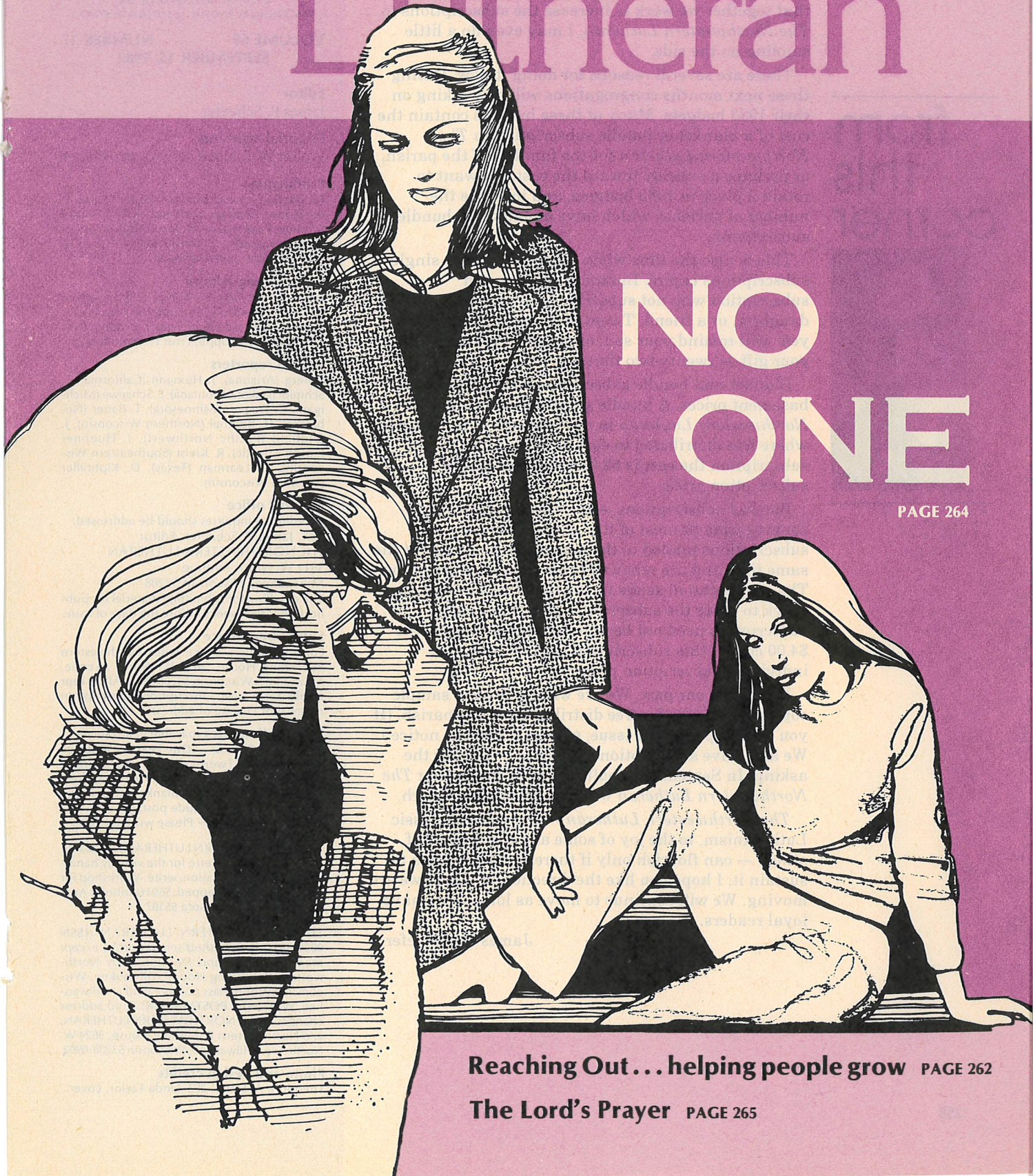


The
Northwestern
Lutheran

SEPTEMBER 15, 1982



NO
ONE

PAGE 264

Reaching Out... helping people grow PAGE 262

The Lord's Prayer PAGE 265

from this corner



I will be frank about it. This will be an undisguised commercial in behalf of *The Northwestern Lutheran*.

I am going to urge and entreat, plead and implore that together we work to increase the subscriptions to *The Northwestern Lutheran*. I may even do a little cajoling on the side.

There are several reasons for doing it now. During these next months congregations will be working on their 1983 budgets. Many of these budgets contain the cost of a blanket or bundle subscription to *The Northwestern Lutheran* for the families of the parish, or perhaps a subsidy toward the cost. We want to retain a place in 1983 budgets, and increase the number of parishes which have a blanket or bundle subscription.

This is also the time when a majority of our single subscriptions expire. In renewing your own subscription why not subscribe for a son, or a daughter, or a friend. Twenty-two issues in the next year will remind your son, or daughter, or friend of your gift — twenty-two times.

Blanket and bundle subscriptions are at bargain basement prices. A bundle subscription brings *The Northwestern Lutheran* in one package to the church where it is distributed to each family. At \$3.50 per subscription the cost is \$2.00 below the single subscription price.

