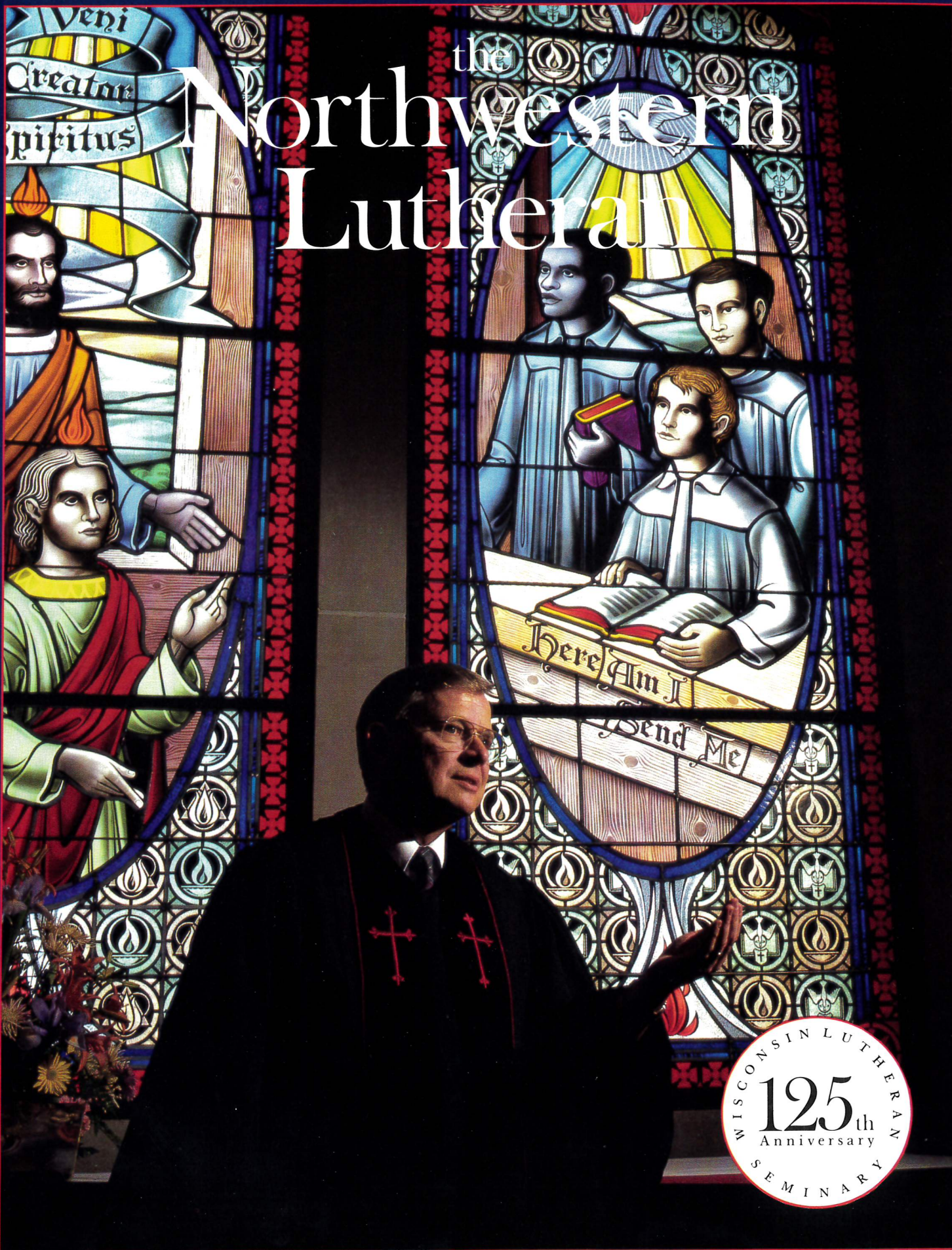


June 1, 1988



# the Northwestern Lutheran

WISCONSIN LUTHERAN  
SEMINARY  
125<sup>th</sup>  
Anniversary



208



214

FEATURES

- The word for today** by *Richard E. Lauersdorf* 203  
 Definitely different
- Paul's letters from prison** by *Julian G. Anderson* 205  
 Philippians 1:12—2:11
- One big family's adoption service** by *Marialisa Calta* 206  
 How can they do it?
- Mysterious are the ways of God** 208  
 by *Richard W. Mueller*  
 Our entrance into Malawi 25 years ago
- Europe is our parish** by *Lee A. Neujahr* 220  
 Two busy pastors

COLUMNS

- Editorial comment** by *Carleton Toppe* 204  
 Addressed to a concern
- God's gifted people** by *President Carl H. Mischke* 212  
 In service to one another
- Letters** 213
- From this corner** by *the editor* 219

NEWS

- Celebrating 125 years** 214
- Personalized support** 215
- Two administrators installed** 216
- South Central District** 216
- Southeastern Wisconsin District** 216
- Western Wisconsin District** 216

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

the  
**Northwestern  
 Lutheran**

OFFICIAL MAGAZINE OF THE  
 WISCONSIN EVANGELICAL LUTHERAN SYNOD

June 1, 1988/VOL. 75, NO. 11

**Editorial office**

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
 2929 N. Mayfair Road  
 Milwaukee, Wisconsin 53222-4398  
 Phone 414/771-9357

Beverly Brushaber, Assistant Editor

**Contributing editors**

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, V. H. Prange, C. Toppe.

**District reporters**

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), J. Huebner (Southeastern Wisconsin), D. Kipfmiller (Western Wisconsin).

**Production**

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription manager, Judy Olson.

**Subscriber service**

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

**Subscription rates** (payable in advance)  
*U.S.A. and Canada* — **One year, \$7.00; two years, \$13.00; three years, \$18.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.00 per subscription. Every home mailing plan at \$4.50 per subscription. All prices include postage.

*All other countries* — Please write for rates.

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

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1988 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

# Definitely different

by Richard E. Lauersdorf

*Therefore I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God — which is your spiritual worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is — his good, pleasing and perfect will (Romans 12:1,2).*

**W**hat would we tell those teenagers? If we could speak to those young believers who have just been confirmed or are graduating these weeks, what would we say? Would we join the apostle Paul in urging them to be definitely different?

## Conformation?

It's difficult to be different. We want to be part of the crowd. We want to fit in. We want to be liked. It isn't just the teenagers who insist on wearing the right kind of clothes, sporting the right kind of hairdos, having the right kind of gadgets. Everyone wants to be part of the "in" crowd. Manufacturers plan on this tendency. Clothes designers promote it. Politicians play on it. From without and within come those pressures to conform.

Paul has more in mind than hairdos and designer jeans. He refers to the squeezing of man's mind into a meaningless mold, causing him to think, speak and act like everyone else. But not God's children! For them life leads to heaven and is not just to be lived out on earth. Talents are for serving Christ, not just for making a living. God's commandments are guidelines for peaceful living, not policeman's rules to squeeze us in or close us out. Marriage and morals, money and goods, family and friends, business and pleasure are viewed through faith's clear lens, not through eyes reddened by unbelief's selfishness.

Definitely different, that's what Paul is saying. And that's not easy. Far easier is it to conform to the sinful world.

## Transformation!

Instead of conformation, Paul urges transformation. Notice how complete that transformation is to

be. "Offer your bodies as living sacrifices," he says. Brought into being by God, bought by the blood of his Son, we belong totally to him. In all our thoughts, words and deeds we are to serve him. His will is the yardstick we lay on our daily lives.

What does such talk about transformation mean? Very simply it means we bloom for him wherever he has planted us. If it happens to be in a classroom or pulpit, we work for him. If it's in a factory, home, or office, we do the same thing. It means teenagers are Christian teenagers; parents are Christian parents; workers are Christian workers. It means that our Christianity is not just a Sunday suit for church wear, but work clothes for daily living.

Such transformation isn't easy. Far easier is it to talk about being definitely different than actually to be that way.

## Motivation . . .

Paul uses one short phrase for motivation. "I urge you," he said, "in view of God's mercy." That phrase takes us back into eternity and reveals God's loving heart to us. Then it takes us down to Bethlehem where we see that loving heart beating in the chest of his own Son, clothed in our flesh. Next it leads to Calvary where we see that loving heart stop beating because of our sins. Then it directs to the word, the baptismal font, the communion altar, where that loving heart invites sinners to come and gives faith to respond. Finally it directs to heaven where we will be clasped close to his loving heart forever.

Paul doesn't threaten. He doesn't shout or shove, push or pull. Instead he points to God's amazing mercy and redeeming love so that we want to live for him.

Lives that are definitely different require strong and constant motivation, such as can come only through regular use of word and sacrament. That's why we write it "motivation. . . ." □



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.

