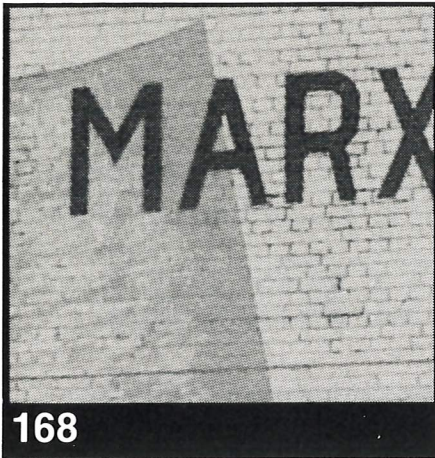


MAY 1, 1987

The Northwestern Lutheran



**A courageous remnant
in the land of Luther**



168



180

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

The Northwestern Lutheran

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Go on living the resurrection

by Robert H. Hochmuth

"I am the resurrection and the life" (John 11:25).

This day he is as alive as he was on the third day; this present Easter season we still enjoy the new life with him. It was not just a fact for academic consideration; it was death-defying encouragement for people like us, when on the way to the Bethany cemetery Jesus made his claim so striking: "I am the resurrection."

We share it with him

Jesus did not come to issue a how-to book on resurrection; he came to accomplish it and to set it in motion for us to participate in its triumph.

Egyptian mummies and Persian writings witness to the fact that others had entertained ancient hopes of a new life for dead bodies. But it was disciples of Jesus of Nazareth only who witnessed history's one accomplished resurrection that puts an end to death's claim and engenders resurrection for his brothers and sisters. "Christ, the firstfruits; then, when he comes, those who belong to him," is the Scripture's phrasing (1 Corinthians 15:23).

As Jesus bestows forgiveness to be grasped by faith, so he bestows resurrection, not as some fond possibility, but as his accomplishment conveyed to us. When he affirms that he *is* the resurrection, our mind's eye may view him, not as a sign pointing the way, but as a ship carrying us to our destination.

Joined with him we are assured the resurrection is ours, and we will take part in it at his return. Meanwhile we already have a new life to live. The courage and the zeal of the apostles portray this. Resurrection was not a theory for them; it was a reality. It was a scheduled stage in events whose beginning they had already witnessed on Easter. That was an assurance which for the rest of their lives would be as vital to them as the air they breathed. It was theirs and they were not to be deprived of it.

To share it with others

The one who has been led to trust in Christ and has received his gift in baptism may be characterized as one who has been united with Jesus in his death and in his resurrection. Then, as in Paul's case, enjoying a new life he begins to be concerned about helping others to share in the resurrection one day, and to enjoy the new life in the family of God forever — and now.

This is brought home to us in the record of Paul's ministry in his encounter with the Athenians. One heathen world view current among them held that all things are determined by chance; the universe is a fluke — whatever gods there may be do not matter all that much. The future holds no known purpose or destiny; one might as well make the most of what the present life has to offer.

Another view held that whatever forces there are that influence our existence, they are recognizable only as nature and fate. People need to exercise reason in an attempt to live in harmony with these facts rather than struggle against them. As far as what this life has to offer — good or bad — the smoothest course is not to make very much of either.

It is in this setting that we hear the Athenians describe Paul's message as "advocating foreign gods . . . because Paul was preaching the good news about Jesus and the resurrection" (Acts 17:18). What a contrast! A Savior-God who cares and who has ushered in a life that totally outclasses everything this life has to offer.

In our day, as then, this establishes the one valid pivot for our view of life and prompts us even now to be living the resurrection life, glad to be ransomed for eternal life and eager to invite others to enjoy the same grace and power of God. When it comes to how, we take our cue from the apostle. Paul was emotional about having Christ in his life, but he did not seek to have others base their hopes on his inward experiences, but on the resurrection of Jesus Christ as objective fact and event.

Today too, many have no real life to live, only a biological existence to spend. Shall we seek to kindle faith and life in them by radiating them with our emotions? Surely we are called to rejoice and to go on giving expression to the loving adoration that arises from our grateful hearts. Yet it is not our joy that gives others a share in the resurrection and the new life; living the resurrection goes deeper than that. It draws on and relies on the power inherent in the truth — objective and clear — Jesus Christ is the resurrection and the life. What a thrill to share it with him! What a privilege to share it with others! □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

Putting words into God's mouth

In a program on January 4, television evangelist Oral Roberts launched an appeal that his audience send in a total of \$4.5 million to augment the \$3.5 million which he had already received for an \$8 million medical scholarship program which he had previously undertaken. This amount must be sent in by the end of March, he asserted, or God would take his life.

Many of his adherents obviously accepted Roberts' announcement as the word of God. According to a Roberts' spokesman on February 19, \$1.6 million had been sent to the scholarship program by February 1. A lot of other people reacted differently. They interpreted his announcement as a form of extortion.

Whether Roberts' statement was motivated by unselfish concerns or whether it constituted self-serving exploitation of his hearers, the fact remains that he was putting words into God's mouth. There is no scriptural basis for the assumption that God speaks directly to people today apart from his inspired word. If such an assumption were valid, no one could refute Roberts' contention that God ordered him to raise this money and to convey this threat. For the same reason no one could disprove the contention of a murderer or of an arsonist that God told him to do it.

On reflection, it appears that even among those who do not claim direct communication from God it can happen on occasion that individuals or groups, perhaps unwittingly, in effect put words into God's mouth. It works this way: A group (or individual, as the case may be) conceives a project which it believes will advance the kingdom of God. In its enthusiasm for this specific project it exhorts others to embrace and support this project. Forgetting that the project in question is humanly conceived and designed, it invokes the name of God and threatens divine displeasure toward those who fail to cooperate. Doubts about the feasibility of the project are overridden with the exhortation, "Have faith!" A few examples of such proposals: the immediate replacement in our Christian day schools of all materials not developed by Christians regardless of cost ("hang the cost!"), the immediate opening of missions in every inhabited part of the world where we are not doing mission work ("remember the Great Commission!"), the immediate opening of Christian schools for every age group in every locality where we are now at work ("the Lord will provide").

Faith is an indispensable attribute in Christians, but it is not the only one which the Holy Spirit dispenses, and invoking God's name for the purpose of giving divine status to human proposals is tantamount to putting words into his mouth.

In reference to the self-anointed prophets of his day, Jeremiah wrote, "Behold, I am against the prophets, saith the Lord, that use their tongues and say, 'He saith.' "

We have the responsibility of carrying on the Lord's work, but let us be sure that we do not try to sanctify human schemes by promoting them as being of divine origin.



*Immanuel Frey
is pastor of Zion,
Phoenix, Arizona.*

Immanuel G. Frey

Joy and victory

by James A. Aderman

A letter from a pastor unjustly jailed for over four years. That's what Philippians is. But it's not the wearily depressed kind of letter one might expect.

Philippians is a smiling exhortation to Christian joy, even in the frightening face of earthly disaster. It brims with beautiful descriptions of the Son of God who is our Savior and Lord. Philippians urges humble service, Christian unity and loving encouragement. It teaches lessons in grace-generated giving. Philippians boldly proclaims the victorious lifestyle that is available to every Christian.

The coming installments in this series will deal with each of those topics. But first things first. This study's stage needs setting. So on to the cast of characters.

The letter to the Christians at Philippi came from the Apostle Paul during the first of two imprisonments in Rome. He had been jailed on charges of instigating riots and disrupting the peace in Jerusalem. Paul made use of the full appeals process available to him as a Roman citizen. His case had been heard by the highest court in the land. Now all that remained was the handing down of the verdict, a verdict that could take months to be rendered. And if found guilty, Paul would lose his life.

Acts 21 is where the record of how Paul came to be in Rome begins. Paul had just delivered to the Jerusalem church a special relief fund, gathered by Christians throughout the Roman Empire, to assist the poverty stricken believers in the Holy Land. While worshiping in the temple, Paul was recognized by staunch adherents of Judaism as "the man who teaches all men everywhere against our people and our law and this place" (Acts 21:28). A riot broke out, Paul was seized by the crowd, and he would have been beaten to death if the commander of the Roman garrison hadn't charged to his rescue.

For his own protection Paul was kept under Roman custody. Jewish political influences dictated Paul's continued imprisonment under Governor Felix and his successor, Festus. Finally, after more than two years in judicial limbo, Paul appealed to his right as a Roman citizen for a trial in Rome. A long and treacherous voyage — complete with ship-breaking storms, hours adrift on floating debris, and being washed up on a backwoods isle, lay in Paul's path

before he eventually arrived at Rome more than six months later.

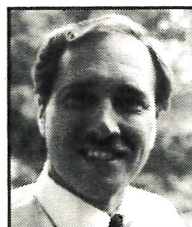
Paul was lovingly remembered at Philippi (Philippians 4:10-19). Those Christians had adopted Paul as their world mission project and had made a habit of helping to meet his financial needs (Philippians 4:10-19). During his imprisonment they even supplied the apostle with a member of their own congregation to care for him (Philippians 2:25). No wonder Paul calls the Philippians "my brothers . . . whom I love and long for, my joy, and crown" (Philippians 4:1).

The letter's original readers no doubt included members with vivid recollections of Paul's first missionary trip to the city about a dozen years before. Read the full account in Acts 16:11-40.