Blanket subscriptions — to cover the entire congregation or most of it — are individual subscriptions mailed to the homes. All come due at the same time and are renewed through the congregation. The congregation sends us the list of names and one check to cover the subscription list. Since each subscription need not be individually processed, the \$4.00 cost of this subscription is \$1.50 below the individual subscription price.

We will do our part. We are willing to send sample copies of an issue for free distribution in the parish. (If you want a particular issue, give us six weeks notice.) We also have subscription envelopes — free for the asking. In September a bulletin insert promoting *The Northwestern Lutheran* will be sent to your church.

The Northwestern Lutheran — the voice of classic Lutheranism, to the joy of some and the despair of others — can flourish only if there are the readers to sustain it. I hope you like the direction in which we are moving. We will continue to move as long as we have loyal readers.

James P. Schaefer

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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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

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Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Carleton Toppe, Ernst H. Wendland

District reporters

J. Berg (Arizona), J. Humann (California), T. Schmidt (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (Texas), D. Kipfmiller (Western Wisconsin)

Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
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A lesson in faithfulness

When the Lord was about to take Elijah up to heaven in a whirlwind, Elijah and Elisha were on their way from Gilgal. Elijah said to Elisha, "Stay here; the Lord has sent me to Bethel." But Elisha said, "As surely as the Lord lives and as you live, I will not leave you." . . . So the two of them walked on (2 Kings 2:1-7).

How filled with meaning God's Word is. Sections that we haven't read for some time, jump out and hit us when we read them again. Sections that we've glossed over become alive as we read more deeply. "Written to teach us," it says of all Scripture (Romans 15:4) and yet we have to be told to read! Before us from the life of Elijah — *a prophet powered by God* — we have a section which teaches *a lesson in faithfulness*.

Faithful servants

What a faithful servant of the Lord Elijah was. This solitary figure who came out of nowhere to confront King Ahab and almost single-handedly to combat idolatry in Israel lived with an eye to the future. From the hints before us in 2 Kings 2 we gather that faithful Elijah was concerned about training men to carry on his work. The flame of renewal was not to go out when he would leave. Elisha, his protegee, would be there to proclaim God's Word and so would the company of the prophets founded by Samuel in the days of Saul (2 Samuel 19:20), the company or school of prophets was the means of training God's spokesmen. They were the theological seminaries of those days, you might say. Whether those schools continued after Samuel's day we don't know, but it appears that Elijah fostered, if not reestablished, them so that in his day there were three of them, at Gilgal, Bethel and Jericho.

The closing scenes from Elijah's life show him visiting these schools. The atmosphere had to be electric.

Elijah was going to be taken by the Lord. Somehow this fact, though not all the details, had been revealed by the Lord. Elijah knew it; so did Elisha and the company of the prophets. And yet what was this faithful prophet doing? There was no resigned waiting for the Lord's timing, no retiring withdrawal into his private prayer chamber. Instead the prophet is still faithfully at work for the Lord. "The Lord hath sent me to Bethel," he told Elisha, showing how he lived his whole life in the Lord's hand. One last time he would visit the schools of the prophets, giving final encouragement and instruction. His last hours were not idle, but spent in faithful service to his Lord.

At Elijah's side was another of God's faithful servants. From the time that God had called Elisha, the veteran and the trainee had been constant companions. Elisha traveled with Elijah, learned from and worked with the master, and served him. In all this, Elisha was faithfully serving his Lord.

Most of us are a rather mediocre lot whose lives more often sputter than sparkle when it comes to serving the Lord. So we need the instruction which Elijah's and Elisha's example offers. We need the reminder that once our gracious Lord has equipped us in Christ to live with him in heaven, he still leaves us on earth to work *for* him. As with Elijah and Elisha the Lord even picks the arena for this work. Whether life revolves around workbench or kitchen stove, pulpit or pew, the work is still the same. It's to preserve and spread God's Word from age to age. God help us be faithful servants in this task.

Faithful friends

What a strange scene we have before us. The prophet tells his pupil to stay behind in Gilgal and the normally obedient helper answers, "No." Twice more the scene is repeated, at Bethel and at Jericho. Was the prophet testing his divinely chosen

successor, checking his devotion and determination? Was he minded to spare his close companion the grief of a final farewell? Or was it modesty that wanted no witnesses present when the Lord would remove him? Take your pick; it doesn't really matter. Though Elijah commanded, Elisha wouldn't leave. Called by the Lord, he had kissed his parents good-bye, only to find a new "father" (2:12), one whom he admired and loved. Now he would allow nothing to deprive him of the remaining hours with his friend. "So the *two* of them walked on," the sacred record states simply and yet eloquently, emphasizing the close bond between them.

Notice, though, the close bond between each of them and the Lord. "The Lord has sent me to Bethel," Elijah said. "As surely as the Lord lives . . . I will not leave you," Elijah swore. Their everyday speech showed how near and real the Lord was to them. This Lord they served and trusted with unwavering confidence.

