waited at church. He was also eager to be asked to serve as a delegate again, perhaps next time to a convention of the synod. □



Thomas Franzmann is pastor of St. Mark, Citrus Heights, California.



New Lutheran Church name and site delay proposed . . . Conversations with a small Lutheran group bearing the name proposed for the new Lutheran church should take place before the church chooses that name, said Lutheran Church in America Bishop James R. Crumley, Jr., to the LCA's Executive Council. Crumley said he felt uncomfortable about the fact that the name — Evangelical Lutheran Church in America — is already in use, though the name may not be incorporated by the tiny denomination generally known as the Eielson Synod. The Eielson Synod, which has two congregations with reportedly fewer than 100 members and no pastors, may not have full legal rights to the name, Crumley said, but urged that the matter be discussed before the name for the new Lutheran church is chosen. The Church Council concurred. The council also took issue with the recommendation that Milwaukee be chosen as the headquarters city for the new denomination. The council suggested that Minneapolis, New York and Philadelphia be designated as sites for the church offices in order to make use of facilities already owned by the uniting bodies. "That will permit us to be frugal and will minimize relocations costs and severance benefits," said Dr. Reuben Swanson, LCA secretary. The decision to locate in Milwaukee was widely criticized, and groups favoring Chicago or Minneapolis are continuing their efforts on behalf of those cities.

Conservatives challenge Dr. Bohlmann . . . A sharp drop in the number of nominating votes for Dr. Ralph A. Bohlmann, president of the Missouri Synod since 1981, could mean a change in leadership is in the offing, some Lutheran leaders say. In nominating balloting by the synod's congregations, Bohlmann received 1387 nominations for president — far fewer than the 2139 he received in 1983. The nominations are the first step in the election process, to take place when the synod holds its triennial convention in Indianapolis July 18-25. Bohlmann contends that his loss of votes is insignificant. He said in an interview that he believes a majority of his 2.6-million-member synod are in his camp. But Bohlmann's critics, primarily ultra conservatives, say he could face a serious challenge from Dr. Robert C. Sauer, first vice president of the synod. In contrast to Dr. Bohlmann's loss of nominating votes for president, Sauer's popularity rose sharply. He received 604 nominations for president, compared to 95 he received in 1983. Despite Bohlmann's loss of votes, synod sources say he enjoys wide

popularity and is expected by most of the denomination's leaders to be elected to a third term. "There's a tremendous amount of support in the synod today for the current administration," Bohlmann said. Congregations are invited to submit nominations for synod officials in the months before each convention. Bohlmann noted that many of the synod's 6000 congregations had not submitted nominations. The failure to participate, he said, while not uncommon, probably indicates satisfaction with the status quo.

Christian churches losing cities . . . Christianity in urban areas has "suffered a marked and progressive decline throughout this century," according to an Anglican priest who is doing research for the Southern Baptist Foreign Mission Board. Churches are "fast losing the battle for the cities," said the Rev. David Barrett, editor of the World Christian Encyclopedia. Christians made up 69 percent of the world's urban population in 1900, but today they total only 46 percent, Dr. Barrett said. By 2050, if present trends continue, they will represent just 38 percent, he added. Christian missionary efforts fall far short of what is needed to keep pace with urban growth, Barrett said. He found a total of 250,000 foreign missionaries sent by all Christian groups in the world, and average giving at ten cents per week per Christian.

Role of laity grows in Catholic Church. . . The Rev. Edward O'Flaherty, president of the Weston School of Theology, a Jesuit seminary at Cambridge, Mass., said church leaders expect that the numbers of active priests "will be cut rather dramatically" over the next decade. "Somebody is going to have to be doing something," he said. "Either that, or a lot of things we do will simply fall by the wayside." The seminary he heads made the decision ten years ago to admit people who are not bound for the priesthood. Now lay people and religious sisters make up a third of the 200 students enrolled at Weston seminary. Sister Katarina Schuth, development director at Weston, who is conducting a national survey of seminaries, says those who are not candidates for ordination now make up 38.5 percent of the 6361 Catholic seminary students in the country. Further pressure for expanded lay ministries has come in the finding of a recent Catholic University of America survey, which showed that the vast majority of Catholics would rather see lay people assume traditional priestly tasks than to have a decline in priestly services. O'Flaherty, however, warned that priests will increasingly feel threatened by lay ministers who are performing tasks traditionally carried out by clergy. But lay ministers seem willing to risk an uncertain future because of the growing need and desire for their services in the church, he added. "We're at the beginnings of something here, and I think that the future is very hopeful," said O'Flaherty, who envisioned what he called a "less clerical" church in the future. "We are only beginning to discover how lay people can serve the church." □

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.