Perhaps it was Paul's special association with the Philippians that led the Lord of inspiration to commission him to write one of the most upbeat, personal and love-filled books of Scripture. There were no major doctrinal problems or congregational disturbances which prompted Paul's writing. There was some community antagonism the believers were feeling, however (Philippians 1:27-30). Paul wrote when he did because that Philippian associate of his, Epaphroditus, was journeying back home after months of caring for the apostle (Philippians 2:25).

Paul's message to the Philippians is filled with Christ-given joy and encouragement. Its message is heightened by the image of an imprisoned apostle rising above his circumstances, boldly testifying about his faith and about the impact that faith has on his life. Philippians' focus on Jesus, the joy-giver, and its emphasis on victorious Christian living and cooperation make it a spiritual delight.

Be sure to read Philippians. Do it in one sitting. It only takes a few minutes. Count the number of times the name Jesus or one of his many titles is mentioned. Savor those references. Notice Paul's emphasis on joyous living. Then thank God for allowing every Christian the privilege of victory now, not only throughout eternity. □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.



Sunsets, the Waltons and happily-ever-after

by Robert H. Michel

And they lived happily ever after. So we hear, and don't we wish! Riding off into the sunset, the new bride and groom were not seen again until they surfaced as the Waltons of TV fame. And everybody said — isn't it wonderful; good-night, John-Boy; why can't we be like that? How come our family life has more thunderstorms than sunsets? More of the "Ewings of Dallas" infamy than the Waltons? More of the over and over again hassles than the happily-ever-afters? Maybe it's time to take a realistic look.

Idealism and realism

Yes, as individuals we all have other people we'd like to be. What eight-year-old girl wouldn't think that the ideal would be to become the second Princess Diana? The 14-year-old freshman team quarterback wants to be the Joe Montana of the 1990s. Husband and wife remember how grandpa and grandma held hands through the grocery store at age 78. What an example!

Scripture presents to us role models and ideals for the Christian family, both for individuals and for the unit. Who would not cite the Mary-Joseph-12-year-old Jesus incident at the temple as an example of family worship? And it is important in our lives that

we have both ideals and goals; God's children of all ages desire not only to grow in grace but in the practice of everyday Christian living.

But tempering that idealism must also be the realism of accepting our human condition. Since Christ's church is not simply an assembly of the perfect, but a haven of sinners, the Christian family is no less a collection of sinful, fallible, weak, wayward, selfish, proud egoists who each wants to be his own god.

Until Christ, that is. Until the new man comes forth, that is. So to whatever degree each family member has a relationship with Christ, to that degree the new man will bring forth fruits of the Spirit. Yet to whatever degree that relationship is less than perfect, that old Adam will produce the fruits of the flesh, also in the practice of daily family life.

Manufacturing plants deal with "tret" — an allowance for waste, bad products. It's a fact of life, a foregone conclusion. Murphy's Law — "if anything can go wrong, it will" — is not just a nifty coverup for sloppy work. It's a scientific law of imperfection. "Tret" is also a fact of life in Christian family living; there will be no perfection and there needs to be an understanding allowance for that reality. Murphy's Law is also the confession of mom and dad, son and daughter, husband and wife, brother and sister; if we can go wrong, we will. We can and we do.

You, me and they

"Why can't you be like Bonnie?" he asked. "Whenever her husband wants to go fishing, she's up early fixing his breakfast for him. And you moan that I go at all."

"Well, why aren't you like Tom?" she asked. "He's a guy who appreciates neatness. Bonnie never has to pick up his socks!"

So the comparisons begin and the story ends up with each person in the family dissatisfied with the other; each person angry that the other isn't someone else and each person depressed that the others wish he were someone else too.

That probably happens because we really don't believe the truth about skeletons in everyone's closet. Countless are the tales of the young marrieds who set out to change each other and when they have molded — or hammered — their partner into new (better?) shape they discover that that's not the person they originally married and loved. Sad are the stories about parents who can't accept the personality — and activity — differences of their children and attempt to stuff them all into the same shape and size ticky-tacky little boxes.

Without doubt, most family upsets begin with the lack of acceptance of differences. One is neat, one is disorganized; one is punctual, one is relaxed about time; one thinks money is to be spent and if anything is left, then saved; the other was raised thinking you save 20 percent and then live on the rest.

After the differentness, of course, come the weaknesses. The kids *will forget* to feed the dog — and one child more than the other. But parents *will also forget* to send the milk money to school. Husbands *will get caught* in a conversation with the neighbor at the store and forget the flour he was supposed to buy. But wives *will also neglect* to put the screwdriver back on the tool rack and won't ever know how it ended up on the back porch.

The point is — many of these "upsets" are simply the natural result of the sad consequences of the spiritual Murphy's Law. It's just plain unfair — and pharisaical hypocrisy besides — to turn every "upset" into a matter of overt sin, every weakness into a case of willful rebellion, every error into blatant disobedience, and every difference of opinion or action into a federal case to be brought before God's bench to determine whether it is sin or grace.

Expectations

All of which is not to say that there cannot and should not be room in the Christian family for mutu-

al encouragement and growth. Mom's parental ego should not be so great that she can't accept her son's positive suggestion to write the milk money date on the calendar. Husband's personal identity should not be destroyed by a suggestion that he make another trip to the store for flour. But Christians will especially recognize that the only really effective power behind any change lies in the application of Christian love. God says, "The letter killeth, but the Spirit giveth life"; Paul says, "Love never fails" (read 1 Corinthians 13); and even humanists understand that you catch more flies with honey than with fire.

Perhaps it is true that not only in matters of Christian faith but also in matters of Christian family life we have been bombarded with messages of "expect a miracle." The pastel-suited charismatics and mountain-top-faith theologians have handed us a line — there is a secret to living happily ever after. Believe strongly enough. Send a "faith-dollar." Take a course. Read a book. Maybe it works for those who don't have to worry about paying the rent, or dealing with pizza grease on the carpeting, but that's not the reality of my life. Yours either, eh?

Expect weakness, disappointment, upset? Yes. But also expect blessing. Yes, blessing. Not because you figure everything out, not because you're so smart or practice all the preachings of ideal parent/child, husband/wife relationships. Expect it because your Savior-God promised it to those who are his. Expect it to be true that "happy is that people whose God is the Lord."

Reminders among family members

1. Try to see things as they are. With your ideals, be a realist in the kind of world and life you share.
2. Accept one another as you are and make allowances for differences, even shortcomings and weaknesses. Remember that sometimes no one likes what he is and what he does either, but try as we may, we can't seem to do much about it.
3. Avoid uncharitable judging, fault-finding, scapegoating, blaming. When you pick at one another for something he or she really didn't mean to do, the other gets really hurt — then angry — then rebellious — and the gulf just gets bigger.
4. Pursue living in grace and reflect to one another the condition of immediate forgiveness in which we all live as the family of God. □



Robert Michel is public relations manager for Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.

A courageous remnant in the land of Luther

by Armin W. Schuetze

The teaching of Marx is almighty because it is true." That's the message on a large propaganda sign on the outskirts of Eisleben, the birthplace of Martin Luther. It's a grim reminder that the land of the Reformation is located behind the Iron Curtain, that Saxony, where Luther lived and labored, is in the German Democratic Republic (DDR), perhaps better known to us as East Germany.

Since the 1870s the Saxon Free Church — organized as a protest against the liberalism and unionism that had taken over the Lutheran state church — represented confessional Lutheranism in Germany. With the division of Germany after World War II the Saxons found themselves divided into an eastern and western church. Although they continued to recog-

nize their common roots and close confessional bonds, each had to have its own organization.

By 1972 the Saxon Free Church in the West merged with two other Lutheran free churches, the Ev. Lutheran (Old Lutheran) Church, formerly known as the Breslau Synod, and the Independent Ev. Lutheran Church. They formed a new body also called the Independent Ev. Lutheran Church.

Because the merged church had not come to full agreement especially in the doctrine of Holy Scripture, its inerrancy and proper interpretation, the WELS found it impossible to declare itself in fellowship with this new body. Nevertheless, in 1976 the Ev. Lutheran Confessional Church also joined the merger and thereby severed its confessional fellowship with the WELS. This church had been formed in West Germany after World War II by refugees from what had been our synod's mission among the Germans in Poland. The action of this church ended what had been a very close confessional bond.