## Addressed to a concern

**T**he concern of the January 1 editorial about Double Income, No Kids people was the self-centered attitude of those who don't want children because they interfere with a comfortable life style. They refuse to have children because children require too much sacrifice of time and money and pleasant living. They reject children despite the value God places on them. In other words, the editorial was about husbands and wives who *don't want* children; it was *not* about couples who *can't have* children.

Nor was the editorial condemning double incomes as such. There are double incomes that keep food on the family table and children in Christian schools. There are also double incomes for the sake of self-gratification. The editorial did not deal with the former; it dealt only with the latter.

Letters in response to the editorial did not always take these limitations into consideration. Some of the letters expressed the concerns of the childless couples who long for children but from whom this blessing has been withheld. The writers were concerned that such childless couples were being identified with the Double Income, No Kids kind of people faulted in the editorial. Childless couples who haven't been able to have children are not DINKS, who don't want children. (Perhaps the unpublished letters that defended the self-chosen Double Income, No Kids way of life were most aware of the concern of the editorial.)

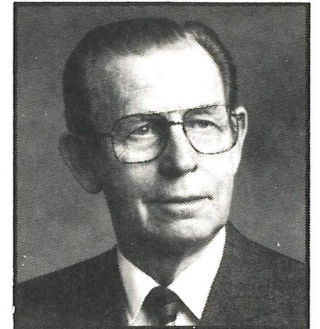
Though not all of the letters addressed themselves to the specific purpose of the editorial, the fact that a number of them drew attention to the plight of childless couples who yearn for children adds another rebuke to those who depreciate children.

There was an anguished cry in those letters. It came from the hearts of husbands and wives who have been denied the blessing of children. In their sorrow they read the editorial as if it were faulting *them* for being childless — they want children so desperately. Anxiously they haunt doctors' offices and hospital laboratories to find medical help. They have been warned about quacks, but still they resort to them for miracle cures. They plead at adoption agencies, but there are so few surviving children to place. The children that childless couples long for and would adopt are being murdered before they can be cradled in a mother's arms.

Pregnant wives spend months in bed, hoping to forestall the tragedy of another still-born child. Childless couples wonder whether in vitro pregnancies are moral. Daily their prayers ascend to the throne of grace, imploring their heavenly Father that, if it be his will, he would grant them a child to love and cherish. But they also pray that a gracious God would give them the assurance that he will decide what is best for them.

Meanwhile, others view God's gift of a child as an interference with a comfortable life style, or even as so much disposable tissue.

Carleton Toppe



Carleton Toppe  
is the retired president  
of Northwestern College,  
Watertown, Wisconsin.

# Philippians 1:12—2:11

by Julian G. Anderson

**Y**ou might want to reread quickly, or glance at, the last issue, which discussed background material and 1:1-11. Now we turn to Paul's present situation in Rome.

## Things are really going well (1:12-18a)

His first rather surprising comment is that his imprisonment "has helped to spread the good news." Thus we see that Paul's first consideration was not his own comfort or well being, but the progress of his work. He continues: "Now all the soldiers in the emperor's palace and all the other people here (in Rome) know that I'm in prison because I believe in Christ. And so most of our brother believers are much more confident, and have much more courage to speak God's message without any fear."

Then he explains that some of them were motivated to talk about the good news by jealousy, hoping to stir up more trouble for Paul as a prisoner. And he concludes by saying, "But what difference does it make? The important thing is that in one way or another, the news about Christ is getting around, and I'm happy about that."

## I'm sure everything will turn out well (1:18b-30)

"But I'm going to be even happier," he begins. "You see, I know that through your prayers, and with the help of the Spirit of Jesus, everything will work out so that I will be set free." So Paul must have had his first hearing at which his accusers, the Jewish leaders in Jerusalem, were either not there, or had not accused Paul of any crimes against the state.

So he continues, "My great desire and hope is that I shall never have anything to be ashamed of, and will continue to have the boldness and courage I have always had to bring honor to Christ by what I do and say, whether I live or die." And so we see what a devoted slave of Christ Paul was.

Now follows one of the greatest passages in all of Paul's letters, as he opens up his heart to his closest friends, and us also: "You see, for me living is Christ." Those three words really say it all, don't they? But then he goes on, "and dying will make me much richer. But if I go on living in this sinful body, I'll keep on working and accomplishing something. But

I'm being pulled in two directions, and I don't know which I should choose. You see, I want very much to leave this world and be with Christ, for that is a much better life. But when I think of you, it's more necessary that I remain here in this sinful body. And I'm pretty sure, in fact, I know I'm going to stay here and be with you all, to help you grow and be happy in your faith."

Then Paul turns his attention to his "children," and we see here that they were having a struggle with some enemies, very probably gnostics. He writes, "The important thing is that you must keep on living the way people should live when they have heard the good news about Christ. Then it won't matter whether I come and see you or not. Even if I'm not there, I'll hear about what you are doing . . . standing firm in one spirit, fighting with one mind for the faith which the good news gives us, and that you're not frightened in any way by your enemies. . . . And your salvation will come from God, because he has not only given you the privilege of believing in Christ, but also the privilege of suffering for him . . . fighting the same battle you saw me fighting earlier. And as you're learning now, I'm still fighting." And then Paul wrote,

## You must live for others (2:1-11)

Those five words sum up the essence of Christian living. As Paul puts it in verse 3, "Each one must humbly think of others as more important than himself, so that you must think about what is best for others. In other words, you must try to have the same thoughts and aims that Jesus had. Although he had always lived as God, he didn't think being equal with God was something he must try to hold on to. Instead, he gave it all up and took the body of a slave, being born as all men and women are born. And when he found himself living as a man, he took the very lowest place and lived a slave's life of obedience until the day he died. And he died as a criminal on a cross." There is our example which we poor sinners must try to follow. □



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



## One big family's adoption service

by Marialisa Calta

**W**hen an adoptive parent calls Susan or Hector Badeau for advice, the couple can speak from experience.

The Badeaus are founders of Rootwings Ministries, an adoption agency that places hard-to-adopt children, including those with mental, emotional or physical handicaps, older children, sibling groups and members of minority groups. The Badeaus have themselves adopted 11 such children, and they also bore two children of their own.

"If a parent has a problem, it's usually something we can talk about because it's usually something that has happened to us," Mr. Badeau, 31 years old, said as he calmly presided over a chaotic lunch hour in the family's rambling farmhouse in this small rural town northeast of the state capital of Montpelier. Mr. Badeau patiently answered requests for fried bologna sandwiches, for more lemonade, for yogurt and ap-

ples. Three dogs and a cat were also vying for his attention.

### "Something we had to do"

The Badeau brood ranges in age from 20 months to 19 years and includes whites, blacks, Mexican-Americans, a Salvadoran and a child from India. Some have learning disabilities, some have emotional problems, one is deaf and one has what Mr. Badeau calls a "mild case" of cerebral palsy.

"Sure, we've had people tell us we're crazy," said Mrs. Badeau. "But this is something we knew we wanted to — had to — do."

The Badeaus, both natives of Barre, Vermont, began dating in high school, separating only to go to college — he to New England College and she to Smith. They married soon after graduation and lived in Northampton, Mass. They knew they wanted

children; he is from a family of 15 children; she is from one of four. Mrs. Badeau said she gained a strong interest in adoption from books she read as a child.

When their first-born, Chelsea, was six weeks old, the Badeaus, inspired by a church lecture on missionary work in India, tried to adopt an Indian child. Instead, an undernourished toddler, Jose, arrived from El Salvador. Then came Isaac — born to the couple five years ago — and then Raj, an Indian infant who weighed only seven pounds when he was adopted at the age of four months.

### Hard look at foster care

By this time the Badeaus had returned to Vermont, where they worked as house parents in a group home for delinquent teenagers. The work made them take a hard look at the foster care system.

"We had one boy who had been in 23 different foster homes, and lots who had been in 15 or 16 different homes," said Mrs. Badeau. "It's a terrible way to grow up." The couple quit the home, taking with them their own four children plus five of the group home residents as foster children, and began working on Rootwings.

Mrs. Badeau taught school and Mr. Badeau began a small business salvaging things from old houses, but their energy was spent trying to get the adoption service off the ground. Four siblings from New Mexico, an infant from Vermont, one from Florida and, most recently, five brothers and sisters from the Southwest joined the family over the next few years. A sixth sibling from the last group may come soon. The Badeaus are in the process of adopting the three youngest of these six; the older three are deciding whether they wish to be adopted by the Badeaus.