Green light for Brazil

At its meeting on April 11, the Coordinating Council authorized the calling of three missionaries for Brazil as soon as possible.

The expansion of the synod's world mission program into this South American country was authorized by the 1985 convention of the synod without a dissenting vote.

The delegates were reacting to a ten-year contact with a small Brazilian Lutheran congregation which has requested the Wisconsin Synod to send missionaries to their country and the favorable report from a three-man exploratory team which visited Brazil in early 1985.

The first two-year costs will be carried by the Brazil Development Fund which has received a number of special gifts to cover startup costs. The fund presently totals about \$200,000.

Also authorized was a second

planned giving counselor. A special gifts counselor had been authorized earlier in the council's November 1985 meeting.

The calling of a professor to teach Spanish at Northwestern College, Watertown, Wis., was authorized. "If we are serious about working among the Hispanics in this country," said President Mischke, "we must start developing the capability of ministering to them."

In other action the council incorporated the Mass Media Ministry and the synod's youth ministry into the budget. Before this, the two ministries were funded with extra-budgetary gifts.

The Coordinating Council is the budgeting agency of the synod and is responsible for adjusting programs and budget between conventions of the synod.

Apaches assist mission congregation

When the Wisconsin Synod opened a mission in Colorado Springs recently, assistance for the mission came from an unexpected quarter — from Our Savior, an Apache Indian congregation on the reservation at Bylas, Arizona.

According to the mission's pastor, Wayne Vogt, the new mission chose a direct mail program to reach many of the people living on the east side of Colorado Springs. Funding one of the mailings was Our Savior of Bylas.

"I found the support interesting," said Vogt. "For centuries the 'white man' has sent missionaries to Indians all across the land. Now an Apache congregation supports Lutheran mission work to the 'white man' in Colorado Springs."

Since 1893 the Wisconsin Synod has done mission work on the Apache reservation in Arizona. There are a number of congregations on the reservation with several Lutheran elementary schools and a Lutheran high school. Several

hundred Apache Indian families who have left the reservation belong to Lutheran congregations in Arizona.

Pastor of Our Savior is Paul Schulz, and principal of its school is Willis Hadler.

Mission executive installed

Coinciding with the spring meeting of the Board for Home Missions, the installation service of Pastor Harold J. Hagedorn as its associate executive secretary was held on Monday, April 14, at St. John, Wauwatosa, Wis.

The guest speaker was Pastor Daniel Gieschen of Adrian, Mich., chairman of the Board for Home Missions. Pastor Howard Kaiser, secretary of the board, read the rite of installation. Assisting were Pastor Norman Berg, executive secretary of the board, and Pastor Ronald Heins, pastor of St. John where the Hagedorns hold membership.

Rates to increase

Because of a 40 percent increase in second class postage since January 1 subscription rates for The Northwestern Lutheran will be adjusted July 1.

Cost of a single subscription will go from \$6.00 to \$7.00. Two- and three-year subscriptions will be adjusted accordingly. Twenty-five or more copies in a bundle sent to one address will now cost \$4.00, up from \$3.75. Blanket subscriptions mailed to every home will go from \$4.25 to \$4.50.

For years Congress has authorized a subsidy for second class nonprofit mailers. Because of the federal budget deficit, the Congress eliminated the subsidy and nonprofit mailers now pay the full cost. In addition to the elimination of the subsidy, a seven percent increase for second class nonprofit mailers went into effect March 9.

In view of the synod's own budget problems, there was little The Northwestern Lutheran could do except pass along the increase to the subscribers.

It is the hope of the editorial board that our subscribers will still find it a bargain.