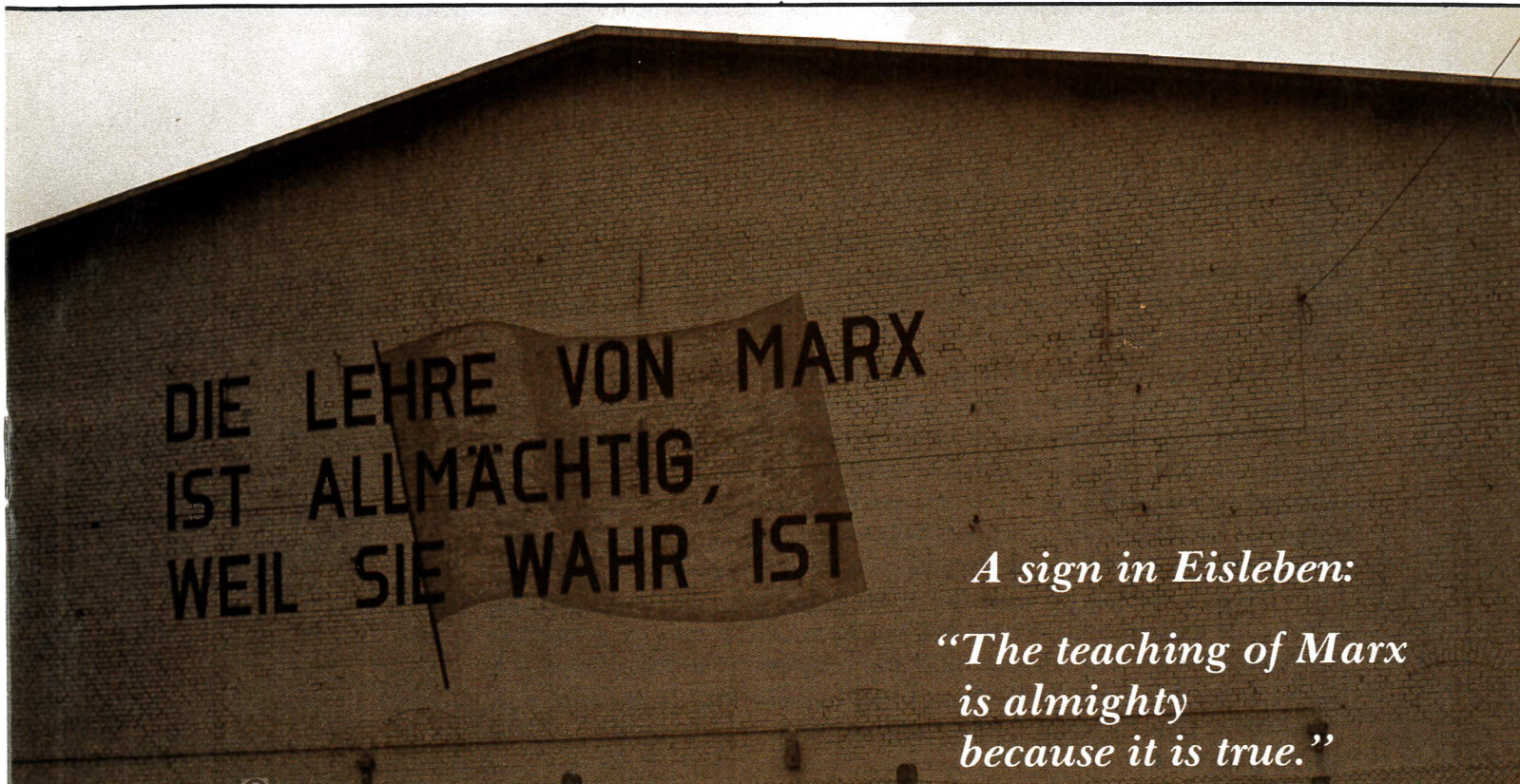
In the DDR the Saxon Free Church, or Ev. Lutheran Free Church as it is now called, received the refugees from our mission in Poland now residing in East Germany into its midst as a district of the synod, known as the Diaspora District. In the years after the war the Saxons likewise entered into fellowship relations with the Ev. Lutheran (Old Lutheran) Church (Breslau) in the East.

However, in the 1970s, when the free churches in the West merged, the Saxons were apprehensive about merging into one body with the Old Lutherans. The differences that had not been fully settled in the West were also present in the East and resulted in serious doctrinal conflict. The Old Lutherans tolerated a view of Scripture and scriptural interpretation that was unacceptable to the Saxons. At their convention in 1984 the Saxons felt compelled to suspend fellowship relations with the Old Lutherans.

In their isolated situation behind the Iron Curtain this was a courageous confessional action. Our synod at its convention in 1985 recognized it as such and commended the Saxons for their confessional stand. Our Commission on Inter-Church Relations was en-

Prof. Schuetze, Prof. Lawrenz and Pastor Wilde.



A photograph of a wooden wall with a sign that reads "DIE LEHRE VON MARX IST ALLMÄCHTIG, WEIL SIE WAHR IST". The sign is made of a light-colored material, possibly paper or thin wood, and is attached to the wall with a string. The background is a dark, textured wooden wall.

DIE LEHRE VON MARX
IST ALLMÄCHTIG,
WEIL SIE WAHR IST

A sign in Eisleben:

*“The teaching of Marx
is almighty
because it is true.”*

couraged to “promote whatever support of the Ev. Lutheran Free Church might be feasible and prudent.” Another resolution encouraged the CICR to send a delegation to visit this sister church in the DDR.

In April 1986 three members of the CICR, Professors Carl Lawrenz and Armin Schuetze together with Pastor Martin Janke, made the proposed visit. On the Sunday after Easter they attended the service of St. Johannes congregation in Planitz-Zwickau, served by Pastor Gerhard Wilde, president of the Ev. Lutheran Free Church. It was confirmation Sunday. What a joy it was to hear the confirmands, among them the pastor’s son, confess their faith in Jesus and promise faithfulness to the teachings of Scripture in a land where Marx’s teaching is declared to be almighty.

Subsequent days were spent meeting at the theological seminary in Leipzig with Dr. Gottfried Wachler, its president, and the other pastors of the Ev. Lutheran Free Church. We also met with the students; there were seven of them. This personal visit by representatives of the CICR brought more encouragement than many letters might have done.

The future may test the courage and faith of this remnant church even more. For a church body consisting of about 3000 members and 18 pastors to live in comparative isolation is not easy. Difficult fellowship decisions still face them, for example, in regard to the Independent Ev. Lutheran Church of the West. Decisions must be made not only by the pastors. The

members too need to learn and understand and act with confessional convictions.

Then there is the seminary. Since it was not possible to train men in a seminary outside the DDR, the Saxon Free Church in 1963 established its own seminary in Leipzig. This served both of the free churches in the DDR. Since the suspension of fellowship with the Old Lutherans, the seminary remains the responsibility of the Ev. Lutheran Free Church alone.

The seminary has no building of its own but is permitted by the government to rent two rooms on the second floor of a larger, older building. On the third floor is an apartment for the president. Housing for the students is hard to come by, since governmental permission is required to rent what scarce living quarters are available. Although small, the seminary is vital to the continued existence of the church. If funds would be provided, permission to construct its own building has been promised.

We must reach out with a helping hand to this courageous flock in whatever way we can. We must pray that the Lord keep this little flock faithful to his word and give them courage to persevere. We pray that in the land of the Reformation they may continue to proclaim that God is almighty and his word is true and reveals the only way of salvation through faith in the Lord Jesus Christ. □

Professor Schuetze teaches pastoral theology and symbolics at Wisconsin Lutheran Seminary, Mequon, Wisconsin, and is chairman of the Commission on Inter-Church Relations.

In response to your letters . . .

Today I'd like to say a few words in response to the letters which you have sent in response to mine.

Thank you to all who contributed to the special Lenten offering. Your gift, small or large, is deeply appreciated. And thank you to those who included a separate note which said in effect, "Thank you for giving me this opportunity to help."

But thanks also to those who wrote to express a concern. I can assure you that the Reaching Out offering has been managed responsibly for *land and buildings* at the schools which train our pastors and teachers and in our home and world mission fields. The decisions of the 1981 convention, reaffirmed by the 1983 convention, have been faithfully carried out. Not one dollar has been spent for purposes other than those authorized by the convention, the synod's grass-roots assembly.

To date the worker training division has received approximately \$10 million. Of that amount, \$2,488,500 has been used to pay high interest loans and \$4,025,000 for new construction and renovation at our schools. The remainder in this division has been placed by convention decision in an Educational Development Fund whose earnings will be used to fund future capital projects at our schools.

Home missions has received \$8 million for *land and buildings* in its division. This entire amount has been placed into the Church Extension Fund, a revolving fund that lends money for *land and buildings* to our new mission congregations. As it is repaid it is lent to other missions. It is never spent.

The World Mission Building Fund, which strives to do for world missions what the Church Extension Fund does for home missions, has received \$2 million for *land and buildings*. So more than \$13 million of the offering has not really been spent at all, but is continuing to work in endowment and revolving loan funds to supply *land and buildings* in future years, thus providing a long-range benefit for the operating budget also.

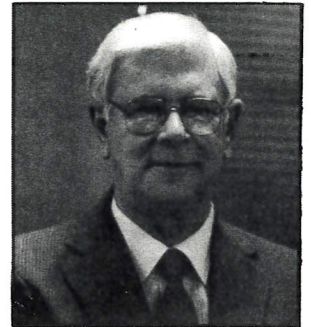
And to date no budget (mission) dollars have been used for the hymnal project. It has been funded by special gifts from interested groups and individuals. Nor can one assume that this money would have been available for mission expansion if there had been no hymnal project any more than one can assume that money not given for missions will show up on the offering plate of the home congregation. People tend to give for things they believe to be important.

No, many of us wouldn't need a different hymnal, not for ourselves. But then many of us wouldn't have needed this one either. We could have gotten by with the German one. But if we're serious about broadening our gospel outreach, as our parents and grandparents were when their public worship changed from German to English, then we have a different perspective. And we don't lose the truth of God's unchanging word simply by proclaiming it in contemporary language. Many denominations lost it long before contemporary English was used in a worship service. We lose it when we no longer hold God's word sacred, gladly hear and learn it, whatever the language.

So thank you for your letters. You have reinforced my conviction that you want to be faithful to the full truth of God's word and equally faithful in proclaiming it.

So do I!

Carl H. Muschke



Pastor by choice

*Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.*

R. F.

by John A. Braun

Robert Frost concluded one of his poems with the above lines. When he wrote those words, the poet did not have being a pastor in mind. Nevertheless they do summarize the choice pastors make. Not everyone can be a pastor. Not everyone should be one. God has a place for us all, but he does lead a few to walk the road "less traveled."