### Living on a shoestring

Rootwings was officially founded in the fall of 1986 and has since placed 16 children in Vermont, including a sibling group of four, several black infants and a wheelchair-bound child. The service is licensed by the state and affiliated with Aid to Adoption of Special Kids, Aask-America, a national organization dedicated to placing hard-to-adopt children. Rootwings' annual budget is about \$100,000, of which \$15,000 goes to pay Mrs. Badeau's salary as the executive director, Mr. Badeau said.

John Badger, national director of Aask-America, said of Rootwings that "there is no young adoption agency in the country" that has a better reputation for preparing adoptive parents and conducting thorough home studies. Rootwings is in the process of expand-

## How can they do it?

Sixteen children! How can they do it? Many people are amazed, stunned and upset that one family should have 16 children. With the high costs of raising children it may seem impossible. But that is operating primarily from a human standpoint. Hector and Susan Badeau are able to realize what really counts and is needful in this life.

Their 16 children may not have the fanciest clothes, the newest toys and bikes, but they do have what really counts. They have a family based upon love for God and each other. Every one of the children is loved and accepted by the rest of the family and the parents and every one of them knows the way to heaven. Considering their various backgrounds, this is a miracle.

We thank God that he has gifted Susan and Hector with the wisdom of the one thing needful, since they have taken on such a great responsibility. They have made a difference in the lives of these children, but more importantly in their hearts with Jesus.

*Pastor Daniel Myers  
Christ the Redeemer Lutheran  
Barre, Vermont*

ing its referral services to the rest of New England as well as to New York, Pennsylvania and New Jersey.

Like the agency, the Badeau household runs on a shoestring. The Badeaus earn some additional income from two small businesses that they own: a mail-order book company that specializes in books on adoption and a packaging and shipping company in Barre. But with food bills of about \$200 a week and the high cost of heating their 17-room house and clothing the children, they rely on contributions from friends and neighbors and supporters from the Lutheran church to which they belong.

"We just make do," said Mr. Badeau.

The household routine is punctuated by evening prayers — the Badeaus emphasize, however, that Rootwings is nondenominational — and by regular trips to church.

The Badeaus say they strive to live by a saying they attribute to the journalist Hodding Carter Sr. and from which they derived the agency's name:

"The only two lasting gifts we can give our children are roots and wings," and Mrs. Badeau added: "They need roots to grow and wings to become independent. If we can give them both, then we've done what we set out to do." □

*Copyright © 1988 by The New York Times Company.  
Reprinted by permission.*

# Mysterious are the



## Our entrance into Malawi 25 years ago

by Richard W. Mueller

“**G**od moves in a mysterious way.” Those are words which come to mind when I think of the extension of the Lutheran Church of Central Africa (Zambia) into Malawi. God, not human calculation, led us to that beautiful land. Consider only the number of souls which God has added to his church in that small spot on our globe and you will appreciate why I sing with conviction, “God moves in a mysterious way, his wonders to perform.”

When I think of our work in Malawi, I think of Paul being led by the Spirit, who also closed doors to him. “Then the Spirit sent Paul a vision: A certain man of Macedonia was saying, ‘Come over to Macedonia and help us.’ And when he (Paul) had seen the vision, immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them.”

For me those words are so applicable to our entrance into the fastest growing mission field of our Wisconsin Evangelical Lutheran Synod today. None of us saw a vision which led us there, but just as certainly did the Holy Spirit forbid us from going anywhere else at that time.

In the minds of the missionaries who were serving in Zambia in the early 1960s, the time had come to

begin to look for new mission fields. We looked to the south, into the country of Southern Rhodesia, now called Zimbabwe — but the Lord prevented us from going there. He had placed a natural barrier before us: the Zambezi River, and a large, desolate area on either side of it in which few people lived. In addition, and of prime importance to us, he had already established a very orthodox Lutheran church body in that country.

We looked to the west, saw much land, but very few people. The Kafue River, the Kafue Game Reserve and about five hundred miles of virtually uninhabited country lay between us and Angola. The Lord had very effectively turned us from that direction.

Then we looked to the north — and saw what we, with human reasoning, thought was the direction in which our Lord was leading us to spread his vital message of salvation.

Granted, there is a lot of open land northward toward the equator but by no means is it completely devoid of people. Two hundred fifty miles to the north lies the Copperbelt of Central Africa, an area (if that which lies within Zaire, the old Belgian Congo, is included in it) which counts a population of very close to a million residents, many of whom are still in



# ways of God

Satan's grim grasp.

After an extensive survey of the Copperbelt — all of it, Zaire included — it was the unanimous recommendation of the missionaries on the field to the Executive Committee for Central Africa that our next mission in Central Africa be to the north of our home base of Lusaka, the capital of Zambia.

It was true that we would be moving into a territory in which other languages were being used. But the number of people to be served was more than impressive. And the dearth of the preaching of the gospel was heartrending.

The missionaries were ready to move. The executive committee was in agreement. But neither the funds nor the manpower was available for such an expansion of our work at that time. We were saddened. But we did not give up on our dreams. We began to serve the contacts we had made during our survey with printed materials and regular visits and God blessed. Today we can point to a resident missionary serving not only the Copperbelt but the Northwest Province of Zambia as well.

But we had not looked to the east. There were reasons for this. Another river, the Luangwa, divided the land. The road which ran in that direction was far less than welcoming. The population for over three hundred miles was almost non-existent. And a border, although very easy to cross, would have to be passed. A new country would definitely have to be entered if mission work were to be done in that direction. We ruled it out.

But God did not. That was the direction in which he wanted us to move all along. And now he set out to show his will to us.

This is how it happened. In Lusaka we were serving a group of people whom we thought — in our ignorance — were native Zambians. We were even speaking their language. Gradually it dawned on us that these people were really from Malawi. They had come to Lusaka, an important stop on the cross-Africa railroad line, to find work and brought their language with them. Now, we found, they were returning something to their homeland. Not only was it money to support their extended families, it was also the word of God which had been brought to them by our missionaries in Lusaka. They sent it in their own words in their personal letters. They sent it through the sermons, prayers and Sunday school lessons in



## Important dates

- 1963 First LCCA missionaries to Malawi
- 1964 The first congregation, Khanyepa, is formed
- 1970 Medical work begins at Senga Bay
- 1970 Work begins in the Central Region
- 1972 Work begins in the Northern Region
- 1975 Malawi Conference has first meeting
- 1976 The first Malawi pastor, D. Ntambo, ordained
- 1977 Executive Committee approves Bible institute for Malawi
- 1981 Lutheran Bible Institute (Lilongwe) opens
- 1982 Medical operation moved to Lilongwe
- 1983 First LBI class of seven men graduate
- 1987 First resident missionary to Northern Region

## Missionaries to Malawi

Richard Mueller	1963-1965
Raymond Cox	1963-1971/1982-
John Janosek	1966-
Theodore Kretzmann	1970-1975
Stephen Valleskey	1971-1978
Julius Wille	1976-1977
Norman Kuske	1978-1983
Michael Hintz	1977-1985
John Kurth	1977-1982
Walter Westphal	1981-
William Hartmann	1982-1988
John Hartwig	1984-
Karl Kuenzel	1984-
Peter Zietlow	1986-

their own language with which they had been provided by those same missionaries.

Soon letters from Malawi, letters from distant villages, began to filter into the post office box of the Lutheran Church of Central Africa at Lusaka. They came from individuals with names that we recognized, names which had been mentioned in conversations with members of our congregations in Zambia. They arrived from complete strangers, people who had learned from their friends of a church which really taught God's word. All of them asked for the Christian literature which they had seen and knew was being produced by our church.

Our mailing program began to grow, slowly at first and then by leaps and bounds. It did not take long before it became apparent that some kind of correspondence course had to be inaugurated. Finally it became obvious even to the skeptical that the Lord was calling us to make a trip over that long, dusty road to Nyasaland, a country which seemed so far away, a country which existed only on a map for us.