High school buys site

California Lutheran High School of Tustin recently purchased a 54-acre site midway between the greater Los Angeles and San Diego areas—in Rancho—for \$175,000.

The purchase was made possible by a \$160,000 bequest from the estate of Mrs. Renata Greder. The remainder of the purchase price was borrowed from a member of the high school association which owns and operates the school.

"The site is ideal," said Al Nelson, a member of the board's stewardship committee. "It provides room for complete facilities for the school. In addition there is room for a church, a Lutheran elementary school, faculty housing, camping, picnicking, retreats, recreation and even for building retirement housing for WELS members."

The high school is currently using a facility rented from the Tustin unified school district on a year-to-year basis. "New housing construction in the immediate vicinity of the rented school," said Nelson, "makes it likely that the high school will need its own home in the near future. Since there are few public sites available for rent, it is gratifying to know that California Lutheran has a permanent location."

Current enrollment at the school is 100, over half of whom are boarding students. The school is served by ten full- and part-time faculty members. The principal is Kenric Peterson.

The high school was founded in 1977. It will begin a phased construction, according to Nelson, "as additional funds become available."

Nebraska District

Peace of Boulder, Colo. dedicated its new house of worship March 2. Pastor Jonathan Schultz serves the congregation. . . . **Christ Our Redeemer of Aurora, Colo.** recently purchased 2.9 acres of property for \$445,000. It also purchased a parsonage and now antic-



1985-86 Outreach Teams. Front row: Jane Lange, Kari Watchke, Kim Bender, Sonja Oldre. Middle row: Jeff Spiaser, Dave Snyder, Scott Schmudlach, Pastor Paul Kelm, evangelism board executive. Top row: Pastor John Kenyon, Steven Bunde, Pastor John Kuske, Pastor Larry Zwieg, former home mission executive. (See below.)

ipates building a church within the coming year. . . . **Good Shepherd of Omaha** has begun video taping services for shut-ins, which has met with a very favorable response. . . . Nebraska Lutheran High School will host the **Nebraska District Convention** June 9-11. Professor Gawrisch of the seminary will speak on the separation of church and state. . . . **Nebraska Lutheran's** one-act play went all the way to state competition. "Balcony Scene" took first place at both conference and district levels and received an "excellent" rating at the state level. . . . The **District Pastors' Institute** met April 8-9 at Estes Park, Colo. Pastors and their wives heard representatives from the Wisconsin Lutheran Child and Family Service present topics relating to life in the parsonage.

— Tim Bauer

Pacific Northwest District

Saved by Grace of Medford, Ore., the district's southernmost congregation, dedicated its first chapel February 16. Costs for the worship/education/fellowship unit, parsonage and land totaled \$210,000, most of which became available from the Reaching Out of-

fering. Guest speaker for the dedication was Pastor Warren Widmann. The seven-year-old mission, numbering 41 communicants, is served by Pastor Robert Gerke. . . . In a bell-ringing ceremony, **Good Faith of South Cle Elum, Wash.**, dedicated its new belfry atop the milled-log church. The large cast iron bell had not been used for 20 years, since the congregation built the present church. Pastor Carl Busse conducted the ceremony and Mrs. Rose Paddock performed the dedicatory ringing. . . . Eight congregations are seeing the continuing fruits of the labors of the two **Outreach Teams** that worked in the district in 1985. The teams contacted 18,679 households and Pastor Arthur Valerio, chairman of the district mission board, reports that over 1950 of these contacts are listed as prospects. Through February more than 250 first-time church attendees have been counted, and more than 85 are presently enrolled in adult information courses with another 100 expected in the coming months. To date 44 baptisms have also come as a direct result of the Outreach Team efforts. Grace of Kenai, Alaska, one of these eight congregations, has had 12 baptisms and has 35 in the adult class; Peace of Eagle River has experienced a

300 percent increase in worship attendance in the last eight months, with a list of several hundred prospects for follow-up. . . . More than 120 women, many traveling more than 100 miles one way, attended the spring rally of the Evergreen Circuit of the **Lutheran Women's Missionary Society**. The rally was held at Redeemer of Yakima, Wash. on April 26. Pastor Theodore Sauer, former executive secretary of world missions, and his wife Althea were the featured speakers.