Sometimes I get the feeling that people think that I am a pastor because I couldn't think of anything else to do. The people of this world have always thought that being a pastor is a poor choice and is limited to people who are maladjusted, eccentric or otherwise misfits. Every profession has its share of misfits, but we don't remember them and they don't make as much of an impression on us as the strange pastors we sometimes find. Neither the media nor literature help either; the stereotype found in most literature and in most movies and TV programs is an ineffective clergyman who is not sincere, genuine or dedicated.

The Apostle Paul had an unusual description of the Christian pastor when he wrote the Corinthian Christians, "It seems to me that God has put us apostles on display at the end of the procession, like men condemned to die in the arena. . . . Up to this moment we have become the scum of the earth, the refuse of the world" (1 Corinthians 4).

The world perceives the job of being a pastor as somewhat below other professions and of inferior value. We shouldn't expect anything different, really. The world has never had time for the truth of God and those who proclaim it. It started long before Jesus, with the prophets, continued through Jesus' life in his rejection by his own people, and persisted through the apostles and Christian leaders in every century that followed.

The reason for choosing the ministry is not because the world will always respect and revere us but because God has asked us to serve him in a unique and important way. It isn't that we couldn't do anything else; it's that the Lord has chosen us. He moved us to

prepare for the ministry and then called us into the work.

Some in the world think of the ministry as a job for failures and misfits. God's people should know better.

*God moved me
to take the road
"less traveled,"
and I haven't been sorry
for the choice.*

Christians and especially pastors learn to depend on God for truth and fulfillment and not on the opinions of the world. The faithful pastor receives the approval of the Lord Jesus himself, "Well done, good and faithful servant." That is really all that matters.

The great Shepherd of the church gives more when he provides compensation, joy, excitement, fulfillment and respect for those who become shepherds of his flock on earth. God's people honor, respect and love their pastor because of his work — preaching the gospel, comforting the sick and dying and bringing Christian advice to the troubled.

There is nothing wrong with choosing another profession and serving God by that profession. Although pastors could have chosen many different professions and done well at any of them with God's help, the Lord moved each one to choose to give his talents for the full-time work of his church. He moved me to take the road "less traveled," and I haven't been sorry for the choice. □



John Braun teaches English at Northwestern College, Watertown, Wisconsin.

Change the name?

I can certainly sympathize with the suggestion made by an earlier letter writer (March 1) that a broader meaning for the letter "W" in the name WELS should be adopted.

It's my perception as a Canadian and a "foreign" observer that the American culture, whether it be taken in a religious milieu or a political one, is one of the most parochial in the world.

I don't believe this comes about as a result of deliberate planning, but nevertheless, the results are the same: an impression is given that Americans are only aware of and concerned with themselves.

Within WELS it is exhibited in ways such as distribution of literature and material which only refers to the United States and the American scene and administrative and financial policies and procedures which don't make allowances for situations which may require non-American solutions or approaches.

Perhaps the problem is that Canada falls into somewhat of a gray area. It is not considered to be a foreign mission field; yet it is a foreign country with unique situations and requirements. I sometimes wonder if our mission efforts in Africa make more allowances for the "national identity" than do our efforts in a foreign "home mission" field such as Canada.

Perhaps the "W" in WELS should be changed to stand for *World*. This might cause the American members of the synod to look outward and come to the full realization that American soil stops at the 49th parallel.

As WELS Canadians we share a common faith in Christ with our brothers and sisters south of the border, but we don't wish to be taken for granted. We want to be thought of as neighbors and partners — not as squatters in an American backyard.

*Ken Winges
Ottawa, Ontario, Canada*

I would like to ask a question of Mr. Italiano (March 1). When you see, read or receive anything do you not ask where did this come from? Where did it originate? I believe all people do.

It was stated that the name "Wisconsin" was a stumbling block to many missions and potential converts. Would these same people, if the name were changed to "world," not ask where did it originate? And ask also what are the beliefs and teachings of this "synod"?

So a potential convert would have to be told: the "World Evangelical Lutheran Synod" was started by three pastors and a few laymen in the small town of Granville, Wisconsin, at Salem Lutheran Church. Are we ashamed of the state of Wisconsin? I think not! Little children can go to a map or globe and find where the Wisconsin Ev. Lutheran Synod began.

*Mrs. Charlotte Klinger
Menomonee Falls, Wisconsin*

Yes, I believe the name of our synod should be adjusted and Wisconsin should be World.

As a member of our synod living in Wisconsin, our synod name appeared appropriate. Now as a member of a mission church in Florida, I do feel a name change is needed. We want our mission church to grow and must contact others to expand our congregation. Surely, Wisconsin Evangelical Lutheran Synod is limiting and requires some explanation, all causing confusion.

*Jean E. Weimer
Ormond Beach, Florida*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.

In response to the letter in the March 1 issue regarding changing our name to the World Evangelical Lutheran Synod, I wholeheartedly agree.

We now have a contemporary translation of God's word so that archaic language does not needlessly slow down the spread of the saving word. We have a contemporary translation of the six chief parts of Christian doctrine in the revised catechism so that God's word may be taught more easily to our young. God willing, we will shortly have a contemporary hymnbook so that we can indeed "sing a new song to the Lord."

What better time than now to gear up for the new century with a one-word change in our name?

*Daryl B. Hanneman
Milwaukee, Wisconsin*

The new arrival

In "The new arrival" (March 1), Mr. Cook makes some excellent suggestions, most of which we have used over the years with our "new arrivals" via adoption.

However, there are a couple of things not addressed. He states: "children are usually good barometers of what is going on in the home," but he doesn't make clear which children — the "new" or the "old." In our experience the "new" are definitely not. Each has brought with him many inner conflicts and emotional upsets caused by years of past abuses and often is not even ready to be part of our family, much less to "speak" for us.

The second problem is outsiders who make the "new" child a "barometer." When a non-Christian child is placed in a Christian family, expectations are for "instant healing" — when in fact Satan fights all the harder. Thus, healing doesn't happen quickly. Such children are not good barometers of what is going on in the home.

The next step? The outsider sympathizes with the child and pro-

longs the problems the family has been working on for months. Outsiders must realize children bring their problems with them!

The most helpful thing for an outsider to do is to discuss concerns directly with the parents and offer help through them.

*Bob Wasser
Fontana, Wisconsin*

Generations

I was pleased to see that the youth ministry publication *Generations* was given attention in the February 1 issue of *The Northwestern Lutheran* and I was very proud to see my father, Ernest Saar, mentioned as the first editor of *Generations*.

I wish to provide an additional thought to that article in order to honor the women who silently serve in our synod and to give credit to someone of whom I am equally proud. Helen and Ernest Saar were a team as youth counselors in Ottawa, Canada for ten years, and they together initiated and oversaw the First International Youth Rally in 1974. While Ernest edited the first *Generations* issues, Helen was preparing and typing copy at our dining room table.

It is my prayer that in the future our synod will recognize the women in Christ's service with greater regularity.

*Sharon Kaniess
St. Paul, Minnesota*

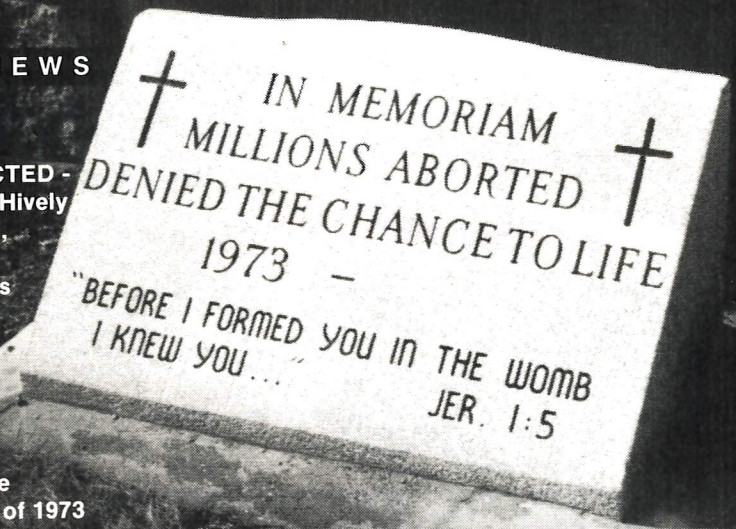
"Thank you"

I wish I had written that "Thank you" article by Barbara John (April 1). It is so honest and necessary. Armed with God's promises, missionary families still have all their human feelings, shortcomings and failings.

My hope is that the many people who read Mrs. John's words will join the ranks of foreign mission backers. We have a great force behind us — it can never be too great.

*Mrs. Lois Cox
Blantyre, Malawi*

MEMORIAL ERECTED - Mr. and Mrs. Carl Hively of Pilgrim (LCMS), Wauwatosa, Wis., active in Lutherans for Life, decided to memorialize the almost 20 million lives which have been lost since the abortion decision of 1973 by erecting a memorial in front of their church.



Arizona-California District

More than 175 WELS members turned out for two **workshops on friendship evangelism** presented by Pastor James Radloff, mission counselor for the South Central District. One workshop was held in the Sacramento area; the other in the San Francisco Bay area. The informative workshop was well received at both locations. . . . Because of the Lord's blessings in terms of growth, **Shepherd of the Valley, Clovis (Fresno), Calif., and Shepherd of the Mountains, Reno, Nev.,** are planning building projects: Clovis, the first worship facility and Reno, a new school building since enrollment is growing too large for its basement facilities. . . . Since it's difficult for youth from the west to attend the International Youth Rally, plans are underway for an **AZ-CA District Youth Rally** to be held July 6-9 in Orange County, Calif.