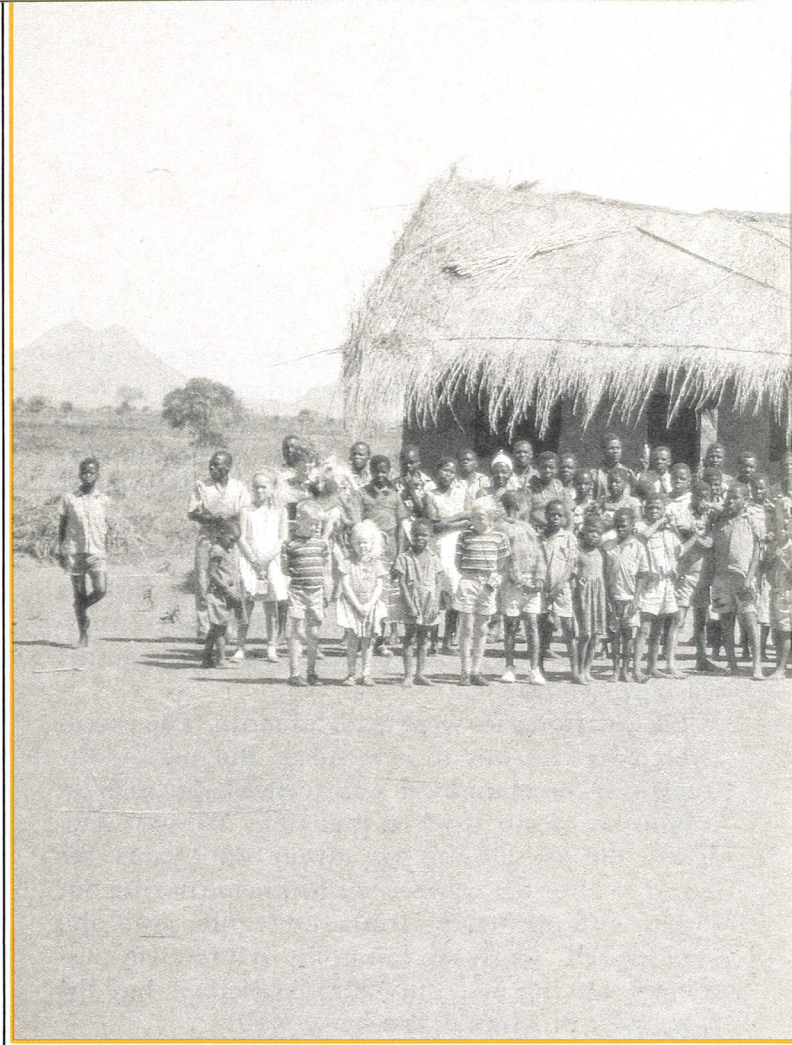
It did not take long for the Lord to dispel any misconceptions we may have had. Only a few miles after crossing the border into Malawi we began to see people, people and more people, and a beautiful land to go along with them. Then we began to meet some of those people who had written to us.

Everywhere we went we were welcomed with open arms. Everywhere we went the people begged us to come and live among them. Everywhere we went people begged us to come and teach them: not how to count money; not how to raise chickens; not how to raise crops; not how to build houses; but how to understand the Bible.

With that background you can almost understand with what enthusiasm we returned to Lusaka. My wife tells me that she can still recall the joy which filled us on our return. We knew the Holy Spirit was calling us to that land, just as surely as he had called Paul to Macedonia.

Unfortunately the time had not yet come to move into Malawi with our missionaries. The money to send the needed missionaries was not yet at hand. But the literature continued to be sent and visits continued to be made. During the visits our contacts were instructed and encouraged, and the great majority of them remained faithful. During the visits more contacts were made, many of them in a most unusual way.

We called it "Throwing the Gospel out of the Window!" Let me explain. Before we left Lusaka for one of our forays into Malawi, we would prepare a lot of Christian literature for widespread distribution. It

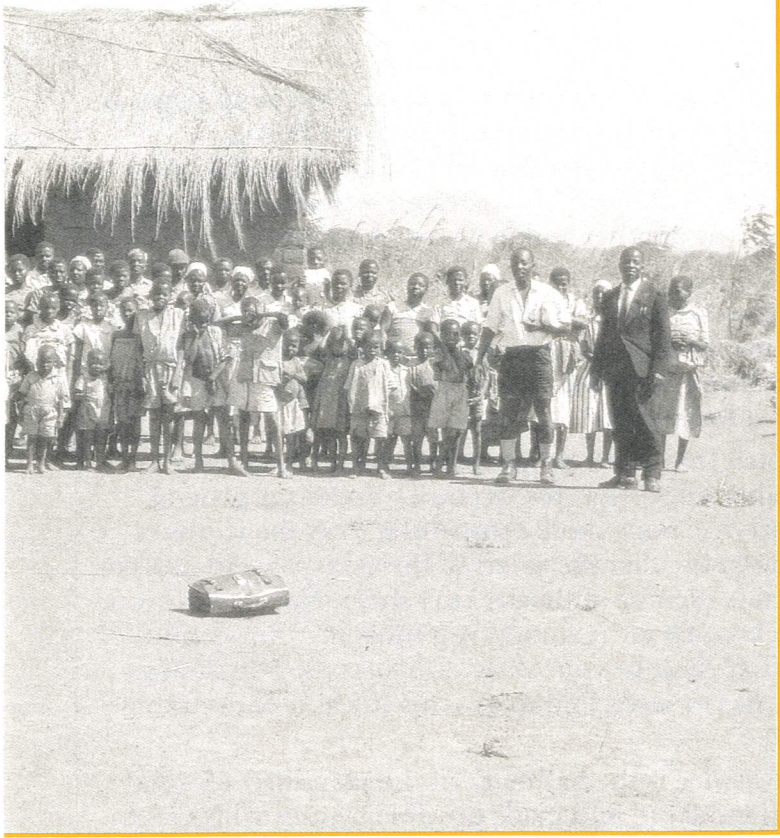


included small, one-fold tracts with a simple explanation of the joyous message we had come to proclaim. And it was printed in the language of the people, *Chichewa (Chinyanja)*.

These we handed to people as we made our way from village to village. But we also threw them out of the windows of our car as we passed along the roadways. Wasteful you might say. You might also accuse us of littering. We were mindful of such careless use of those tracts so we conducted an experiment.

First of all, we counted out a certain number of tracts. Then we drove down a mile of road, throwing them out of the window, one after the other, as fast as we could. After the mile we stopped, parked the car and waited no more than fifteen minutes. We retraced our steps. Believe it or not, not one tract of ours could we find along the roadway. Each and every one of them had been picked up — which gives you some idea of the number of people living in the rural areas of Malawi. It also gives you an insight into their thirst for something to read, including God's word.

At last, twenty-five years ago, two of our pastors were sent to Malawi and became our first missionaries



Gathering of souls which looked forward to our arrival in Malawi.

in that country. The Lord had led us “in mysterious ways” to Malawi in order that “his wonders” might be performed there too.

Before Pastor Cox and I arrived in Blantyre, Malawi, we had determined not to conduct worship services until we had acquainted ourselves thoroughly with the territory. But the Lord had other plans in mind for us.

Before our arrival, word had already reached a number of Malawians (and one American family serving with the Peace Corps) that we were on our way. With a note left on the kitchen counter of one of the homes which had been rented for us, we were asked to give notice of our first worship service. In addition, the promise of attendance at that first worship service was given. The Holy Spirit was asking us to do the work which we had been sent to do, *immediately*.

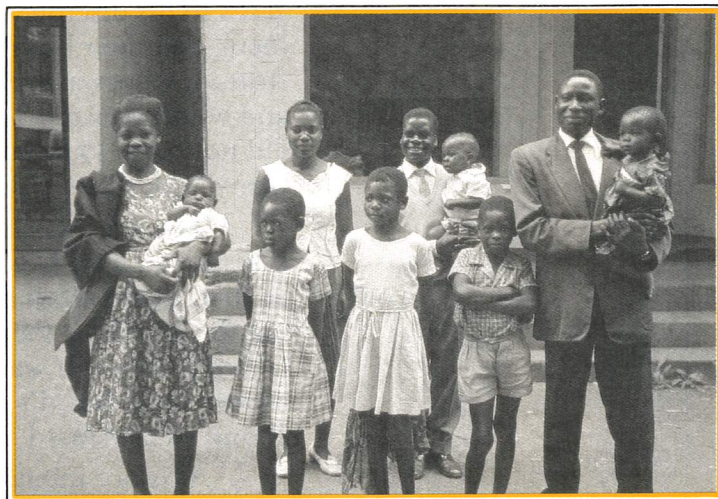
It was not long either before we were making daily trips to one particular village. There we instructed a man who had already gathered together a congregation, but who was not teaching the members the word in all its truth and purity.

After many weeks, much instruction, some frustra-

tion, a lot of hours spent in the translation of adult instruction materials, and a few spills from a motorcycle, the man and his entire flock were received into complete fellowship with the Lutheran Church of Central Africa.

Through that group of Christians and many others like it the word of God has been spread throughout Malawi. Yes! It is the missionaries who have spearheaded that “lengthening of the cords,” but it is the Malawian Lutheran Christian who has been the bridge to ever new vineyards of our Lord.

Before I close I wish to show you one more way in which our God has revealed his wonders to us in our move to Malawi. In July 1964 that country became an independent country, free from the rule of England, free to rule itself, free to conduct its own affairs and free to erect border posts to limit the exit and entrance of one and all.