— Jim Oldfield

South Atlantic District

Christ the Lord of Clearwater, Fla., observed its 10th anniversary February 9. Pastor John Baumgart of Faith, St. Petersburg, was guest preacher. During the past 10 years Christ the Lord has had three building programs: a worship/education/fellowship facility (1980), a chapel (1982) and a parsonage (1984). The congregation opened a Christian day school in the fall of 1984. Principal Max Schram and his wife Margaret serve as teachers in the school. In January 1985 the congregation went off synod subsidy and became a self-supporting congregation. Pastor Keith Kruck serves the 220 communicants. . . .

Crown of Glory in Orlando dedicated its worship/education/fellowship facility February 9. Two hundred members and friends gathered for the occasion. Pastor John Covach of Maitland delivered the sermon. Crown of Glory traces its roots back to a Travel/Canvass/Witness team survey in 1981. Exploratory work in that area was authorized a year later and in May 1982 Pastor Peter Kruschel was called as pastor of the mission. Since its first worship service attendance of 26 people in September 1982 the congregation has grown to 53 communicants. . . . **Sola Fide of Lawrenceville, Ga.**, dedicated its new sanctuary March 2. The dedication was the culmination of a



Crown of Glory, Orlando, Florida

weekend of special activities. On Friday night the congregation hosted a concert by the Dr. Martin Luther College choir; the next day Pastor Paul Kelm, executive secretary of our synod's Commission on Evangelism, conducted a seminar on "Witnessing Where You Are" in which 78 people participated. Pastor John Guse of Marietta, Ga., and also district president, delivered the sermon. Pastor Kelm preached for the special afternoon service of dedication. The congregation has 143 communicants and is served by Pastor Larry Zahn. . . . Plans for the establishment of a **South Atlantic District high school** are progressing on schedule according to Pastor Keith Kruck of Clearwater, chairman of the steering committee for the high school. The committee will present a full report of its work and findings, plus recommendations, to the June district convention. The steering committee has overseen the incorporation of the "Southern Lutheran Academy Association, Inc." which allows the committee to receive

donations, conduct legal business, etc. With incorporation the committee has also formulated bylaws for the association. It has also drawn up a list of objectives for a high school and a philosophy of education and has studied projected enrollments and financial support of a high school. Presently possible sites in the west central area of Florida are being surveyed. Through gifts, land in Pasco County (north of the St. Petersburg/Clearwater area) has been provided to the association for use as a possible site or investment. The committee is seriously considering the fall of 1990 as the opening date of a high school. . . . **Cross of Glory in Baton Rouge, La.** celebrated Easter with an outdoor service on their recently acquired church site. An attendance of 50 was reported and many remained for a picnic Easter brunch served by members of the mission. The 3.5-acre site was purchased for \$350,000 with a CEF loan. Pastor of the congregation is Peter Kiecker.

— Dave Nottling

1986 DISTRICT CONVENTIONS

Arizona-California	June 10-12	ALA, Phoenix, AZ
Dakota-Montana	June 17-19	St. Martin, Watertown, SD
Michigan	June 17-19	MLS, Saginaw, MI
Minnesota	June 24-26	DMLC, New Ulm, MN
Nebraska	June 9-11	Nebraska LHS, Waco, NE
North Atlantic	June 9-11	New Windsor Center, New Windsor, MD
Northern Wisconsin	June 23-25	Manitowoc LHS, Manitowoc, WI
Pacific Northwest	June 9-10	Evergreen LHS, Du Pont, WA
South Atlantic	June 9-11	Lake Yale, FL
South Central	June 9-10	Calvary, Dallas, TX
Southeastern Wisconsin	June 10-11	Wisconsin LHS, Milwaukee, WI
Western Wisconsin	June 9-11	Northwestern College, Watertown, WI

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Engel John M., from Mountain View, Great Falls, Mont., to St. Peter, Monticello, Minn.
Leyrer, Joel D., from Sola Gratia, Perry, Ga., to Grace, Indianapolis, Ind.