— Philip Heyer

DISTRICT NEWS SCHEDULE

- May 1:** Arizona, California, Dakota-Montana, Michigan
- May 15:** Minnesota, Nebraska, North Atlantic
- June 1:** Northern Wisconsin, Pacific Northwest, South Atlantic
- June 15:** South Central, Southeastern Wisconsin, Western Wisconsin

If your district does not appear, it is because no news items were reported by your district reporter.

Michigan District

On August 17, 1986, St. John of Northfield Township (Ann Arbor) hosted a dinner-gathering with friends and colleagues of **Pastor and Mrs. Floyd Mattek** to observe two milestones: the 45th anniversary of his first call and their 45th wedding anniversary. It was also a day for saying farewell, as Pastor Mattek had accepted a "retirement call" to Shepherd of the Hills, Fredericksburg, Tex. . . . **Grace of Alma** dedicated its new organ on January 25. Kurt Heyer of St. Peter, Plymouth presented a dedicatory concert on March 1. . . . **Divine Grace of Lake Orion** dedicated its new education/fellowship addition on December 7. . . . **St. James of Portage** dedicated its fellowship/education addition on April 5. . . . On March 22 **St. James of North Branch** celebrated the 40th anniversary of its founding and dedicated its new house of worship. Pastor Robert Diener was guest speaker. . . . On March 29 Emanuel Redeemer of Yale held an appreciation dinner for **Mrs. Cornelia Theel** who recently retired after teaching Sunday school 40 years in the congregation. . . . On March 15 **Prince of Peace of Reynoldsburg, Ohio** broke ground for a new church building. In addition to services and the groundbreaking ceremony, the congregation came together for breakfast.

— Ed Schaeewe

NOMINATIONS FOR THE 49TH BIENNIAL CONVENTION OF THE WISCONSIN EVANGELICAL LUTHERAN SYNOD Watertown, Wisconsin / August 3-7, 1987

BY THE NOMINATING COMMITTEE

The following slate of candidates has been chosen by the Synod Nominating Committee to be presented to the delegates at the forty-ninth convention of the Wisconsin Evangelical Lutheran Synod, August 3-7, 1987. The delegates will elect one for each position listed. The district affiliation of each candidate is noted in parenthesis. Incumbents are noted by an asterisk (*); incumbents by appointment are noted by a double asterisk (**).

Executive Committee for the Lutheran Apache Mission, Layman

Homer Albrecht, Espanola, NM (AC)
Kenneth Moeller, Tucson, AZ (AC)
Carl Popke, Phoenix, AZ (AC)

Executive Committee for the Lutheran Church of Central Africa, Pastor

Kirby Spevacek, Cibecue, AZ (AC)
Karl J. Vertz, Livonia, MI (MI)
** Daniel D. Westendorf, Hartford, WI (SEW)

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

Robert Giebelhaus, Tulsa, OK (SC)
Lawrence Marquardt, Libertyville, IL (SEW)
Michael Priebe, St. Clair, MI (MI)

Executive Committee for Latin American Missions, Pastor

Jan C. Eggert, Appleton, WI (NW)
* Richard E. Lauersdorf, Jefferson, WI (WW)
Carl W. Leyrer, Corpus Christi, TX (SC)

Executive Committee for Southeast Asian Missions, Pastor

Eugene F. Ahlswede, Eagle River, WI (NW)
* Kurt F. Koeplin, Milwaukee, WI (SEW)
James W. Tauscher, San Antonio, TX (SC)

Special Ministries Board, Pastor

Dean L. Anderson, Milwaukee, WI (SEW)
Ronald W. Uhlhorn, New Ulm, MN (MN)
Myrl F. Wagenknecht, Fort Worth, TX (SC)

Special Ministries Board, Pastor

Keith C. Kruck, Clearwater, FL (SA)
Gerhard F. Schapekahn, Appleton, WI (NW)
John C. Zeitler, Fond du Lac, WI (NW)

Special Ministries Board, Teacher

Jerome N. Kiesselhorst, Cedarburg, WI (SEW)
John H. Schibbelhut, Fond du Lac, WI (NW)
** Daniel M. Schmeling, Milwaukee, WI (SEW)

Coordinating Council, Layman

Walter Andrus, Woodruff, WI (NW)
* John W. Brooks, Watertown, WI (WW)
Larry Carlovsky, Delton, MI (MI)

Coordinating Council, Layman

Aaron Tyler Bliss, Lake Oswego, OR (PNW)
Donald Mallow, Green Bay, WI (NW)
John C. Zimdars, Jr., Madison, WI (WW)

Board for Evangelism, Layman

Daniel Krueger, Minneapolis, MN (MN)
Ronald F. Reinke, Big Bend, WI (SEW)
Rolf Wegenke, Madison, WI (WW)

Board for Evangelism, Pastor

James R. Huebner, Milwaukee, WI (SEW)
Thomas R. Schmidt, Tulsa, OK (SC)
* David A. Witte, Streamwood, IL (SEW)

Board for Parish Education, Layman

* Robert Braun, Menasha, WI (NW)
James Huhn, Watertown, WI (WW)
R. Bowen Loftin, League City, TX (SC)

Board for Parish Education, Teacher

John Barenz, Lakewood, CO (NE)
John Freese, Tucson, AZ (AC)
* Kenneth Kolander, Appleton, WI (NW)

Board for Parish Education, Teacher

Harold Mears, Wayne, MI (MI)
Duane Polack, Milwaukee, WI (SEW)
* Roger Sievert, Tempe, AZ (AC)

Board for Parish Education, Pastor

Robert G. Johnston, Beverly Hills, FL (SA)
* Martin W. Schulz, Milwaukee, WI (SEW)
David W. Waage, Mishicot, WI (NW)

Board for Worker Training, Teacher

Lynn Kuether, Mesa, AZ (AC)
** Gerald E. Lanphear, Germantown, WI (SEW)
Max F. Schram, Palm Harbor, FL (SA)

Northwestern Publishing House Board, Pastor

Joel W. Prange, Redding, CA (AC)
* Gordon J. Snyder, West Allis, WI (SEW)
John W. Zarling, Chula Vista, CA (AC)

Northwestern Publishing House Board, Teacher

James R. Duehlmeier, Port Edwards, WI (WW)
* Elwood H. Lutze, Manitowoc, WI (NW)
George L. Traucht, Green Bay, WI (NW)

Northwestern Publishing House Board, Layman

Richard Krueger, San Antonio, TX (SC)
Ralph Moeller, Milwaukee, WI (SEW)
Erling Ylvisaker, North Attleboro, MA (NA)

Chairman of Board for Home Missions, Pastor

* Daniel M. Gieschen, Adrian, MI (MI)
Karl R. Gurgel, Lake Mills, WI (WW)
Wayne I. Schulz, Rapid City, SD (DM)

Chairman of Board for World Missions, Pastor

* William A. Meier, Phoenix, AZ (AC)
Peter J. Naumann, Moberg, SD (DM)
Roland F. Zimmermann, Menomonee Falls, WI (SEW)

Chairman of Board of Trustees, Pastor

* Carl S. Leyrer, Milwaukee, WI (SEW)
Jon M. Mahnke, San Jose, CA (AC)
Joel B. Schroeder, Overland Park, KS (NE)

Chairman of Board for Worker Training, Pastor

Warren J. Henrich, Redwood Falls, MN (MN)
Victor H. Prange, Janesville, WI (WW)
* Robert J. Zink, Hales Corners, WI (SEW)

Chairman of Board for Parish Services, Pastor

** Forrest L. Bivens, Saginaw, MI (MI)
John R. Mittelstaedt, Largo, MD (NA)
Ralph E. Scharf, West Allis, WI (SEW)

Stewardship Board, Pastor

Charles F. Degner, St. Peter, MN (MN)
Joel G. Frank, Plymouth, NE (NE)
** Ronald D. Roth, Milwaukee, WI (SEW)

Stewardship Board, Layman

Wilfred Bauer, Bismark, ND (DM)
** Glen Gibson, Williamston, MI (MI)
Edward Scott, Denver, CO (NE)

BY THE DISTRICTS

The following slate of candidates will be presented to the delegates at the forty-ninth convention of the Wisconsin Evangelical Lutheran Synod, August 3-7, 1987, one to be elected to each position. The nominating district is indicated in parenthesis. Incumbents are noted by an asterisk (*). The order is determined by the districts and at times expresses preference.