Pastor Ntambo and family — our first national pastor in Malawi and graduate of our seminary in Lusaka.

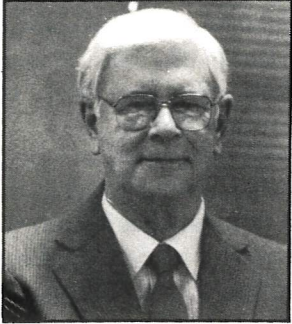
Think of it. If the Lord had not led us to Malawi before 1964, if he had not made it possible for us to send missionaries there before 1964, we might not yet be in that country. We might have been locked out. But we are there.

Let us make use of this great blessing in the next twenty-five years as we have in the past twenty-five years. If we do, we may be sure the Lord will continue to shower his blessings upon the Lutheran Church of Central Africa in Malawi — and upon us. □



Richard Mueller served the Lutheran Church of Central Africa 15 years and is presently pastor of Lord and Savior, Waunakee, Wisconsin.

## In service to one another



President  
Mischke

The 1987 convention of our synod determined that “spiritual renewal is a major continuing need of our synod, which needs to be addressed at this time.” It resolved that under God’s hand of blessing we seek, as a fruit of faith, “substantially increased ministry on the part of God’s saints in service to one another and in outreach to the community.”

The world in which we live doesn’t offer much encouragement for a life of service. Neither do the devil or our own sinful flesh. They rather direct us to approach everything from the viewpoint of “What’s in it for me? What can I get out of it for myself?”

Quite unlike the spirit that Holy Scripture breathes! Check your concordance! There’s a rather impressive list of entries under the general category of ministry and service, none more compelling than the words of Jesus to his disciples, “You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many” (Matthew 20:25-28).

If we’re agreed that service is the hallmark of the sanctified life (and I’m sure we are), lived in response to and made possible by him who loved us first, then permit me to make a suggestion. May I recommend for your use the Board for Parish Education’s first videocassette Bible study course, *Gifted to Serve*. It was produced to serve as a companion piece to the Stewardship Board’s 1988 stewardship materials entitled *God’s Gifted People*. The April 1 issue of *The Northwestern Lutheran* described it.

It is not intended as a substitute for the solid work that is being done in our congregations on an ongoing basis. It is not a quick fix or a crash course that will solve the problem permanently. But if you’re finding in your congregations that your good intentions are not being implemented, that you often run out of time to do the things you would like to do, I’m sure you’ll find this to be a helpful tool. It is designed to *serve* you, to *help* you, to *assist* you, not to tell you what to do and when and how to do it.

Obviously convention resolutions are not inspired. But the Lord must have been giving the floor committee a special measure of guidance when it spoke of “service to one another and in outreach to the community” in the same breath. For the Savior the highest form of service was to give his life as a ransom for many. For us there is no greater service that we can render anyone than to tell them what the Savior did — for us, for them, for all. I pray that our spiritual renewal effort will help us refocus on that service. *Gifted to Serve* will help us do so.

Carl H. Mischke

### Missionaries on furlough

Regarding the article, Missionaries on furlough (February 15). Who am I? I am a WELS world missionary. I am an *American*, at least that is what our new Brazilian Christian friends called me.

But am I? After living a few months in Mexico, 13 years in Puerto Rico and thinking about Brazil since July 1986 when I accepted the divine call, and now having lived in Brazil six months, I have to confess, I'm not American, nor Puerto Rican, nor Brazilian. I am a mixture of all of these. Yes, I am different, as the Lord has made me and my family. But what a privilege to be able to pick out the best of all these cultures.

So we will be different when we return to the States on furloughs, but still with the same love for you as fellow believers that Christ has for you, and you for us.

Thanks, Prof. Wendland, for having been here and telling others exactly as it is. It is greatly appreciated.

*Charles H. Flunker  
Gravatai, Brazil*

### Our Lutheran Hymnal

There is evidence that many good things relating to evangelical outreach into the local community are happening with our WELS churches. Pastor Paul Kelm and others are doing much to awaken us to Christ's command that we love one another by showing concern for the physical and spiritual needs of our unchurched neighbors. The NIV has put the language of today into our pulpits so that God's word can be understood by more people. But what about our Lutheran Hymnal? Is it a hindrance to non-Lutheran worshipers?

The Sampler was certainly a step in the right direction, but how many years will it be until a finished product appears? It is my opinion that our synod should buy precious time by adopting the Missouri Synod's book of Lutheran Worship. There is little difference between what was published in the Sampler and what is

available from the Concordia Publishing House work. Our synod should guard against letting a *not-invented-here* attitude hold back the work that Christ would have us do through his church.

*Robert L. Gielow  
Farmington Hills, Michigan*

### Tell it like it is

In response to letters critical of the writers and some of the expressions they used (From this corner, April 15), I would like to say that I am glad we have pastors who will speak the whole truth, who have the courage to call a spade a spade.

My own pastor has "blown me out of the water" at times and sent me scurrying to the cross. As we ponder the Scripture we realize that God is more concerned that truth be known than over "hurt feelings."

I am thankful for strong articles and a willingness to address the difficult issues of the day such as the ones on gambling by Pastor Franzmann and Pastor Kelm's fielding of "hot grounders."

*Marvin Van Haften  
Oskaloosa, Iowa*

### The New Age Movement

What a surprise it was to read negative criticism of Pastor Gerlach's article on the New Age Movement. Sure, we see the movement as foolishness and a moneymaker, but the unchristian mind cannot discern the subtle and unreal attraction of the diabolical beliefs. We had better inform our children what is going on so they can be prepared. My son was approached at the college he attends. He said when he saw what they handed to him, he threw it in the trash. This made me wonder how many other students who did not have his Christian training were empty and looking for something to get excited about.

The devil has made this movement look very exciting and people are be-

coming more interested. There is a radio station in my city that plays music for a "new age." The music is very smooth and relaxing and my first thought is about whether it may have subliminal messages. Anyway, I don't listen to it.

I would like to thank Pastor Gerlach and The Northwestern Lutheran for keeping us informed as to what is going on in a world that seems to surely be in its last days as it follows exactly what Scripture says will happen.

*D'Anne Thompson  
Dallas, Texas*

### Dangers of smoking

This is in response to an example used by Pastor Franzmann in the article of March 15.

There is no longer any question that cigarette smoking shortens life. You cannot smoke on a regular basis and not shorten your life.

There is now plenty of medical evidence showing that nicotine is a highly addictive drug. It addicts more quickly than alcohol or narcotics.

We have reams of evidence proving that second-hand smoke is endangering the life of non-smokers — especially the families of smokers.

I teach smoking cessation and have done a great deal of research on the subject. I have seen people who are addicted to nicotine go through terrible withdrawal symptoms. I am not attacking smokers. I care about them.

What I'm saying is that to call it an adiaphoron disregards the facts. Smoking kills self and others. It just takes longer than a bullet and is legal where other slow poisonings are not.

*Sharon Ball  
Huntsville, Alabama*

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.

# Celebrating 125 years

by James P. Schaefer

With banners and panels, with cymbals and handbells, with trumpets and timpani, with organ and massed choir and with a full-throated congregation of 1,250 WELS-folk taking up the hymns, the responses and litany, the service of proclamation and praise resonantly sounded forth the 125th anniversary of Wisconsin Lutheran Seminary on Sunday, April 24.

Since the celebration was held in the recently dedicated chapel auditorium, there was no concern about the weather, such as haunted the 100th anniversary celebration, held in the open air.

Twenty-five years ago Prof. John P. Meyer, speaker of the day, called the estimated 3,500 present to devotion to the word of God. "Let us today," he urged, "rededicate our hearts to the study of God's unadulterated word. God has graciously preserved this mind in us so far, in our synod and in our seminary."



Twenty-five years later at 125, Pastor Richard Lauersdorf of Jefferson, first vice-president of the synod, took up a similar theme and issued a ringing affirmation of the centrality of the Scriptures in the work of the seminary and its graduates, as did the hymns, prayers and lections.

The 250-member mass choir, with an eye toward music both old and new, was directed by Prof. James Tiefel of the seminary faculty, who also prepared the festival service. Pastor Wayne Borgwardt, administrator for Worker Training, served as worship leader.

Following the service, tours were arranged for visitors which included the recently completed synodical archives carved out of the old gymnasium located in the administration-classroom building.