The application is obvious. Who of us would want to be "ashamed of Jesus that dear Friend on whom our hopes of heav'n depend?" Much rather do we pray, "Thou, my best and dearest Friend, Thou wilt love me to the end. Let me love Thee more and more, always better than before" (TLH, 653:5). □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Public sex education won't do it

The alarm over the herpes epidemic may prompt outcries for more and better sex education in schools. Even before this venereal plague burst upon the scene, distress over the flood of teenage pregnancies had led to calls for more sex education. Sex must be made safe for the teenager. That it is sinful for the unmarried does not really matter to most who demand more sex education; their concern is that sex must be made safe. Youth should be free to be "sexually active" without penalty.

How effective is public sex education? Back in the 1950's and 1960's Denmark and Sweden had gained international notoriety for sexual permissiveness. When these countries began to experience the inevitable consequences of such permissiveness, they became alarmed. The cry went out for better sex education. State of the art sex education was provided in schools and by health clinics and government agencies. The result, according to Jeane Westin's *The Coming Parent Revolution*: In 1976, even though half of all teen pregnancies were aborted, the illegitimacy rate in Sweden was an alarming 33 percent of all live births. The divorce rate tripled during that same period of time, even though the number of marriages decreased between 1963 and 1974. Denmark has had the same kind of experience. Scandinavian sex information courses were and are "glaring failures." They have not made sex safe for the teenager.

What stands out as plain as the nose on one's face is that sex education as advocated and practiced in public schools does not solve the teenage sex problems. Not that factual information about sexuality is wrong. It should be presented at appropriate age levels. Merely to know about human reproduction and birth, and about contraceptives, however, does not render extramarital sex safe and without penalty. For the young, knowledge of sex facts is often little more than a knowledge of words; the understanding is not there.

Furthermore, public school sex education is often more concerned about "sex orientation" than about knowledge of the biological facts and the consequences of sex. What it frequently sets out to do is to adjust the attitudes of young people about sex. It conditions them for the beliefs of the sexual revolution. It presents premarital sex as natural and as their right; they should have no sense of guilt about it.

Above all, public sex education either ignores the moral aspect of sex or gives it only back-of-the-hand acknowledgment. It will not state, "Thou shalt not commit adultery"; nor will it affirm, "Fornication is sin." It will not teach respect for God's injunction against sexual sins, nor will it insist on obedience to his commands. In fact, unregenerate man rebels against "Thus saith the Lord," and he ridicules the Bible's pronouncements on sex. Accordingly, public sex education cannot and will not require "Repent!" nor can it reassure the guilty and penitent sinner with Jesus' word, "Thy sins be forgiven thee."

God has determined the wholesome and proper use of sex. He has set the limits. He imposes the wages of sin. He will exact his penalty from the unrepenting transgressor.

Modern sex education that ignores these realities is guilty of folly; so are we if we put our faith in such education to curb the spreading sex disaster in our land.

Carleton Toppe



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

letters

Thanks from Larry and Doris

After the printing of my husband's story in your April 1 issue (p. 103), many Christians have written from all over the world. He is overjoyed and thankful for all the letters and gifts he has received. We are buying some of the equipment used, instead of renting, with the gifts mailed him. I hope to answer everyone personally but hope you can print this letter of thanks to all who have written him. You are all our family in Christ. What a wonderful feeling of peace we have received from all.

It will be a year now since Larry is on the respirator — no regrets at all. Larry can enjoy life more now, not worrying about his breathing. We now have rented a portable respirator and take him out once a week. It takes four adults to lift him out of bed. What a joy in June, the first time we took him out. Praise the Lord for another year granted Larry and for answered prayers!

God bless you all.

Doris Carlson
Delaware, Ohio

Using women's talents

As readers of *The Northwestern Lutheran* for many years, we find the new format much more related to laity interest. While we have always respected the views, reports and information of past issues, they often seemed to have been written by pastors for pastors or at a theological level beyond the average reader.

We also appreciated the input of Synod women such as in the informative article, *The Sights and Sounds of Hong Kong*, by Stacy Mosher (August 1, p. 216). Since women of the church can make a significant contribution with their talents as Stacy Mosher demonstrates, perhaps their literary abilities could be utilized in some capacity as writers for *The Northwestern Lutheran* on occasion, as Stacy Mosher also demonstrates.

Ida and Benida Ringwelski
Caledonia, Wisconsin

More on the hymnal question

From the brief reports of the various district meetings (August 15, page 234) most delegates expressed concerns over the *Lutheran Worship* hymnal put out by the Missouri Synod.

Perhaps the Nebraska District is on the right track by recommending our Commission on Worship prepare a "supplement" to our currently used *Lutheran Hymnal*. Each individual congregation seems to have its own favorite and most used hymns from the present hymnal. It would be hard for most people to agree on which hymns should be picked for a new hymnal. Couldn't we have a supplement published with the newer hymns and forms of service and use is along with the old ones? Perhaps our congregations could alternate Sundays using the different hymnals and forms of worship or even use both hymnals in one service. I have attended churches that have incorporated the use of two hymnals in one service and it was refreshing to get thoughts and music from the traditional and modern hymnals.

Could a WELS "supplemental hymnal" be in our future?

Mrs. Ronald Kaesermann
Watertown, Wisconsin

The first three lines of the editorial comment, *A hymnal for today*, by Carleton Toppe (August 1, page 212), gave me a shock.