TEACHERS:

Bowe, Kelth R., from Ascension, Escondido, Calif., to Shepherd of the Valley, Westminster, Colo..
Fuerstenau, Dawn A., from Mt. Calvary, La Crosse, Wis., to Bethany, Hustisford, Wis.
Lincoln, Christine, from Inactive to Grace, Glendale, Ariz.
Marten, Thomas E., from Resurrection, Aurora, Ill., to Immanuel, Kewaunee, Wis.
Pederson, Bradley J., from Zion, Valentine, Nebr., to St. Paul, New Ulm, Minn.
Wendorff, Carol J., from Immanuel, Hutchtinson, Minn., to Mt. Olive, Delano, Minn.

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
 2929 N. Mayfair Rd., Milwaukee, WI 53222

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

Alaska	Anchorage (South)* Juneau* Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Chino Valley* Cottonwood* Gilbert* Glendale (North)* Tucson (Northeast)* Tucson (Southwest)*
Arkansas	Fayette/Bella Vista*
California	Clovis Pleasanton* Poway
Colorado	Aurora* Colorado Springs (East)* Denver (Northeast)
Florida	Cape Coral* Daytona Beach Deltona* Jupiter* Miami (Hispanic)* Ocala* Panama City*
Georgia	Atlanta (North)
Illinois	Streamwood*
Indiana	LaFayette*
Louisiana	Baton Rouge
Minnesota	Elk River*
Nebraska	Omaha (Southwest)*
New Jersey	Succasunna
New Mexico	Albuquerque (West) Roswell*
New York	Manhattan Poughkeepsie*
North Carolina	China Grove Fayetteville*
North Dakota	Dickinson*
Ohio	Cincinnati (Southeast) Marietta* Toledo (Northwest)*
South Dakota	Custer*
Texas	Abilene* Amarillo* Austin (South) Bryan/College Station Houston (Northeast)* Houston (Northwest) San Antonio (Northeast) Sherman Waco
Virginia	Roanoke*
Washington	Everett* Spokane Valley*
West Virginia	Parkersburg*
Wisconsin	Hayward Madison (Hispanic)* Portage*

*Denotes exploratory services.

Boldface print indicates that this city is a new entry!

ADDRESSES

PASTORS:

Engel, John M., P.O. Box 576, Monticello, MN 55362.
Meyer, Timm O., 1501 Aspen Dr., Milbank, SD 57252; 605/432-5464.

TEACHERS:

Dobberpuhl, Darrell L., 214 N. Lafayette, Shawano, WI 54166.
Dobberpuhl, Helen R., 214 N. Lafayette, Shawano, WI 54166.

LWMS CONVENTION

The 23rd annual convention of the Lutheran Women's Missionary Society will be held June 27-28 at the Paper Valley Hotel and Conference Center, Appleton, Wis. The theme of the convention is "Light the World with the Message of Love." For a registration form write to Mrs. Harold J. Wolf, W744 Deerview Road, Brillion, WI 54110.

OWLS HOSTELS

Two OWLS hostels will be conducted this summer:

At: Martin Luther Preparatory School
 Prairie du Chien, Wis.
 June 22-28

At: Dr. Martin Luther College
 New Ulm, Minn.
 July 13-19

For further information about these educational opportunities for anyone age 50 or over, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357. Reservations to be received by June 1.

1986 OWLS CONVENTION

The third annual convention of the Organization of WELS Lutheran Seniors (OWLS) will be held July 8-10 at Long's/Clarion Hotel Convention Center, Lansing, Mich. Anyone age 55 or over or retired is encouraged to attend the convention which offers opportunity for spiritual, cultural and personal growth and fellowship opportunities to meet old and new friends. For information about the program, costs and bus service, contact: The Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357. Reservations to be received by June 1.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnson

Home Address
 Kastanien 64
 6501 Klein Winternheim
 West Germany
 Phone 011-49-6136-8041

Mailing Address
 Same as above

Rev. Lee A. Neujahr

Home Address
 Rennweg 70
 8500 Nurnberg 20
 West Germany
 Phone 011-49-911-538563

Mailing Address
 Merrell Barracks
 Bowling Center
 APO NY 09093

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

NAMES WANTED

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

FAYETTEVILLE/SPRINGDALE/BELLA VISTA, ARKANSAS — Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

EXPLORATORY SERVICES

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

FAYETTEVILLE/SPRINGDALE, ARKANSAS — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale. 9:30 a.m. Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

COMMENCEMENT SERVICES

Dr. Martin Luther College	May 17	10:00 a.m.
Northwestern College	May 21	10:00 a.m.
Northwestern Preparatory School	May 21	1:30 p.m.
Martin Luther Preparatory School	May 22	10:00 a.m.
Michigan Lutheran Seminary	May 24	10:30 a.m.
Wisconsin Lutheran Seminary	May 30	10:00 a.m.