The Sunday afternoon anniversary service was the climax of a weekend of activity begun on Friday with a convocation attended by 450. Theme of the convocation was "The Seminary's Unchanging Foundation in a Changing World." Speaking to the gathering mainly of seminary students and pastors were three graduates of the seminary, delivering essays on the rallying cry of the reformation: By Grace Alone, By Scripture Alone and By Faith Alone. Each one in its

## Scriptures alone

One of my grandchildren, three-year old Amelia Jo, every once in a while spends a few days at our place. One of her favorite activities is to walk about the house singing a favorite of hers. It's "Jesus loves me! This I know, for the Bible tells me so." As she grows up and attends Christian day school and confirmation class, she will need a pastor who believes that himself and will lead her into the Scripture to the feet of Jesus who loves her. I'm looking to our seminary to provide such pastors. I need them, my children and grandchildren need them, God's people need them.



Harold E. Wicke, 125th anniversary convocation

## Persons, places, etc.

Latin form is inscribed on the seminary cornerstone, laid in 1928.

Retired pastor Harold E. Wicke of Sun Prairie, Wis., a 1937 graduate and former editor of *The Northwestern Lutheran*, spoke on *Sola Scriptura*. Pastor Paul E. Eickmann, professor of Hebrew at Northwestern College and a 1955 graduate, spoke on *Sola Fide*. Pastor John M. Brenner, a 1977 graduate and dean of students at Michigan Lutheran Seminary, spoke on *Sola Gratia*.

The convocation closed at noon with a lunch and entertainment. Principal speaker at the lunch was Pastor Joel C. Gerlach, former professor of dogmatics at the seminary, now pastor of Our Redeemer in Santa Barbara, Calif. WELS President Carl H. Mischke brought greetings from the synod to the faculty and student body.

The project commemorating the 125th anniversary is the installation of a new organ in the seminary chapel to replace one that is beyond repair. The new organ, to be built by the Dobson Pipe Organ Company of Lake City, Iowa was designed by Dr. Edward H. Meyer of Dr. Martin Luther College. The service folder noted that "it will be a modest instrument of twenty ranks with 1,012 pipes."

After the completion of the offering, it is hoped that a contract can be signed. Installation is scheduled two years after the signing of the contract.

**Delmar H. Nispel**, 68, known as KSTP radio and television personality Del Franklin to Twin Citians (Minnesota) during the 1940s and 1950s died recently at his home outside Waupaca, Wis. Services were held at Immanuel, Waupaca. Prof. Morton Schroeder of Dr. Martin Luther College, first principal of St. Croix Lutheran High School, wrote, "Del, more than any other single individual, was responsible for the founding of St. Croix." . . . **Duane Seidersticker** of Cedarburg, Wis., a communication major at Wisconsin Lutheran College, served as intern in the WELS Mass Media Ministry office during the last semester. . . . **Thirteen of our overseas missionary families** have been in their fields over a decade. Four of them have served over 20 years. . . . **Next year's budget** which begins July 1 calls for 14 manpower openings for home missions; a fifth missionary for Colombia; the calling of the fourth missionary to Taiwan; the calling of the fourth and fifth missionaries for Brazil; and the assignment of vicars to five promising home mission fields. . . . **Fourteen seniors** were graduated from Wisconsin Lutheran College on Sunday, May 15. **Dr. David Williams**, executive director for excellence in Education at Northern Arizona University, was the commencement speaker.



**Marjorie Habben**, wife of Missionary Kermit Habben of Atonement, Tokyo, Japan, keeps in contact with her community by conducting cooking classes featuring American food. Fifteen housewives were in her latest cooking class, most of whom are pictured above. This is "friendship evangelism," Japanese style.

## Personalized support

Pastor Daniel W. Malchow, administrator for communication and financial support, reminds congregations that there is still time for them to participate in the new *People Support Program*. The deadline, he says, is July 1.

The program calls for congrega-

tions to be matched with two persons active in the synod's work. The persons will be selected from a list of missionaries, administrators, professors and students at the synod's ministerial schools. The persons will correspond several times during the year with

their matching congregations. "No extra financial support is involved," emphasized Malchow. "It is just a way of personalizing our synodical offerings."

"The only support requested from congregations," explained Malchow, "will be their encouragement and prayers." Malchow said that about 500 congregations had already enrolled in the program.

## Two administrators installed

At the spring meeting of the Board for Home Missions, Monday, April 11, Pastors Harold J. Hagedorn and Peter H. Kruschel, administrator and associate administrator for home missions, were installed at St. John, Wauwatosa.

Pastor Daniel Gieschen of Adrian, Mich., was the speaker at the special service. Gieschen is chairman of the home mission board. Secretary of the board, Pastor Howard Kaiser of Milwaukee, read the rite of installation.

## South Central District

A basketball tournament brought Lutheran elementary school teams together which are separated by as much as 500 miles. Nine schools from the South Central District in Oklahoma and Texas came together recently for the annual tournament held at St. Mark in Duncanville, Tex. Ten teams made up the tournament field. Christ the Lord of Houston repeated as the division one champion, with Lord of Life in Friendswood the division two leader.

— Charles Learman

## Southeastern Wisconsin District

The District Evangelism Committee has organized and presented regional workshops entitled, "Gearing up for Outreach," matching those being presented in other districts of the synod. They mark the first in a five-year sequential series of outreach seminars. Workshops were held in five different locations. One hundred of the district's 141 congregations were represented with a total at-

## WITH THE LORD

Venus  
Herman  
Winter

1900 — 1988



Pastor Venus Herman Winter was born October 2, 1900 in Norfolk, Nebr. He died March 24, 1988 in Tucson, Ariz.

A 1925 seminary graduate, he served congregations in Kenosha, Wis., Martin, S. Dak.; Broken Bow, Nebr., and Flint, Mich. In 1948, as

tendance of 502. . . . At **Crown of Life, Waukesha** (Pastor Arnold Kunde), a new on-site parsonage was dedicated in February. . . . **Abiding Peace, Streamwood, Ill.** (Pastor David Witte) will request mission status this September or in January 1989. Formal worship services began in May 1987 and attendance averages from 35-40 per Sunday. . . . The first land purchase for **New Life, Buffalo Grove, Ill.** (Pastor Chris Cordes) did not materialize. An offer to purchase another site is being made. . . . The District Board for Home Missions is requesting a 1988 WELS graduate to serve as a missionary in the **Lindenhurst/Gurnee, Ill.** area. . . . After working on the west side of **Lafayette, Ind.**, Pastor James Pan-kow and a group of Christians there are concentrating efforts on the east side where a large auto plant is under construction. A larger rental facility which should include a meeting room and pastor's office is needed for services. . . . The mission congregation in **Louisville, Ky.**, remains vacant. Retired pastor Norman Engel has been serving the vacancy. The congregation will be using a summer vicar for canvass/survey work. . . . **Pastor Allen Zenker** and **Mr. Gerald Boldt**, members of the SEW District Mission Board, will

the first WELS missionary to the Spanish-speaking people, he began the San Pablo mission in Tucson, Ariz., which was the beginning of our work in the Latin American field. He served San Pablo until his retirement in 1981.

In 1928 he married Lydia Winter, who preceded him in death. He is survived by sons, Frederick (Alice) and Richard (Karen); daughter, Barbara Buchholz; brother, Gerald; sisters, Linda Lau and Lorena Weich; nine grandchildren and four great-grandchildren.

Funeral services were held March 26, 1988 at Grace, Tucson, Ariz.

not be running for reelection. We thank God for their service on this board. . . . **Jerusalem Lutheran of Milwaukee** celebrated its 100th anniversary February 21 with a special morning song service. Pastor Duane Erstad serves the 215-member congregation.

— James Huebner

## Western Wisconsin District

Anniversaries were in the limelight during the post-Easter season. Two of them occurred on April 17. In La Crosse the Board of Control of Luther High School coordinated activities to mark 25 years in the teaching ministry of **Gale Peterson**, who serves on the faculty of the Onalaska-based school. . . . Meanwhile, St. Paul congregation in Lake Mills (150 miles to the east) gathered to celebrate 25 years in the teaching ministry of **Miss Linda Berg**, fourth grade teacher at St. Paul since 1972. . . . On Sunday, April 24, **Immanuel in La Crosse** (served by John Parcher) celebrated its centennial with three worship services led by sons of the congregation, a catered dinner and entertainment of yesteryear and the congregation's history.

— Herbert Prah



## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Quandt, John E.**, from Lone Star, Tyler, Tex., to Good Shepherd, Kearney, Nebr.  
**Schmiege, Glen F.**, from Christ, Keystone Heights, Fla., to Eastside, Madison, Wis.

#### TEACHERS:

**Beyer, Dawn R.**, from Peace, Bradenton, Fla., to King of Kings, Maitland, Fla.  
**Faust, Vicki**, from inactive to St. Paul's First, North Hollywood, Calif.  
**Jacobson, Lois**, from inactive to St. Jacobi, Greenfield, Wis.  
**Putz, Judy K.**, from Our Savior, Wausau, Wis., to St. Mark, Citrus Heights, Calif.  
**Schleef, Kathleen**, from inactive to Grace, Durand, Mich.