I am amazed that our Synod's 1983 convention should even consider adopting the Missouri Synod's new hymnal, *Lutheran Worship*, when it appears many of that Synod's congregations will refuse to use it. Our Synod's committee appointed to study a new hymnal should observe at this time what is happening in the Missouri Synod and should learn from their experience.

Many people in our Synod would be happy to continue using the hymnal we have, although a majority would not be against a change. I believe that a change as drastic as *Lutheran Worship* would certainly not be in our Synod's best interest.

Edgar Jaster
Montello, Wisconsin

The Synod is pressing a new and unnecessary cost on its people — a new hymnal. There must be a considerable cost in the research and development and printing of this undertaking.

It has been said that a new hymnal is optional with each congregation. Some will get the new books, and others will not. I think this will tend to split the congregations, and we certainly do not need this. One can go to any WELS church now and be comfortable with the familiar hymnal.

There are so many places the money can be put to better use, as I am sure most churches are behind in their budget. In these rough economic times, this matter should be given another hard and careful look.

Robert Mehrstedt
West Allis, Wisconsin

Regarding Professor Toppe's editorial on a new hymnal for today, I for one, having been a church organist, have thanked God for *The Lutheran Hymnal* with fine melodies and messages for Christians of all time. Having reviewed the new Missouri Synod hymnal I am appalled that 100 hymns are eliminated — even Rock of Ages — plus melodies and words changed which have lost much of their beauty.

As Christians our first duty is to spread the Word. The tight economy makes it poor stewardship to spend money for new hymnals.

Mrs. Wilbert Salzwedel
Cornelius, Oregon

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

Reaching Out will help people grow

by Paul S. Soukup

One question that has been asked in connection with the Reaching Out offering is, "Will this offering help people to grow in faithful Christian stewardship or is it just going to get us through this crisis and on to the next one?" Really, growth has been the goal of every Synod program as well as every congregational program in which you have participated, I'm sure. We have been working on that goal for a long time.

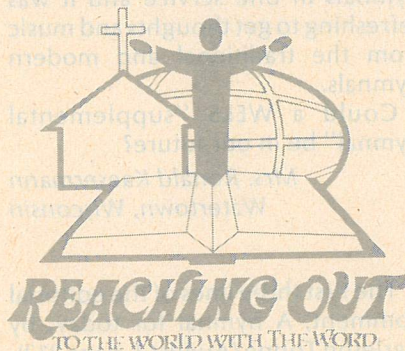
Isn't it disappointing then to read in a recent article in *The Northwestern Lutheran* entitled Profiles in WELS Lutherans that "two out of three members under twenty-seven made no formal plans regarding their contributions." And "on the whole, only two out of five communicants have some kind of planned or percentage giving when deciding on their church contributions." When we realize this, is it any wonder that we go from one crisis to the next and that we have to have "special offerings" to take advantage of the opportunities the Lord is laying before us? Just perhaps God will use the larger challenge of a Reaching Out offering to help improve the percentage of faithful managers in our Synod.

I believe there is one way in which the Lord may very well do this through the Reaching Out offering. In the congregational aspect of the program, we are encouraging congregations to contact every family for an every-member decision, a pledge, a commitment, or a thank-response. Whatever you call it, it all amounts to the same thing. But already some negative comments have been heard about this type of approach. I don't understand why. Isn't that just part of good, faithful, gospel-motivated stewardship planning out of love for Christ? Personally I have found a commitment to be a very helpful stewardship tool for me and my family in exhibiting my love for my Savior. Why is it that some people are apparently against it?

Is it possible that some people underestimate the enticement that

money has for their sinful flesh? The Apostle Paul called the love of money "a root of all evil." In Romans 7, Paul described the fierce battle that went on within him between the flesh and the spirit. If that kind of battle raged within the apostle, I'm pretty sure that it is even greater within me and the odds are even better in favor of the flesh. I know that I need all the help I can get in this battle and a commitment is a nice little tool to have.

Secondly, is it possible that we underestimate the power of the devil? If the old evil foe could cause one of Christ's own disciples to fall from his high calling and utterly destroy himself in eternal death through the allurements of money, don't you think he can do the same to us?



Yes, I firmly believe that we do our people a great favor when we patiently and persistently encourage, out of love for Christ, a regular, generous, planned commitment of our treasure to the work of the kingdom.

Oh yes, we will have to explain over and over again that a commitment in our circles is not a legal binding contract and no one will ever be billed or taken to court because he or she cannot fulfill a commitment. That would be legalism and that is just as much to be feared as laxity. Commitments should be taken seriously and only be made when there is every intention of fulfilling them, but they are still not legally binding contracts.

We correctly understand a commitment as a thankful, loving response

to the loving commitment God has made to us in the forgiveness of sins through the blood of Jesus Christ. A commitment is made on the basis of God's past blessings in our life and in the confident trust that those blessings will continue. If the Lord does not permit them to continue for one reason or another, he knows and he understands and the church will also understand that one of its commitments will not be fulfilled.

Then there is one more blessing in making a commitment. Do you realize that the devil is going to battle you every time you decide to bring an offering to the Lord? He does not want you to give a dime and he rejoices when there is no regular plan for giving because then he can often succeed in getting a person to give nothing at all.