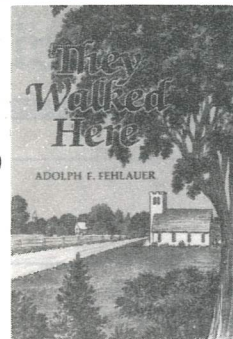
ANNIVERSARIES

Ward, S. Dak., Immanuel (100th), June 8, 10:00 a.m. Noon dinner and special service 2:30 p.m. For reservations or information contact Pastor Donald Main, 510 Elk St., Box J, Elkton, SD 57026.

Summerville-Charleston, S. Car., Beautiful Savior (10th), June 15, 4:30 p.m. Luncheon 5:30. For further details or reservations contact Dale Tess, Box 190, Oceanside Village, Surfside Beach, SC 29577; 803/651-0033.

THEY WALKED HERE

By
 Adolph F. Fehlaue



A true story in the setting of the small northern Minnesota town of Vergas and vicinity during the years 1919 to 1958. The story unfolds the struggles of a devout Christian family through drought, depression and war. Well documented details and vivid descriptions take us back into a period of American history that has left a lasting imprint on the character of our nation and church. This book will arouse warm memories for the older generation and will enhance the education of the younger. 355 pages.

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CAMP PHILLIP

The following workshop weekends will be held at Camp Phillip, WELS campground in Wautoma, Wis.

May 17-18	Wood cutting work weekend
May 24-25	General work weekend
June 21-22	Nature study workshop
June 5- 2	Archery workshop
July 19-20	Mother/Daughter — Father/Son weekend
	Barbecue and auction
Aug. 2- 3	Frisbee golf tourney
Aug. 16-17	Hobbies in air workshop
Aug. 30-31	Craft fair/Open house
Sep. 13-14	Church secretaries' workshop
Sep. 20-21	Fall work weekend

The schedule for Son Shine Camp, summer program for children at Camp Phillip is as follows:

Grades 10-12	June 15-20
Grades 7- 9	June 22-28
Grades 4- 6	June 29-July 4
Grades 4- 6	July 6-12
Grades 4- 6	July 13-18
Grades 4- 6	July 20-26
Grades 7- 9	July 27-Aug. 2

For further information contact Pastor Tom Klusmeyer, Camp Phillip, R. 3, Box 190-4, Wautoma, WI 54982; 414/787-3202.

FACULTY CONFERENCE

The 1986 faculty conference sponsored by the Board for Worker Training will be held June 4-6 at Martin Luther Preparatory School, Prairie du Chien, Wis. Agenda includes essays and discussion on: A Scriptural Profile of Commitment to the Ministry; A Profile of the Contemporary Ministerial Student; What do you Perceive to be the Strengths of our Ministerial Training System?; What Would you Suggest to Improve our Ministerial Training System?; The Role of Field Experience in Developing Commitment to the Ministry; Fostering Commitment in the Classroom; Fostering Commitment Through Campus Life.

This conference includes the faculties of the synodical schools and invites representatives of the area Lutheran high schools, Wisconsin Lutheran College and Bethany Lutheran College.

MIMEOGRAPH AND COPIER

Rex Rotary model 400 mimeo, ink and stencils and a 3M Thermo-Fax copier are available to any congregation for cost of shipping. Contact Pastor R. W. Kloehn, 245 Main St., Box 208, Stoddard, WI 54658; 608/457-2711 or 2700.