Board of Trustees

Layman (NW)

Herbert Krueger, Appleton, WI
David Radue, Whitelaw, WI
Charles Vogel, Kiel, WI

Layman (PNW)

Paul Baer, Milwaukee, OR
Gayland Bolm, Yakima, WA
Rod Christ, Anchorage, AK

Layman (SA)

Paul Beitlich, Sarasota, FL
John Wempner, Marietta, GA
Leon Wichmann, Merritt Island, FL

Pastor (SEW)

* Ralph Scharf, West Allis, WI
Robert James Voss, Libertyville, IL
David Tetzlaff, Milwaukee, WI

Layman (SEW)

Norman Bergemann, Milwaukee, WI
Carl Leinberger, New Berlin, WI
Arthur Seidel, Brookfield, WI

Michigan Lutheran Seminary Board of Control

Pastor (MI)

Alois Schmitzer III, Bangor, MI
Fred P. Zimmerman II, Kawkawlin, MI
John Henderson, Warren, MI

Layman (MI)

* August Klement, Saginaw, MI
Larry Stebbins, Fruitport, MI
Edward Martin, Essexville, MI

Dr. Martin Luther College Board of Control

Layman (MN)

* John Schwertfeger, Mankato, MN
Gene Rodewald, New Ulm, MN
Joel Petersen, New Ulm, MN

Teacher (WW)

Gerald Kastens, Lake Mills, WI
Philip Leyrer, Lake Mills, WI
Arnold Nommensen, Sparta, WI

**Northwestern College
and Northwestern Preparatory School
Board of Control**

Pastor (NW)
Nathan Engel, New London, WI
Mark Schroeder, Fond du Lac, WI
Glenn Unke, Manitowoc, WI

Pastor (WW)
Luther Wendland, Hillsboro, WI
* Harold Sturm, Arlington, WI
Ervin Vomhof, Watertown, WI

Teacher (WW)
Carl Bartels, Onalaska, WI
Arden Wentzel, Fort Atkinson, WI
Robert Landvatter, Oconomowoc, WI

Martin Luther Preparatory School Board of Control

Pastor (MN)
Larry Cross, Rochester, MN
John Stellick, Winthrop, MN
* Edmund Schultz, Hutchinson, MN

Pastor (NW)
Richard Pankow, Appleton, WI

Frederick Toppe, Kimberly, WI
Donald Ninmer, Menasha, WI

Wisconsin Lutheran Seminary Board of Control

Pastor (SEW)
* Paul Manthey, Milwaukee, WI
John Graf, Hustisford, WI
Wilbert Krueger, Lannon, WI

Layman (SEW)
Waldemar Voigt, West Bend, WI
Ronald Affeldt, Germantown, WI
Martin Metzger, Mequon, WI

**LIST OF DELEGATES TO THE 49TH BIENNIAL CONVENTION OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD
Watertown, Wisconsin / August 3-7, 1987**

VOTING DELEGATES

ARIZONA-CALIFORNIA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Apache Black Canyon	Fred Eisz Alvin Ziemann John Potter Norbert Loeper	Prince of Peace, Yuma, AZ Our Savior, Sun City, AZ Cross of Christ, Kingman, AZ Grace, Glendale, AZ	Eric Hartzell Donald Fastenau Dennis Halvarson	Kenric Peterson John Rittierodt David Habeck Eugene Caruss Michael Maas David Voss Mark Sprengler
California-North	Eugene Hammerson Jimmie Smith	Apostles, San Jose, CA Mt. Calvary, San Jose, CA	Thomas Franzmann Joel Prange	
California-South	John Watson Kurth Hoenecke Gerhard Clasen	St. John, Victorville, CA Prince of Peace, Thousand Oaks, CA St. Stephen, Fallbrook, CA	Arlyn Schmeling Luther Weindorf Dayton Fritz Mark Hallemeier Reed Haakenson	
Gadsden	Arnold Christianson	Holy Cross, Tucson, AZ		

DAKOTA-MONTANA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Alberta-Montana Eastern	Russel Glaeske Donald Kom Edwin Schmeichel Jeff Schlepp	Salem, Circle, MT St. Paul, Sioux Falls, SD Prince of Peace, Yankton, SD Good Shepherd, Sioux Falls, SD	Elroy Conradt Richard Kanzenbach Paul Stuebs	Fred Luehring
Western	Dr. Carlton Kom Marvin Schlomer Lee Schnabel	Trinity, Aberdeen, SD St. Jacobi, Glenham, SD Redeemer, Pierre, SD	Wayne Rouse Daniel Hrobsky	

MICHIGAN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Northern	Al Wiebeck August Klement John Covach Arnold Schultz Thomas Conzelmann	Prince of Peace, Howell, MI St. Luke, Saginaw, MI Emanuel, Tawas City, MI Grace, Alma MI St. John, Frankenmuth, MI	Herbert Filter Harris Kaesmeyer Walter Oelhafen Dennis Smith Paul Schweppe Fred Zimmerman II	Willard Engel Michael Hein Robert Hill Terrance Vasold
Ohio	Lothar Von Daggenhausen Richard Baxter Eric Bruhn Dennis Hanick	Grace, Flint, MI St. Andrew, Toledo, OH Crown of Life, Marietta, OH King of Kings, Willoughby, OH	Wayne Laitinen Marc Schroeder Paul Schmeling John Chworowsky Thomas Haar	Philip Glende
Southeastern	Jerald Eichholt Edward Herman David Allar David Macleod	St. Luke, Jackson, MI Trinity, Morenci, MI St. Mark, Sterling Heights, MI	Philip Krieger Daniel Hennig Mark Falck	Norman Stellick Robert Kugler
Southwestern	Richard Packard Robert Lange	St. Paul, Belleville, MI St. John, Battle Creek, MI Grace, St. Joseph, MI	Daniel Hintz William Hein	Ronald Buelow John Eggert David Brohn

MINNESOTA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Crow River	Oliver Piepenburg Ed Sorgatz	St. Paul, Litchfield, MN Salem, Loretto, MN Grace, Le Sueur, MN	Robert Hellmann Dale Schliewe Burgess Huehn Robert Schlicht	David Farstad Edward Becker Jeff Inninger Theodore Lau Winfred Wathauer Robert Wolff
Mankato	Wesley Steinborn		Stephen Ristow Thomas Zarlring Loren Lucht Dallas Miller	Paul Willems John Oldfield, Jr. Ames Anderson Gary Carmichael Robert Stoltz David Wendler
New Ulm	Waldemar Loeschen	St. Paul, St. James, MN		
Red Wing	Marvin Diersen Lester Unnasch Richard Steffenhagen	Zion, Eitzen, MN St. John-4W Dakota, MN St. John, Frontenac, MN	Warren Henrich Chester Zuleger Herman Winkel Frederick Kogler Scott Dummman Martin Petermann Iver Johnson Martin J. Lopahs	
Redwood Falls	Loryn Stelter Marvin Breikreutz Bernard Beyl Harlan Brown Melvin Viotor	Zion-13NE Tyler, MN St. Matthew-12SE Renville, MN Zion-5S Osceola, WI St. John, Hastings, MN St. Matthew-5NW Stillwater, MN		
St. Croix	Lloyd Pomeranke James Dyrud Bruce Hayden Melvin Johnson	Emanuel, St. Paul, MN Salem, Stillwater, MN Grace, Newton, IA Mt. Olive, Palisade, MN		
Southern At Large				

NEBRASKA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central Colorado	Weldon Marotz, Sr. Henry Engelbrecht Ed Krafft	St. John, Stanton, NE Shepherd of the Valley, Westminster, CO Shepherd of the Hills, Greeley, CO	Dennis Lemke Thomas Spiegelberg Timothy Bauer Michael Traudt	Steven Strassburg Richard Everts Gary Bain
Rosebud	George Groth William Blackburn	St. Paul, Batesland, SD St. Paul, Broken Bow, NE		
Southern	Herman Freese William Satterthwaite Richard Struebing	St. Paul, Plymouth, NE Mt. Olive, Lincoln, NE St. John, Rising City, NE	Larry Ellenberger Norris Baumann Gregory Stahlecker	

NORTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Colonial North	Donald Barg James Romano	Cross of Christ, Liverpool, NY Christ Redeemer, Trumbull, CT	Thomas Pfothenauer Curtis Holub	
Colonial South	John Stedman Len Witzel	Bethlehem, Manassas, VA Atonement, Baltimore, MD	David Kriehn Frederick Archer	

NORTHERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Fox River Valley	David Wilson Don Sixel, Sr. Harry Laack Roger Belongia Frank Knutzen Reinhold Hannemann, Jr. Mel Uhlenbrauck Melvin Schmidt	Mt. Olive, Suamico, WI Salem-5W, Sturgeon Bay, WI St. Paul, Greenleaf, WI St. Mark, Green Bay, WI Trinity-10NW, Appleton, WI Riverview, Appleton, WI St. Peter, Appleton, WI St. John, Wrightstown, WI	David Dolan David Pagel John Murphy Richard Werner Larry Nast	Dennis Oldenburg Kenneth Kolander Harold Runke Frederick Uttech Mark Adickes Dennis Schultz Vincent Neumann Richard Winter Paul Schulz
Lake Superior	Sonny Genys William Zeitler	Immanuel, Sault Ste. Marie, MI Trinity, Coleman, WI	J. Edward Lindquist Timothy Meier	Steven Strieter Steven Schultz Jonathan Winkel Thomas Ziebell
Manitowoc	Harvey Becker Dr. Carl Toepel Frederick Ebeling Kevin Gierach George Nehls	St. John, Maribel, WI St. Paul-5N, Sheboygan Falls, WI St. John-7NW, Mischicot, WI Calvary, Sheboygan, WI Grace, Monico, WI	H. Paul Bauer Paul Sullivan Henry Juroff	Gary Becker Dennis Bleick Walter Bock Larry Collyard
Rhineland Winnebago	H. Frederick Pieper III Harold Warning Herman Nimmer Jon Habermann Walter Pollex Clair Kentopp Lyle Plagenz Verne Otto	Immanuel, Campbellsport, WI Redeemer, Fond du Lac, WI St. Paul, Winneconne, WI Trinity, Neenah, WI Bethlehem, Oshkosh, WI Immanuel, Oshkosh, WI Zion, Kingston, WI St. John, Montello, WI	Paul Knickelbein Alvin Aichele Dale Zwieng Elmer Semenske David Kastenschmidt	