When I make my commitment to the Lord I limit my battles with the devil, on this score, to once a year. Then I find that I am truly free. Free to serve my Lord with regular, generous, proportionate gifts and even more as the Lord gives the blessings. You see there is freedom in being on track for the Lord, just as a train is most free to do its job when it is running on track. I want to do the best I can for the Lord who gave his best for me.

We will use the Reaching Out offering to educate and encourage our faithful Christian people in good stewardship methods. This, along with information about the needs of our Synod, coupled with sound gospel motivation will certainly serve to raise the total stewardship level of our people. The blessings gained will then continue beyond three years, beyond five years, yes, for all eternity. □



Pastor Soukup is at Eastside, Madison, Wisconsin, and district director of the Reaching Out offering for the Western Wisconsin District. This is part of a report he submitted to his district convention.



LWMS annual convention

"Come to the Waters" was the theme of the 19th annual convention of the Lutheran Women's Missionary Society on June 25 and 26. And they came — 1,151 men and women. They came from 17 states, Japan, Taiwan and Africa.

They came to the beautiful campus of Bethel College in St. Paul, Minnesota. Displays carefully laid out in the assembly building reminded those in attendance that the purpose of the society is missions.

Pastor Conrad Frey, past president of Dr. Martin Luther College, was the guest speaker at the opening service on Friday evening. In his message he urged delegates and visitors "to be wells of salvation so that all who have contact with you may have the cup of salvation put into their hands, to drink and live forever."

Mrs. Kathryn Banbury of Platteville, Wisconsin, presided over the business meeting on Saturday. Thirty-four new members were accepted, bringing the total membership to 805 congregations.

The following were elected to national offices: Mrs. Keith Thompson, Plymouth, Michigan, vice president; Mrs. Harold Wolf, Brillion, Wisconsin, secretary; Pastor Wayne E. Schneider, Savanna, Illinois, pastoral advisor; Mrs. Paul Knoke, Aurora, Illinois, spiritual growth laywoman; and Pastor Norman A. En-

gel, Milwaukee, Wisconsin, spiritual growth pastor.

The Spiritual Growth Committee reported 8,000 copies of the last issue of Topics have been distributed. Slides of conventions since 1973, the committee reported, are available for use by Synod organizations. The committee has produced a spiritual growth activities kit containing information and suggestions for creating interest in circuit activities, and a symbol banner pattern.

The Mission for the Visually Handicapped, with headquarters in St. Paul, Minnesota, gave special thanks for volunteers who remodeled the workshop facilities and to Miss Edna Schmidt who proofreads all the books that are transcribed into braille. The workshop committee is responsible for producing and distributing religious material in braille and on cassettes for those who are visually handicapped.

A central LWMS office is maintained in West Allis, Wisconsin. The office is staffed by volunteers — 49 of them, who last year contributed 1,375 hours printing and mailing newsletters, constitutions, handbooks, forms and correspondence.

Pastor Norman W. Berg, executive secretary of the Board for Home Missions, spoke on the work of the reorganized campus ministry. Several students spoke of their activities and experiences as part of this important ministry and how their col-

lege lives have been affected and influenced by it. Mrs. Gerald Coffey, treasurer, presented to Pastor Berg a check for \$16,971.45 for the Campus Ministry Aid Fund.

Pastor Theodore A. Sauer, executive secretary of the Board for World Missions, introduced Missionary and Mrs. Roger W. Falk of Japan and Missionary and Mrs. Robert W. Meister of Taiwan. Both missionaries addressed the convention on their ministries. Pastor Sauer was presented a check for \$16,971.45 for the World Mission Fund, the World Missionary Seminary Conference Fund and the World Mission Film Fund.

The convention resolved that its 1983 convention will be held in the Saginaw, Michigan area.

Pastor Larry G. Ellenberger of Manitowoc, Wisconsin, LWMS pastoral advisor, spoke at the closing service Saturday afternoon. He reminded the convention that "God uses us to proclaim his invitation 'Come to the waters,' and we are not to be like a whirlpool, merely swirling in our own circles, but rather we are to be rivers flowing with the message of life from Christ, the water of life."

After two days when "the sun shone outside and the love shown inside," as one of the delegates said, the 19th annual convention of the LWMS closed and the theme still echoes in the hearts and minds of those who attended. □



NO ONE

by Ronald K. Heins

Carol turned her car slowly into the drive. The day had been long and tiring. The old blue cricket, as she called her car, found its stall behind the complex and snuggled into its place of rest. She turned off the engine, pulled the key and grabbed for her purse. Midway to the door handle, her hand paused and then slipped back onto the wheel. All was quiet. Too quiet.

The thought of going into the apartment tonight just didn't seem, well, attractive. It would be all too familiar. The quiet here in the garage would only be followed by the quiet in her apartment. Sometimes she really looked forward to this quiet. Tonight the thought was repelling.

If only there were someone there. Someone to say, hi. Someone to talk to. Someone to share with. But she knew the house would again be silent. Oh, there would be a note from Roxy who would have scribbled a greeting on her way to the hospital. Their lives were lived in the same apartment, but they were lives that never met. At least it seemed that way today.

When God placed man on his earth, it was never his intention to have any of his children ever be alone . . .