SOLDIERS FOR CHRIST

Cpl. Mark L. Santelman is interested in forming a WELS military mission support network. It would be an organization to share concerns and problems that only military personnel can understand. He may be contacted at: Combat Intelligence Co., 10th Special Forces Group #146, Fort Devons, MA 01433-6503.

AUDIOVISUAL AIDS

SWEET SONGS OF SALVATION

This series of audio-cassettes originally was aired on the "Message from the Master" radio program. On each of these tapes the speaker explores the meaning of one of our best-loved hymns, and applies that meaning to the listener. The titles are as follows:

- What A Friend We Have In Jesus — R. Westendorf (C-111-WFJ)
- A Mighty Fortress — J. Gerlach (C-112-AMF)
- Just As I Am — P. Kelm (C-113-JIA)
- Beautiful Savior — J. Schaefer (C-114-BFS)
- Rock Of Ages — W. Nommensen (C-115-ROA)
- Abide With Me — W. Mueller (C-116-AWM)

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.

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended 31 March 1986

	Subscription Amount for 1986	3/12 of Annual Subscription	Three Months Offerings	Percent of Subscription
Arizona-California	\$ 853,412	\$ 213,353	\$ 154,345	72.3
Dakota-Montana	396,231	99,058	50,797	51.2
Michigan	1,942,761	485,690	260,643	53.6
Minnesota	2,274,450	568,612	370,493	65.1
Nebraska	500,562	125,141	76,497	61.1
North Atlantic	263,226	65,806	53,134	80.7
Northern Wisconsin	2,265,109	566,277	375,857	66.3
Pacific Northwest	261,654	65,413	41,106	62.8
South Atlantic	324,770	81,193	70,167	86.4
South Central	238,889	59,722	47,907	80.2
Southeastern Wisconsin	2,999,626	749,907	426,206	56.8
Western Wisconsin	2,594,075	648,519	377,549	58.2
Total — 1986	\$14,914,765	\$ 3,728,691	\$ 2,304,701	61.8
Total — 1985	\$14,341,170	\$ 3,585,293	\$ 2,290,787	63.8

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 31 March 1986 with last year comparisons

Twelve months ended 31 March

	1986	1985	Increase or (Decrease)	
			Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 14,115,219	\$ 13,758,479	\$ 356,740	2.6
Gifts and Memorials	315,533	266,792	48,741	18.3
Bequests	143,083	222,626	(79,543)	(35.7)
Other Income	180,196	136,021	44,175	32.5
Transfers from Other Funds	971,519	798,951	172,658	21.6
Total Receipts	\$ 15,725,550	\$ 15,182,869	\$ 542,681	3.6
Disbursements:				
Worker-Training	\$ 6,223,946	\$ 5,606,737	\$ 617,209	11.0
Home Missions	3,802,985	3,599,847	203,138	5.6
World Missions	2,862,198	2,587,349	274,849	10.6
Benevolences	873,307	869,954	3,353	.4
Administration and Services	1,751,269	1,504,498	246,771	16.4
Sub-total	\$ 15,513,705	\$ 14,168,385	\$ 1,345,320	9.5
CEF — Interest Subsidy	805,073	535,236	269,837	50.4
Transfers to Building Funds	227,000	227,000	-	-
Total Disbursements	\$ 16,545,778	\$ 14,930,621	\$ 1,615,157	10.8
Twelve Months Increase/(Decrease)	\$ (820,228)	\$ 252,248		
Fund Balance — Beg. of Period	\$ 333,967	\$ 81,719		
Fund Balance — End of Period	\$ (486,261)	\$ 333,867		

Norbert M. Manthe
Chief Accounting Officer

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FROM THIS CORNER

We might title this "Reflections of an old stewardship hand." The synod's stewardship portfolio is some four years behind me, and I have not often paused to look back. This is one of those rare times.

When I became stewardship counselor in 1967, congregational contributions through our "prebudget subscription system" were the linchpin of our synodical income. There were always a few direct gifts and bequests during the year, but in projecting income they were not given much consideration.

But I sense these days that there is a modification of this system in the offing. I don't mean to imply that the gifts and offerings from our 1200 congregations are of any less consequence — they are still the backbone of our funding. But synod's reliance on them is not as total as once it was.