### ADDRESSES

#### PASTORS:

**Jensen, Robert Q.**, R. 1, Box 12, Woodville, WI 54028; 715/698-2500.  
**Krueger, Silas R.**, 3030 Valley St., Carlsbad, CA 92008; 619/434-3658.  
**Roth, Ronald D.**, 5680 New Berlin Rd., Hales Corners, WI 53130.  
**Schultz, Jonathan E.**, 4048 N. 108th St., Omaha, NE 68164; 402/493-2549.  
**Thierfelder, Paul E.**, 2372 Key Way, Green Bay, WI 54313; 414/497-1535.  
**Zarling, Thomas F.**, 104 N. Harrison Rd., Sterling, VA 22170; 703/444-5747.

#### REGIONAL YOUTH RALLY

The Southeastern Michigan WELS Regional Youth Rally will be held July 24-26 at the University of Western Ontario, London, Ontario. It promises to be a time of worship, fellowship, growth, recreation and more. Cost is \$75.00 which includes all meals, lodging, T-shirt and activities. Registration forms are available from your pastor. For further information write to WELS Southeastern Michigan Youth Ministry, c/o St. Peter Ev. Lutheran Church, 1343 Penniman Ave., Plymouth, MI 48170.

#### MUSIC TEACHER NEEDED

Bethany Lutheran College in Mankato, Minn., is accepting applications for a music position. This full-time position includes conducting the concert band and various instrumental ensembles as well as teaching private music lessons and introductory music courses. The applicant should have a Master of Music degree in instrumental music or instrumental conducting. Send cover letter, resumé and three letters of recommendation by July 15 to Dr. William B. Kessel, Academic Dean, Bethany Lutheran College, 734 Marsh Street, Mankato, MN 56001.

#### DISTRICT NEWS SCHEDULE

**June 1:** South Central, Southeastern Wisconsin, Western Wisconsin

**June 15:** Arizona-California, Dakota-Montana, Michigan

**July 1:** Minnesota, Nebraska, North Atlantic

**August 1:** Northern Wisconsin, Pacific Northwest, South Atlantic

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

#### VACATION

Visit Florida and stay in a new parsonage (central air, sleeps 9) in exchange for preaching June 26, July 3 or July 10. Fifty miles from Disney World and Kennedy Space Center, 35 miles from Daytona Beach. Open to any pastor or professor in fellowship with WELS. Contact Pastor Mark Johnston in Deltona, FL; 305/321-7510.

#### VACATION

Any WELS pastor is invited to occupy a parsonage in return for preaching June 19 and 26 and also would be welcome to visit at any other time this summer in exchange for preaching. A beautiful area to visit. Contact Pastor Robert O. Waldschmidt, 556 Penstock Dr., Grass Valley, CA 95945; 916/272-4147.

### ANNIVERSARIES

**Marshall, Minnesota** — Christ Church (100th), Samuel School (10th), July 9, 7:30 p.m. at school; July 10, 8:00 and 10:00 a.m. at church; 2:00 p.m. at school. Catered dinner. Contact Christ Lutheran, 500 Village Dr., Marshall, MN 56258; 507/532-2162.

**Rural Belview, Minnesota** — St. John, Sheridan Township (100th), August 14, 10:00 a.m. and 2:00 p.m. (noon catered meal). Contact Pastor Steve Schmeling, Rt. 1, Box 119, Belview, MN 56214; 507/644-3113.

**Woodbury, Minnesota** — Salem (125th), August 28, 10:00 a.m. and 2:30 p.m. (noon catered dinner). Contact Pastor D. F. Hochmuth, 9245 Bailey Rd., Woodbury, MN 55125; 612/459-6628.

**Ripon, Wisconsin** — Mount Zion (50th), September 4, 9:00 a.m. and 2:30 p.m. (noon dinner). Contact Lynn Kobow, 908 Nordane Ave., Ripon, WI 54971.

## FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

### PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended 31 March 1988

	Subscription Amount for 1988	3/12 of Annual Subscription	Three Months Offerings	Percent of Subscription
Arizona-California .....	\$ 908,498	\$ 227,124	\$ 188,630	83.1
Dakota-Montana .....	403,725	100,931	56,064	55.5
Michigan .....	2,142,887	535,722	373,898	69.8
Minnesota .....	2,425,460	606,365	412,439	68.0
Nebraska .....	537,896	134,474	97,156	72.2
North Atlantic .....	298,708	74,677	63,359	84.8
Northern Wisconsin .....	2,401,372	600,343	368,484	61.4
Pacific Northwest .....	272,841	68,210	52,039	76.3
South Atlantic .....	341,335	85,334	79,348	93.0
South Central .....	238,621	59,655	47,086	78.9
Southeastern Wisconsin .....	3,097,518	774,380	554,136	71.6
Western Wisconsin .....	2,766,088	691,522	432,579	62.6
Total — 1988 .....	\$15,834,949	\$ 3,958,737	\$ 2,725,218	68.8
Total — 1987 .....	\$15,462,639	\$ 3,865,660	\$ 2,424,067	62.7

### BUDGETARY FUND

#### Statement of Receipts and Disbursements

Fiscal Year To Date

Nine months ended 31 March

	1988 Actual	1987 Actual	1988 Budget
<b>Receipts:</b>			
Prebudget Subscriptions .....	\$ 11,582,444	\$ 11,286,901	\$ 11,789,000
Gifts and Memorials .....	399,017	835,687(*)	331,000
Bequest Income .....	307,389	101,151	225,000
Other Income .....	83,540	74,134	83,000
Transfers—Endowment/Trust Earnings .....	89,382	39,101	127,000
Transfers—Designated Gifts .....	229,174	53,135	231,000
Transfers—Other .....	446,784	553,335	321,000
Total Receipts .....	\$ 13,137,730	\$ 12,943,444	\$ 13,107,000
<b>Disbursements:</b>			
Administration Division .....	\$ 883,057	\$ 880,706	\$ 950,000
Home Missions Division .....	3,091,010	3,441,717	3,370,000
World Missions Division .....	2,715,184	2,342,714	2,631,000
Worker Training Division .....	4,667,291	4,474,526	4,748,000
Parish Services Division .....	482,392	468,583	544,000
Fiscal Services Division .....	924,047	994,967	1,002,000
Total Disbursements .....	\$ 12,762,981	\$ 12,603,213	\$ 13,245,000
Net Increase/(Decrease) .....	\$ 374,749	\$ 340,231	
Fund Balance — Beginning of Year .....	\$ 535,868	\$ (451,264)	
Fund Balance — End of Period .....	\$ 910,617	\$ (111,033)	

(\*) Includes Special Lenten Offering of \$541,008

Norbert M. Manthe  
Chief Accounting Officer

**OWLS CONVENTION**

The 1988 convention of the Organization of WELS Lutheran Seniors will be held July 12-14 at the Red Carpet Hotel, Milwaukee, Wis. An interesting program has been prepared including Bible study, workshops, displays, demonstrations, fellowship, entertainment and pre and post convention tours.

Anyone age 55 or whose spouse is 55 is encouraged to attend. For details on the program, lodging and meal arrangements and costs please contact: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; or call (on Thursday) 414/321-9977.

**1988 OWLS HOSTEL**

The 1988 OWLS Hostel will be offered July 15-20 at Wisconsin Lutheran College, Milwaukee, Wis. This educational program offers a variety of courses and experiences. Meals and lodging are provided.

For specific information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357

**FAMILY CAMPING IN MICHIGAN**

Camp Lor-Ray, owned and operated by an association of WELS and ELS churches, has 30 fully-developed campsites nestled among pines on a private lake. It is easily found and available for overnight or week-long stays from Memorial Day through Labor Day at reasonable rates. Follow Hwy 31 to Russell Rd. exit (3 1/2 mi. north of Muskegon); continue north on Russell Rd. to Camp Lor-Ray sign. For further information contact Milt Karnitz at camp, 5281 Russell Road, Twin Lakes, MI 49457; 616/766-3152 or at his home, 2233 Hudson St., Muskegon, MI 49441; 616/755-2004.

**CIVILIAN CHAPLAINS**

**Rev. Joel Jaeger**  
Home Address  
Kastanien Strasse 4  
6501 Klein Winterenheim  
Federal Republic  
of Germany  
Phone 011-49-6136-8041  
Mailing Address  
Same as above

**Rev. Lee Neujahr**  
Home Address  
Hans - Sachs Str 18  
8502 Zirndorf  
Federal Republic  
of Germany  
Phone 011-49-911-608824  
Mailing Address  
98th General Hospital  
PO Box 391  
APO NY 09105

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.