Maybe she should just go out to eat tonight — grab a quick one at the Burger Chef on the corner. Nice to have one so close. No, she thought — just went there on Saturday. Her shoulders sagged. She gripped her bag a little tighter, opened the door and walked slowly to the back door. She loved her job, had a great boss, but somehow today she was so alone.

This scene is repeated with many variations each day of every week. There may be a child. There may be a roommate. There may be neither. Each holiday is marked with a special poignancy. Friends have their own things to do. Children are busy with their own lives.

Parents are often either separated or far away. The world in which men and women are leading their lives is increasingly becoming a single world. And singleness calls no age or sex its own.

When God placed man on his earth, it was never his intention to have any of his children ever be alone, let alone lonely. "God sets the lonely in families," says the Psalm. That is God's way, the way of loving care.

Sin brought aloneness into our world. Sin so captivates people with themselves, there is little time left for others. It sells both men and women the notion that *separateness* is the ideal and *togetherness* is the problem. This contributes to one divorce after another. It divides children and parents. It states for all the "ideal" that being free from any restraints or encumbrances with others removes pain and increases joy and fulfillment. Sin blinds us to the way in which all people find completeness, whether single or married, young or old, alone or just plain lonely.

Christ removes our blindness with the love he brought to earth. He enables us to see that completeness is something found by filling another's void. The antidote, in other words, is seeing the emotional, spiritual, and physical needs of others and reaching out to fill them with yourself.

Satan would keep our focus on ourselves and have us see ourselves as alone. God wants us to focus our eyes on others and see in each *other* a person supplied by God for our completeness. He wants us to see each *other* as an opportunity to serve him. Jesus wants us to complete each other by being responsible to the needs of others, living to meet the needs of others, even as he lived to meet ours.

When Christ freed us from our captivity to ourselves by his death and resurrection, he freed us. He enables us to discover anew the joy and richness of being with and serving the *others* in our lives.

The antidote to aloneness is to reach out to family members and friends rather than waiting for a call. It is found in Christ's love spurring us to want to touch the lives of others. So often we stand waiting for others to reach for us, to give some sign of liking us, to show they care about us, feeling hurt at what they did not do, alone because of their lapses. But there is another way: Christian love. Christian love is not a love that waits to be loved, but rather one that loves because it has been loved. It turns *no one* into *someone*. □



Pastor Heins is at St. John's, Wauwatosa, Wisconsin.

O God, praying to you is even better than talking to my father. He was wonderful. Patient, understanding, wise, gentle, kind. I have such good memories of sitting in his lap as a girl and later sharing conversation as I grew up. Thank you for adopting me into your family through faith in Jesus. When I say "Our Father," it reminds me that you have graciously gathered countless others into that same family

ask him questions, he just grunts from behind his newspaper. If we make too much noise while he's watching television, he bangs us across the room with the back of his hand. I didn't need another father like that!

But then I found out what you did for me! How you sent your Son to take away my sin. I found out that you will hear me. You do care about me. My dad doesn't care what I'm

know what's best for me. And I know you're big enough to help me when no one else can. Thank you, God, for being the "father" I can't find anywhere else in the world.



Lord, I get things done in my business. People expect leadership from me and I deliver. There's pressure from all sides and plenty of head-

Our Father...

around the world. Whenever I say "Our Father," I'm reminded that I'm part of a worldwide invisible family, even when I'm saying those words all by myself. When I say "Our Father," I feel linked to a family of believers that not only spans continents and oceans, but centuries! Although you are the Lord of heaven and earth, creator and preserver, you allow us to have access to you. We don't have to come groveling, wondering what your attitude toward us will be. "Our Father" says it all! You have given us permission to be next to you! You have broken down the barrier our sin erected! I've seen your grace reflected in your Son: his way of handling sinners, praying for them, dying for them, winning life for them. Like Father, like Son! What a miracle! I can talk to the infinite ruler of the universe and know that I am being heard and answered! Thank you, Father, for coming to us, first of all, and then allowing us to come to you. In fact, to live with you forever!



O God, when I first heard that you were a "father," I didn't want to get anywhere near you! My father comes home late after drinking with the guys and yells at Mom and us kids. Sometimes, he beats us up, when he's mad. He promises to take us fishing, but he never does. When we



thinking. As long as I don't interrupt him when he's reading the sports page or watching television, he thinks I'm fine. He says that this treatment of us will make us tough, but he doesn't know what's good for us. You do!

You are almighty, a whole lot stronger than my dad. I feel safe with you. I know you are holy, perfect, and absolutely just, and it scares me sometimes, 'cause I know I'm not good enough for you. But I know I can trust you! I know you

aches, but I'm thankful I have you, Father, to talk to. I'm so thankful Jesus didn't simply say, "The Force be with you." I need a person with whom to consult, not some impersonal force. Father, I won't come to you as if you're a genie in a lamp, massaging you with prayer when I need a favor. I won't try to manipulate you, Father. That would be living backwards. I belong to you, since you've purchased me with the lifeblood of your Son. The question is not what can I get from you, but rather, how can I be the person you redeemed me to be? Help me to remember who I am at every moment of my life, even in this concrete jungle of work. I may appear self-sufficient to everyone else, but you and I know that you are my sufficiency, my life, my strength. Not just mine, either, but everyone's who says, "Our Father." □

Editor's note: This is the first of a nine part series on the Lord's Prayer. Each one is written from the viewpoint of three people.