PACIFIC NORTHWEST DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	Del Winterfeld Leslie Riley Eugene Stemmann Gordon Marske	Holy Trinity, Kent, WA Bethesda, Portland, OR Beautiful Savior, Corvallis, OR Messiah, Nampa, ID	Ralph Baur Douglas Weiser Thomas Liesener Robert Gerke	William Hartwig Thomas Zarnstorff

SOUTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Cypress	Robert Scherschel W. N. Boysen	Grace, Bayonet Point, FL King of Kings, Maitland, FL	Norman Pommeranz Paul Lemke Steven Staude	James Boehm
Everglades	Scott Zerbe	Trinity, Englewood, FL	Kenneth Edenhauser	
South Central	Craig Bergeson Karl Nikolai	Gloria Dei, Memphis, TN Beautiful Savior, Summerville, SC	David Sternhagen	

SOUTH CENTRAL DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	H. O. Hovda William Shoumaker Eric Sedberry Carl Brassow	Abiding Savior, Weslaco, TX Holy Cross, Oklahoma City, OK Trinity, Temple, TX Christ the Lord, Houston, TX	Charles Learman Myrl Wagenknecht	Terry Greening

SOUTHEASTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Chicago	Lawrence Marquardt J. Bryant Monk David Ruediger	St. John, Libertyville, IL Grace, Indianapolis, IN St. Andrew, Elgin, IL	Peter Prange Douglas Semenske Elwood Fromm	Glenn Raasch Kenneth Luedke Dale Stelter
Dodge-Washington	Mark Jastrow Martin Koll	Crown of Life, Hubertus, WI St. Peter, Theresa, WI	Nathan Retzlaff Daniel Westendorf	Harold Goede Gregory Hannemann
Metro-North	Daniel Reich Armin Schwengel Edward Schmidt Oliver Weissenborn Arthur Seidel George Frank Robert Luedke Eugene Anderson	St. Peter, Newburg, WI Redeemer, Cedarburg, WI Trinity, Mequon (South), WI Pilgrim, Menomonee Falls, WI Gloria Dei-Bethesda, Milwaukee, WI Divinity-Divine Charity, Milwaukee, WI Garden Homes, Milwaukee, WI Redemption, Milwaukee, WI	Lyle Lindloff Norman Barenz Kurt Eggert Marvin Otterstatter Paul Manthey Armin Panning John Janosek	Paul Ruege James Marshall Robert Ring Paul Swain Terry Treuden Leroy Westphal James Schierenbeck Hartley Dus

Metro-South	Robert Luethy Len Smith Otto Bauer Russell Matthes Jack Pratt Donald Hahlbeck Robert Blanchette Edward Langowski Carl Stefan Sherman Duford Wallace Henriksen	Star of Bethlehem, New Berlin, WI Trinity, Waukesha, WI Woodlawn, West Allis, WI Zion, South Milwaukee, WI Apostles of Christ, Wauwatosa, WI Centennial, Milwaukee, WI Christ, Big Bend, WI Christ, Milwaukee, WI Peace, Wilmot, WI Trinity, Caledonia, WI St. John, Oak Creek, WI	Donald Kolander Henry Lange Ulrik Larsen Reuel Schulz Robert Zink Gary Schroeder	Jeffrey Korth Fredrick Meinel Richard Schlavensky Walter Sebald Dean Wilde Paul Nelsen Craig Kitzrow Timothy Schneider Gunther Thoms
Southern			Ronald Gosdeck Thomas Kraus	

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Chippewa River Valley Mississippi River Valley	Archie Handorf Frank Italiano B. R. Otto Ivan Ritscher Bill Broring	St. Paul, Ridgeland, WI Grace, La Crosse, WI Good Shepherd, Holmen, WI Zion-8NE, Alma, WI St. Luke, La Moille, MN St. Paul, Wonewoc, WI English, Viroqua, WI St. Paul-6SE, Hamburg, WI Immanuel, Medford, WI	Pieter Reid Alvin Werre Lyle Schalow	Carl Bartels Earl Monday John Schultz Ronald Brown Earl Brassow Roger Hinz Eldon Hirsch
Southwestern	Richard Dahlke Walter Benck	St. Paul, Wonewoc, WI English, Viroqua, WI St. Paul-6SE, Hamburg, WI Immanuel, Medford, WI	Fred Fedke III Lance Hoff D. Craig Weber Mark Schlenner Martin Baur Robert Jordan Kenneth Arndt Jerome Braun	
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CONVENTION RELATED

Prof. David Valleskey, Convention Essayist
Rev. Ronald Roth, Convention Essayist
Rev. Paul Kelm, Convention Essayist
Prof. Robert J. Voss, Convention Preacher
Rev. Walter Beckmann, Convention Preacher

NOTICES

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

SYNOD CONVENTION

The forty-ninth biennial convention of the
Wisconsin Evangelical Lutheran Synod will
meet August 3-7, 1987 at Northwestern Col-
lege, Watertown, Wisconsin. Details will be
announced later.

David Worgull, WELS Secretary

CHANGES IN MINISTRY

TEACHERS:

Beck, Paul, to Wisconsin Lutheran College, Milwaukee, Wis.
Brown, David K., from St. Peter, Weyauwega, Wis., to St. Paul, Wisconsin Rapids, Wis.
Dobberstein, Mark A., from Our Savior, Pomona, Calif., to Christ, North St. Paul, Minn.
Grebe, Karl E., from St. John, Dowagiac, Mich., to St. Paul, Muskego, Wis.
Grebe, Sarah J., from St. John, Dowagiac, Mich., to St. Paul, Muskego, Wis.
Hardman, Naomi, from inactive to St. Peter, Schofield, Wis.
Knuettel, Paul F., from Winnebago Lutheran Academy, Fond du Lac, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.
Landry, Laurie J., to Minnesota Valley Lutheran High School, New Ulm, Minn.
Proeber, Linda C., from St. Martin, Watertown, S. Dak., to St. Paul, Tomah, Wis.
Rubin, Catherine M., from Faith, Fond du Lac, Wis., to Immanuel, Waukegan, Ill.
Thiel, Daniel F., from Emanuel, Tawas City, Mich., to Grace, Glendale, Ariz.

ADDRESSES

PASTORS:

Heiges, William D., 1350 Arrowhead Rd., Grafton, WI 53024.
Voss, David A., 1021 Williams St., Williamston, MI 48895.
Weimer, Robert L. em., P.O. Box 35, Morrystown, SD 57645.

HELP US SHARE OUR ALOHA!

When visiting on Oahu, please call Gary and Arlene at 841-8874 or Kent and Marj at 672-9250 for time and place of worship at St. Paul in Honolulu and for transportation (if needed). Looking forward to meeting you! Mahalo.

BAPTISMAL FONT

A baptismal font is available to any congregation for cost of shipping. Contact Pastor Adam Horneber, 1808 E. 12th St., Merrill, WI 54452; 715/536-3313.

COMMENCEMENT CONCERT

Wisconsin Lutheran College, Milwaukee, will present its commencement concert on Sunday, May 10, 7:00 p.m., in the college chapel following the annual awards banquet. The choir and band will be featured individually and in combination.

SYNODICAL SCHOOLS YEAR-END ACTIVITIES

Dr. Martin Luther College			
Dedication — Library addition	May 15	3:00 p.m.	
Concert	May 15	7:30 p.m.	
Commencement	May 16	10:00 a.m.	
Northwestern College			
Concert	May 19	7:30 p.m.	
Commencement	May 20	10:00 a.m.	
NPS Commencement	May 20	1:30 p.m.	
Martin Luther Preparatory School			
Concert	May 20	7:00 p.m.	
Commencement	May 21	10:00 a.m.	
Michigan Lutheran Seminary			
Concert	May 22	7:00 p.m.	
Commencement	May 23	10:30 a.m.	
Wisconsin Lutheran Seminary			
Concert	May 28	7:30 p.m.	
Commencement	May 29	10:00 a.m.	

HAWAII ALOHA?

Vacation pastor wanted for June 28 and July 5. Included in the package: lodging at the McWater's Hilton (parsonage) just minutes from Aloha Stadium and Arizona Memorial; healthy doses of sun, sand and surf. Excluded: airfare. If interested call 808/422-4693 or write Pastor Jerome McWaters, 1504 Piikea St., Honolulu, HI 96818.

VACATION

Vacation preacher needed June 21 and 28. Free use of parsonage. Beautiful vacation area in the southern Rocky Mountains, 35 miles from historic Santa Fe. Nearby Indian ruins. Old Spanish culture. Contact Pastor Robert J. Schumann, 172 Meadow Lane, Los Alamos, NM 87544; 505/672-1704.

VACATION

Vacation on South Carolina's beaches by historic Charleston. Beautiful Savior's parsonage available June 8-26 in exchange for preaching June 14 and 21. Contact Pastor W. G. Hoffmann, 720 Old Trolley Rd., Summerville, SC 29483 or call collect 803/873-5522.

CONFERENCES

Northern Wisconsin District, Fox River Valley Conference, May 4 at Bethany, Appleton. Agenda: Teaching Our Youth to Share the Word (Mueller); Motivating the Reluctant Learner (Wiedenhoeff); The Need of Teaching Parents how to Parent (Kremer); What Disqualifies a Pastor or Teacher from the Ministry (Voss); Evaluation of the Hymnal Sampler (Kuschel).

Northern Wisconsin District, Rhinelander Conference, May 11 at Trinity, Minocqua. Agenda: Exegesis on Mark 6:45-56 (Koepsell); The Devils, the Demons — Their Powers and Limitations (Smith).