In part this is a reflection of the difficult times our congregations have suffered through the last half dozen years. Inflation was a money-eater. When inflation abated, there was unemployment and job meltdown. The economy of Wisconsin with its heavy reliance upon smokestack industry was especially hard hit. Thousands of jobs were lost and not replaced. Since over half of our WELS families are located in Wisconsin, this had some impact on the giving of our families.

There is also another reason for the shift. Because relying on the congregations' subscriptions was an "easy" way to fund the budget, other areas of stewardship were largely neglected. Two such areas are now receiving more attention. One is the disposition of the Christian's accumulated resources to which Christian stewardship precepts also apply. The other area is a growing desire by Christians to "designate" — at least partially — the recipient of their gifts and so "personalize" their giving. The 1985 convention authorized the Conference of Presidents to inaugurate such a program of designated giving. These are trends, by the way, in all church bodies, not simply our own.

I was reminded of these things when I was reading about a new program in Christian stewardship called "Life Share." "It's easy, painless, and it doesn't cost anything." Christian stewardship hardly comes any more effortless than that.

Through Life Share, a person designates a percent of the personal life insurance death benefit for the Lutheran synod, congregation or agency of his or her choice. "When you buy life insurance, rather than giving 100 percent to your spouse when you die, you give 99 percent to your spouse and one percent to a Lutheran institution." And anyone who owns an insurance policy can do it. If every Lutheran who bought life insurance in 1985 had done that, Lutheran agencies — barring the arrival of Judgment Day — would have been \$200 million richer ultimately.

The program is the result of a meeting last July of a task force representing Lutheran church body foundations, development executives and insurance industry personnel. Don Meier, our estate planning counselor, was also present. The task force gave birth to Life Underwriters and Lutheran Charities (LULC). LULC maintains a network of life insurance professionals who invite Life Share gifts. Sound interesting? Why not drop Don Meier a line at the synod administration building for more information.



Wrong number evangelism



by Roger Kovaciny

“Good evening,” I said, picking up the telephone.

“Uh . . . is this the King residence?”

“In a manner of speaking, yes.”

“What do you mean?”

“Well, this is the King’s residence. This is Lamb of God Lutheran Church, and maybe the Lord guided you to dial that wrong number. Do you have a church?”

“Well, I used to teach Sunday school.”

“Tell you what. We’re the only church in Columbus that gives out free samples. You tell me your ad-

dress and I’ll mail you one. Maybe we can take you back to the days when the church meant that much to you.”

“Good afternoon,” I said.

“Is Murray there?”

“Murray? No, but I wish he were.”

“Well, can you give him a message?”

“I wish I could.”

“Why can’t you?”

“Because this isn’t Murray’s house. This is a church that you got by accident. But maybe the Lord guided you to dial that wrong number. Do you belong to a church?”

“Man, I left the church ten years ago.”

“I bet you had a good reason,” I said.

“Man, you don’t even wanna hear about it.”

“I dig you, buddy, I did the same thing, about 20 years ago, and my reason was *really* good.”

“Then what are you doing in a church?”

“Well, I found out that not all churches are the same. The church I’m sitting in is so very different, and so much better, that I’m the pastor of it.”

“Well, that’s all very interesting, but . . .”

“Hey, wait. Don’t hang up. We’re the only church in Columbus that mails out free samples. You want one?”

“What kind of ‘free sample’ could a church give out?”

“You tell me your address and I’ll mail you one. No salesman will call.”

“Good evening,” I said.

“I wanna talk to Jim.”

“Jim isn’t here,” I said, “but — ”

“Click!”

Well, you can’t win ’em all. But you can win some.

By the way, are you curious about the “free sample” our church gives out? So are most people, especially if you offer it with humor in your voice. They are so curious that some of them give their mailing addresses. All it takes is a tape cassette with the choir music, a sermon and the prayers on each side. The cassette, mailer and stamp together cost less than a dollar.

For information on how to start and run a tape ministry cheaply, send me a stamped self-addressed envelope and one dollar for printing expenses. You can reach me at 4925 Sunbury Road, Columbus, OH 43230. □



Roger Kovaciny
is pastor of
Lamb of God,
Columbus, Ohio.