Pastor Stadler is at St. James, West St. Paul, Minnesota.

Lord, what do you want of me?

A series of articles by the consumer affairs reporter of a large midwestern newspaper recently brought together financial advisors with real life people seeking their kind of advice. The one that caught my attention happened to be about a widow. That is incidental, however. The point I'm making applies just as well to widowers, retired couples, young marrieds and singles.

At age 69 she's better off than most. She does not own a house, but has other investments expected to yield \$12,900 this year in dividends and interest. She also has a monthly income from her husband's federal pension and receives a small Social Security check from her own nine years of employment. Her 1981 income came to \$27,264 or \$2,272 per month.



Two items in the expense column of her monthly budget are of special interest. Gifts and donations were allotted \$100 per month. It's probably safe to assume that gifts included the usual Christmas, birthday, graduation and wedding gifts for children and grandchildren, nieces and nephews, friends and neighbors. The bulk of them were probably not even gifts, but exchanges from which she could expect something in return. And donations very likely included the usual dollar bill for a variety of charities.

The other one was especially telling: Church — \$30! With a monthly income of \$2,272, that comes to just over 1.3% of her income for the work of the Lord.

I don't know where she goes to church or how active she is in her church. Nor is that important! The point is that this person, the person who contributes 1.3%, give or take a little, also exists in the congregations of the Wisconsin Synod. Think of all that 1.3% has to do. It has to support your congregation's operating budget, its building fund, perhaps an area high school, one or more local charities — plus the work of our Synod. The amazing thing is the large amount of kingdom work God manages to do with considerably less than first-fruit giving.

Many of these are even highly motivated in the sense that they are reasonably faithful in their church attendance and their reception of the Lord's Supper. But, for whatever reason, they have avoided a head on confrontation with the question, "Lord, what do you want of me?"

As we carry out our fall stewardship program, let there be no less motivation. Only the gospel of Christ can change hearts. But we also owe it to the motivated Christian to help him or her deal with the question, "Lord, what do you want of me?"

Carl H. Muschke

With the Lord

Susan Marie Bethke
1955 — 1982

In his infinite wisdom the Lord, through a fatal automobile accident, took to himself the soul of his young servant Susan Bethke on June 16. From her graduation from Dr. Martin Luther College until her death Miss Bethke, 26, had served as teacher at First German Lutheran of Manitowoc, Wisconsin.

Susan Marie Bethke was born July 9, 1955, at Saginaw, Michigan. After her graduation from high school, she entered Dr. Martin Luther College to prepare for the teaching ministry. Upon her graduation in 1977 she was assigned to First German where she taught the third and fourth grades. She also taught Sunday school and vacation Bible school, and assisted in other areas of the congregation's work.

Pastor Arno J. Wolfgramm of First German conducted a funeral service at Manitowoc on June 18. A second service was conducted at St. John's, Hemlock, Michigan, by Pastor Paul S. Naumann. Burial was in Hemlock Cemetery.

Survivors include her mother and stepfather, Arlene and Richard Erskine; her father and stepmother, Herman and Millie Bethke; three brothers and sisters-in-law; three stepsisters; one stepbrother; as well as her students and the members of First German Lutheran.

Mrs. Edith Schroeder
1907 - 1982

Mrs. Edith Schroeder, widow of Pastor Fred A. C. Schroeder, died on June 21, 1982, at South Haven, Michigan. She was born in Tomah, Wisconsin, on November 11, 1907.

After her marriage to Pastor Schroeder she lived with him at parishes he served in Berlin and Stoddard, Wisconsin; Findlay, Ohio; and Pigeon and Flat Rock, Michigan.

The funeral services were held at Good Shepherd Lutheran Church of Benton Harbor, Michigan, of which she was a member. □

NEWS SPOTLIGHT

Luther High celebrates 25th

The marquee of the new La Crosse Center carried the announcement: Luther High School's 25th Anniversary — June 6 — 2:30 P.M. By one o'clock on June 6 people were in line, waiting to descend the escalator, past the huge birthday cake, into the main auditorium. By the time of the service 5,000 people had gathered there.

The service of thanksgiving was the culmination of almost two years of planning and celebrating the 25th anniversary of the high school located at Onalaska, 10 miles north-east of La Crosse, Wisconsin.

In addition to the publicity in the congregations, radio spots, donated by the La Crosse stations, carried news of the celebration areawide. The radio spots used city, area and statewide civic, educational and political leaders, such as Senator William Proxmire and State Superintendent of Schools Herbert Grover, to call attention to the 25th anniversary and to invite the public to the La Crosse Center on the anniversary Sunday. The week before the service a slide presentation on Luther High School was aired twice over local TV.

Alumni of the school dominated the celebration service. Pastor Dennis R. Lemke, '66, of Norfolk, Nebraska, and Pastor Roy W. Hefti, '71, of Mississauga, Ontario, were guest speakers. Pastor Warren A. Granke, '63, of Madison Wisconsin; Professor James F. Korthals, '68, of Watertown, Wisconsin; and Pastor Jeffrey A. Berg, '71, of Vesta, Minnesota,

were liturgists. President Carl H. Mischke also participated in the service. An alumnus, Mark De Garmo, '76, was at the organ.