**KALISPELL, MONTANA** — Pastor Robert J. Koester, 345 Strand Ave., Missoula, MT 59801.

**REDFIELD, SOUTH DAKOTA** — Pastor Ronald L. Kruse, 111 S. Idaho St., Clark, SD 57225.

**WEBSTER, SOUTH DAKOTA** — Pastor Edward J. Werner, PO Box 68, South Shore, SD 57263.

**CHANGE OF TIME OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**CHARLOTTE, NORTH CAROLINA** — (Formerly Matthews, N.C.), Grace, 7000 Providence Rd., Charlotte, NC 28226. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Jon E. Guenther.

**WELS SINGLES BAHAMAS CRUISE**

WELS singles are planning a Bahamas cruise for March 27-30, 1989 (all singles 18 to 81). Deadline for advanced reservations is July 1, 1988. For further information and reservations, contact Ann Thurber, 414/327-7000 or Randy Mathes, 5031 S. 14th St., Milwaukee, WI 53221; 414/281-4427. Space availability is limited.

**VACATIONERS**

If you are vacationing in the Wisconsin Dells area this summer, you are invited to attend services at Newport Lutheran (ELS), 5 miles southeast of Wisconsin Dells on Hwy. 16. Services at 7:30 p.m. Saturdays and 10:30 a.m. Sundays. Pastor Joel Willitz, 212 Volk St., Portage, WI 53901; 608/742-4286.



**PRECIOUS IS THE CHILD**

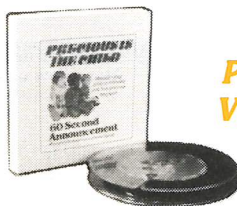
Shouldn't ALL children grow up knowing just how precious they are?

**VERSATILE • INNOVATIVE** promotional materials customized for YOUR VBS, Sunday School or other child-oriented ministry.

**FIELD-TESTED EXTENSIVELY**, "Precious Is The Child" has proven to be a valuable assist in increasing attendance for VBS and Sunday School.

*"Terrific response to the radio spot . . . great image builder for an old church in a small community." David Dolan, Pastor-St. Paul, Algoma, WI.*

*"Excellent approach . . . plan to use it again in an expanded program involving four congregations." Walter Oelhafen, Pastor - Grace, Flint, MI.*



**PLAN FOR YOUR VBS PROMOTION NOW!**

ORDER FORM	QUANTITY	PRICE
• Custom radio spot including box and reel \$25.00 . . . . .	_____	_____
<small>(Additional copies available at \$5.00 ea.)</small>		
• Customized direct mail service .16¢ per piece . . . . .	_____	_____
<small>(Includes custom imprinted flyer, addressing, labeling, handling, postage and delivery — minimum order 2000)</small>		
• Flyers for direct distribution by you \$6.00 per 100 . . . . .	_____	_____
Total . . . . .	_____	_____

(We will bill you for materials and shipping)

**To receive your customized radio spot and/or hand distributed flyers, please submit this information on your church letterhead.**

**NAME OF CHURCH**  
**ADDRESS** (simple directions please,  
i.e. 120 North 4th Street, corner of Oakland and 4th)  
**CITY, STATE, ZIP**

**VBS DATES** (when through when)  
**VBS TIMES** (i.e. 9 AM to 12:00 noon)  
**CONTACT TELEPHONE NUMBER**

**IMPORTANT: Allow 4 to 6 weeks delivery for your direct mail and/or the radio spot**

**SEND ORDER FORM TO:**

**WELS Evangelism**  
**2929 North Mayfair Road**  
**Milwaukee, WI 53222**



Of  
course I  
invited  
him to  
Mequon.

As I compose these words it is Monday, April 25, the day after the 125th anniversary of Wisconsin Lutheran Seminary was celebrated in a stirring service of remembrance and rededication. It was a special day filled with the goodness and grace of God. A few reflections are in order.

An Episcopal bishop on the west coast some years ago called the local seminary of his church "the knot at the end of the church's string." He meant that in several ways. A knot keeps things from unraveling. The confessional stance of the church, under God, is held together by the seminary, the place where the theology and confession of the church are passed on to another generation. There — please God — the fullness of Christ's person, message and work is securely rooted in the hearts of its clergy. In addition, the knot metaphor views the gifts of the Spirit as a pearl necklace. Without the knot the beautiful pearl necklace will be scattered irretrievably. The seminary incarnates the church's mission statement.

For 125 years our "knot" has served its church well. Twenty-five years ago a Lutheran theologian described our seminary as "the best 17th century seminary in the United States." The description — meaning a theological position rooted in classic Lutheran theology — is a blessing and vexation. A blessing that Jesus Christ "is the same yesterday, today and forever." We need not wait breathlessly until some scholar can tell us what the gospel is "really all about." A vexation that change may be resisted even when appropriate and necessary.

Some years ago when the seminary of a large Lutheran church body was in turmoil about reading the Bible "scientifically" and armed "with the latest methodology of contemporary scholarship," I chanced upon a district president of that church body. We discussed the unhappy affair in the light of our respective seminaries. "If only we had a seminary," sighed the district president, "that turned out parish pastors." Of course I invited him to Mequon.

Training for the parish is the seminary's aim. Its one purpose is "to offer theological training for men who desire to enter the public (parish) ministry" of the synod. In other words, the "training and equipping of men for the practical tasks of the public ministry." The men on the faculty came to the school after considerable service in the parish, and not through the graduate study route. Only recently have graduate courses been offered by the seminary.

All of this is fair assurance under God that, on the one hand, seminary graduates will not feed their flock with the latest theological jargon, and the faculty will not be obsessed with "breaking new theological ground." This benevolent harvest will greatly please God's people who sit in the pews and pay the bills.

As I came away that Sunday, I was thankful for God's blessings and one of his best kept secrets: there is a band of men settled atop a hill in Mequon who still tend his fires and honor his word and works.

*James P. Schaefer*

# Europe is our parish

by Lee A. Neujahr

**T**he WELS Civilian Chaplaincy in Europe serves a unique parish. Almost all of our members are living on or near military posts that are scattered across many miles of southern Europe. Because there are over 200 U.S. military installations in southern Europe where our WELS members who serve in the military may be stationed, our WELS Church of Europe has a rather wide radius. With two chaplains to serve approximately 600 people in over 200 separate locations, this creates some rather complicated logistical challenges.

In order to serve the greatest number of people as possible we have services in different locations on each Sunday of the month. Every month a schedule of ten different worship services in ten different locations is carried out. This enables more of our WELS military members to attend a service in their area.

In addition to our monthly schedule of services, four weekend retreats are conducted each year. One at Christmas, Easter and the 4th of July and one in October, our Reformation retreat. This enables our extended family coming from Italy, Spain, Turkey, Greece, England, Belgium, the Netherlands and northern Germany to have a chance to gather together for worship, Bible study and fellowship.

In other respects the civilian chaplaincy is much like a stateside ministry. Our purpose is the same: To preach and teach the word for the strengthening of faith, comforting of hearts and the renewing of lives dedicated to the Savior.

This kind of ministry is needed as much away from home as it is needed at home. In fact, that is one of our most important considerations — to provide a ministry most like that from which our people come. Like a home away from home — in this situation — a home *church* away from home *church*. It is a vital link with



Our civilian chaplains in Europe with their wives: Lee and Eunice Neujahr (left) and Joel and Karla Jaeger.

home for our people stationed overseas.

The range of our ministry in Europe is much like that in your home congregation. Although the civilian chaplaincy in Europe is intended for soldiers, what we seldom deal with in our peace time situation is the soldier in the field or at work. We see very few uniforms.

What we see most often are little babies who need to be baptized. Children and adults who desire to be instructed and confirmed.

Families, couples and singles who want to attend regular worship services and Bible classes. Young men and women who need support, counseling and a friend. Young men and women who are often in very difficult and trying situations. What we see most often — is about the same thing your home pastor sees.

This year we have had 14 baptisms, 13 confirmations, Bible classes, worship services — two, sometimes three, a Sunday — each in different locations. On Easter we once again gathered together at our 15th annual Easter retreat, with over 100 attending, to celebrate the resurrection. What a very special celebration it was to be able to sing the Easter anthems with our WELS family and friends so far away from our home congregations.

We are very grateful for the prayers and support we receive from you, our WELS family back home. That, of course, is what helps to make your WELS Church of Europe possible. Like many of our world mission fields, we are being forced to curtail some of our work because of the shrinking dollar abroad. We are receiving requests in areas that we are not always able to get to as often as we would like.

As you at home remain constantly in so many of our prayers, we ask that we might also remain in yours so that this blessed ministry can continue to be carried out. □