Southeastern Wisconsin District, Chicago Conference, May 11-12 at Resurrection, Aurora, Ill. Agenda: Grape Juice and the Lord's Supper: An Exegetical Study; Willful Sinning and the Sin Against the Holy Spirit (Kleist); Hebrews 13 (Lyon).

Western Wisconsin District, Chippewa/Wisconsin River Valley Conference, May 4 at Zion, Stetsonville. Agenda: Exegesis 1 Peter 1 (Kneser); Synod Constitution and By-laws Changes (Cares); Changing Attitudes Toward Christian Education in our Synod (Voss).

ROCKY MOUNTAIN CAMP

The Rocky Mountain Christian Camp, sponsored by the Colorado Conference of the Nebraska District, will be held July 11-18 at Leadville, Colo. The camp is maintained so young people in grades 7-12 may have an opportunity for Christian fellowship with others of their faith. The camp aims to assist our youth in their spiritual growth.

Campers sleep in tents and cook their own food, but there are modern restrooms and running water. Time is allotted for the study of God's word, fellowship, sporting events, swimming, hiking, fishing and mountain climbing. Cost is \$60.00 per camper. There is a \$10.00 refund for applications received by July 1.

For further information and/or applications, contact Pastor Paul J. Schultz, 1620 Bowen St., Longmont, CO 80501; 303/776-1626.

LWMS CONVENTION

The 24th annual convention of the Lutheran Women's Missionary Society will be held June 26-28 at Mayo Civic Center, Rochester, Minn. The convention theme is "Lord Send Forth Your Word and Heal Them." Speaker for the opening service will be Pastor Harold J. Hagedorn, associate secretary, Board for Home Missions.

For registration form contact Mrs. Dorothy Laabs, National LWMS Secretary, 2 Bowen St., Oshkosh, WI 54901.

INNER CITY VBS

Teachers, synodical students and fellow Christians: Spend an exciting, educational and edifying two weeks (June 14-26) teaching vacation Bible school, canvassing or making follow-up calls. The synod's Milwaukee Inner City VBS Program provides young children with the opportunity to learn of their Savior and helps the inner city churches to canvass their areas. Many of these children have not had the chance to hear the word, simply because no one was there to teach them. You can teach and canvass with us. Come and share with the children the gift of eternal life. For information write or call: David Rockhoff, 6717 W. Wartburg Circle, Mequon, WI 53092; 414/242-7217.

ANNIVERSARIES

Bay City, Michigan — St. John school (100th), June 14, 8:30 and 10:30 a.m. (picnic follows); Church building (25th), October 4, 8:30 and 10:30 a.m.; St. John congregation (125th), October 25, 4:00 p.m.

Goodhue, Minnesota — St. Peter (75th), June 14, (noon meal). Anniversary service 2:00 p.m. (ice cream social following). Pastor Randall Kuznicki, Box 157, Goodhue, MN 55027; 612/923-4415.

Olivia, Minnesota — Zion (100th); May 24, 10:00 a.m. (dinner following); 2:00 p.m. (coffee hour following); 7:00 p.m. (centennial concert). Contact Pastor M. W. Dietz, Oak & 11th St., Olivia, MN 56277.

Beaver Dam, Wisconsin — St. John (90th); June 7, 9:00 a.m. (noon following); Contact St. John Lutheran, N10108 Buckhorn Rd., Beaver Dam, WI 53916; 414/887-7500.

Ridgeville, Wisconsin — St. John (125th); June 14, 10:15 a.m. (dinner following) and 2:00 p.m. Contact Anniversary Committee, Rt. 4, Tomah, WI 54660; 608/372-6956.

As you peruse this issue, some of you may wonder why it is necessary to fill four pages (and a tad more) of *The Northwestern Lutheran* with a list of the 352 voting and 104 advisory delegates to the August biennial convention of the synod. Some of you may miss the page of news and the feature article or two which have been displaced by the listing.



The synod's Bylaws require the secretary to publish the official list of voting and advisory delegates to the convention twice in the official publication of the synod. (There is a similar requirement to publish the nominees for offices to be filled by vote of the convention.) How long this constitutional requirement will continue, I do not know. But whenever necessity removes it from our Bylaws, I for one will rue its passing.

The public listing of our delegates is a survivor of a democratic process enjoyed by smaller church bodies. Delegates sent by congregations to synodical conventions are not nameless spirits. They have names and homes, at least church homes (listed after their names). Each lay delegate represents ten congregations of the district. (Pastors and male teachers are selected on the basis of one for every ten active pastors and one for every ten active male teachers.) The listing is a reminder that it is still the rank and file that guides, under God, the destiny of the Wisconsin Synod. The yeoman model of Jeffersonian democracy is alive and well in our midst.

Formal publication of the names further suggests that we are still a small enough church body that names are not just names, but people, flesh and blood. If you gathered together the dozen or so executive secretaries in the synod administration building, you would find that all the pastoral delegates, all the teacher delegates and a majority of the lay delegates would be known by someone in the group. Such are the delights of a small synod.

Publication reminds us too that these are the persons who will set the synod's course for the next two years. A number of important policy decisions will be made by the delegates, and a budget funding our work program for the next biennium will be adopted. Elections will be held: the four officers of the synod will be elected for the next two years and vacancies filled on boards which will guide the synod program for the next 725 days till the next convention. All this will be done with a sharp eye for the untrammelled exercise of the democratic process.

A suggestion. Look over the list of delegates from your area. There is an even chance you will recognize a pastor, teacher or layperson. Seek him out. Wish him godspeed. And if there is something on your heart about the synod, let your delegate know. When your delegate returns, arrange to get a firsthand report from him either privately or through your congregation. You will be surprised what can be accomplished at a five-day convention.

James P. Schaefer

A day for mothers

by Mildred O. Meyer

The messenger from the florist delivered the box. When the gray-haired woman opened it and peered beneath the green paper, she saw a dozen, long-stemmed yellow roses. She held the box to her wrinkled face while big, hot tears mingled with the roses.

"What's wrong with Mom anyway?" said a disgusted Beth. "She should be happy that Mary remembered the day. I'll bet those roses cost Mary a pretty penny, and that first job of hers doesn't pay a million."

Why did the woman cry?

Here in America we celebrate a very special holiday on the second Sunday in May, Mother's Day. Other countries observing a mother's day include Spain, Costa Rica, India and Afghanistan. The idea for a U.S. Mother's Day is generally credited to Anne M. Jarvis.

Anne Jarvis loved her mother very dearly. When death, arriving on May 9, 1905, separated mother and daughter, Anne Jarvis searched for a lasting tribute. At first she held memorial services for her mother and did what she could to encourage other sons and daughters to do the same. This did not seem quite adequate to Anne Jarvis. She embarked on a letter-writing campaign to influential persons in her home state of Pennsylvania and also to members of the U. S. Congress to set aside a special day for mothers.

Anne Jarvis was a fighter. Although at first it seemed her efforts were in vain, she continued her crusade, writing thousands of letters. Finally her efforts succeeded. Pennsylvania was the first to set aside a special day to honor mothers. The U. S. Congress followed suit shortly afterward by voting to observe the second Sunday in May as a special festival honoring all mothers.

Were Anne Jarvis living today she might be dismayed at how commercialism has taken over her dream. Send Mother a check so she can go to her favorite beauty parlor and get the salon look. And, of course, the day calls for a very special dinner at a high-class restaurant. Even if Mother smells of deter-

gent and onions 364 days of the year (365 leap years), still on this one day she should sally forth in a mist of le Jardin, Emeraude, Forever Krystle or whatever scent the perfumeries are touting that year.

Don't forget the corsage. Mother may not have had one since the last holiday in her honor. Perplexity upon perplexity. Now which shoulder should exhibit such adornment — the right or the left — the left or the right? How Mother wishes she had the time for some shaping-up exercises. (Not that preparing meals, doing laundry and keeping house for a family is not exercise. Add to that PTA meetings, carting the offspring to tennis and piano lessons, ad infinitum.) Then why the melancholy? Perhaps Mother has a vague suspicion that the padding around her tummy and hips may be a slight embarrassment to her adolescent daughters. Radio and TV are forever extolling beauty and youth. Mother has a suspicion hers has been lost in the shuffle.

Now the above is a bit of a caricature, I admit. Surely there is no wrong in honoring mothers with any of these. Not if done in the right spirit. The question arises: Is a Mother's Day really essential for the Christian? Perhaps not; yet the stress placed on this holiday by press, radio and TV may serve as a reminder to Christians also that mother is a very special person. We have only to review the Fourth Commandment to realize that God holds motherhood in high esteem. (This does not disregard fathers. They will have their special day a bit later.) God has provided a mother for us for our good. Since our mother is a representative of a loving God, he wants us to honor, obey, love and respect her.

Thinking back to my own childhood, not only did I receive, among other gifts, my food and clothing from my mother, but it was at her knee I first heard the word which promised grace and salvation and learned my "Abba Father."

Now coming back to the introductory question: why did Mother cry? Was it the sight of the beautiful roses that induced tears? Was it the thoughtfulness and generosity of an absent daughter? To some extent, yes. But what really happened is when Mother saw the yellow roses, it brought back the memory of a three-year-old, eyes aglow with love, offering in a pudgy, stained hand a bouquet of wilting dandelions. I know! □



Mildred Meyer is a member
of St. John, Jefferson, Wisconsin.