The service was followed by a reception at which the women's auxiliary of the school served the quarter-ton birthday cake. The special offering of \$15,000 at the service brought the anniversary thankoffering to a total of \$80,000. Its use is yet to be determined.

Planning for a Lutheran high school in the La Crosse area began in 1944. For the next 13 years a major question — how to house the school — went unanswered. It was 13 years of slow progress, changes in plans and many disappointments. But they came to an end with the decision to call a principal.

In 1957 Pastor Wayne E. Schmidt of Lena, Wisconsin, accepted the call to be principal, and the school rapidly became a reality. In the same year the association authorized the erection of the first unit of four classrooms on the school's 40-acre site in Onalaska. Additional units were added in 1959, 1963, 1967 and 1971. All units were constructed on a pre-designed Butler steel frame.

The present property and buildings are valued at \$1.7 million. The school is operated by the Luther High School Association of 24 congregations and over 12,000 communicants.

There is a student body of 280 with a faculty of 17. Dr. James L. Raabe is the principal.

Major publishing effort planned

The Synod's Commission on Christian Literature has announced a paperback commentary in 37 volumes for lay people covering all the books of the Bible. So far 18 pastors and professors have been engaged to serve as writers for the series.

The commission is planning to publish the series at the rate of four books a year — two from the Old and two from the New Testaments. The first of the volumes will appear in early 1984. The tentative name for the series is *The People's Bible*.

The series, according to the commission, is intended to help the laity understand the Bible. The commission is also hopeful that it will find a "welcome among the laity of other Lutheran church bodies in the United States."

Each paperback in the series will contain one or more books of the Bible. The Bible text will be printed out in logical sections followed by background, an explanation of the text, and an application of the text to contemporary times.

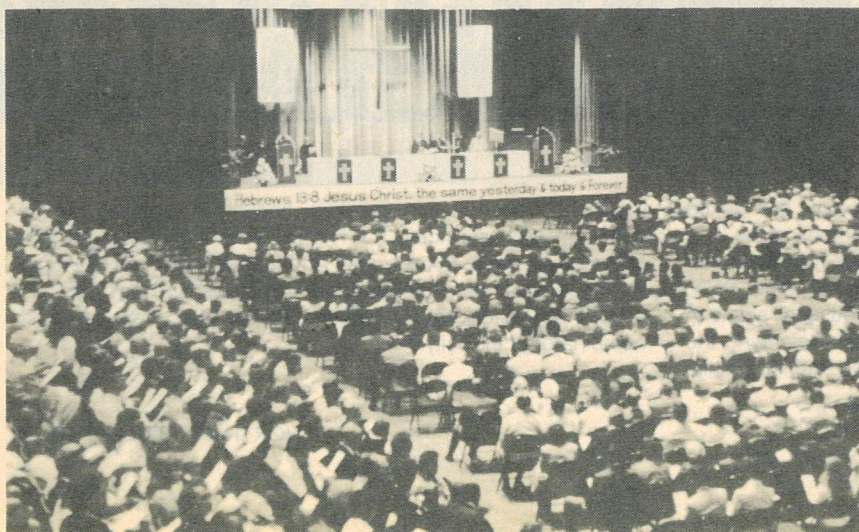
A grant of \$27,000 from the WELS Foundation will assist in the publication of the commentary. The grant includes a subsidy of \$15,000 and \$12,000 for art work.

Centennial grants

In an effort to help Lutheran congregations recognize and celebrate their centennial and other important anniversaries, Aid Association for Lutherans has initiated a new program called Milestone.

Lutheran congregations in the United States reaching their 100th anniversary, or any subsequent anniversary in 25-year increments, are eligible to receive as much as \$1,000 from AAL to be used to enhance their anniversary observance.

AAL has identified more than 250 Lutheran congregations in the United States eligible for the special grants this year. The grants are based on the number of members in the congregation. □



News from the WELS

BPE strengthens program

In the light of a national decline in the quality of education, both public and private, the Synod's Board for Parish Education (BPE) continues to strengthen its school visitation program.

The BPE's school visitation program sends selected veteran teachers into the parochial schools of WELS congregations to assist them in strengthening their educational programs. Typically, a visiting teacher may spend from one to four days at a school — depending on its size — monitoring the teaching process.

In a move to strengthen the visitation program the BPE has decided that first- and second-year teachers will be visited twice in each of their first two years of teaching: in early fall and in February. "We want to show a special concern," said LeDell

Plath, secretary of schools for the BPE, "for beginning teachers. We can give assistance and counsel earlier that way."

Because of this concentration of the program on the newcomers, veteran teachers with four or more years of experience will be visited every four years.

Since a major strength of the program lies in the visiting teachers, the BPE will appoint as visiting teachers only those who have 10 years teaching experience, who have had recent administrative experience, and who will take the time to be trained in conducting the visitation.

"The board believes," said Plath, "that men teachers with these qualifications and preparation will provide quality counsel to our teachers, principals and schools."

Recently 96 visiting teachers gath-

ered under the new program at Martin Luther Preparatory School at Prairie du Chien, Wisconsin, for a three-day workshop.

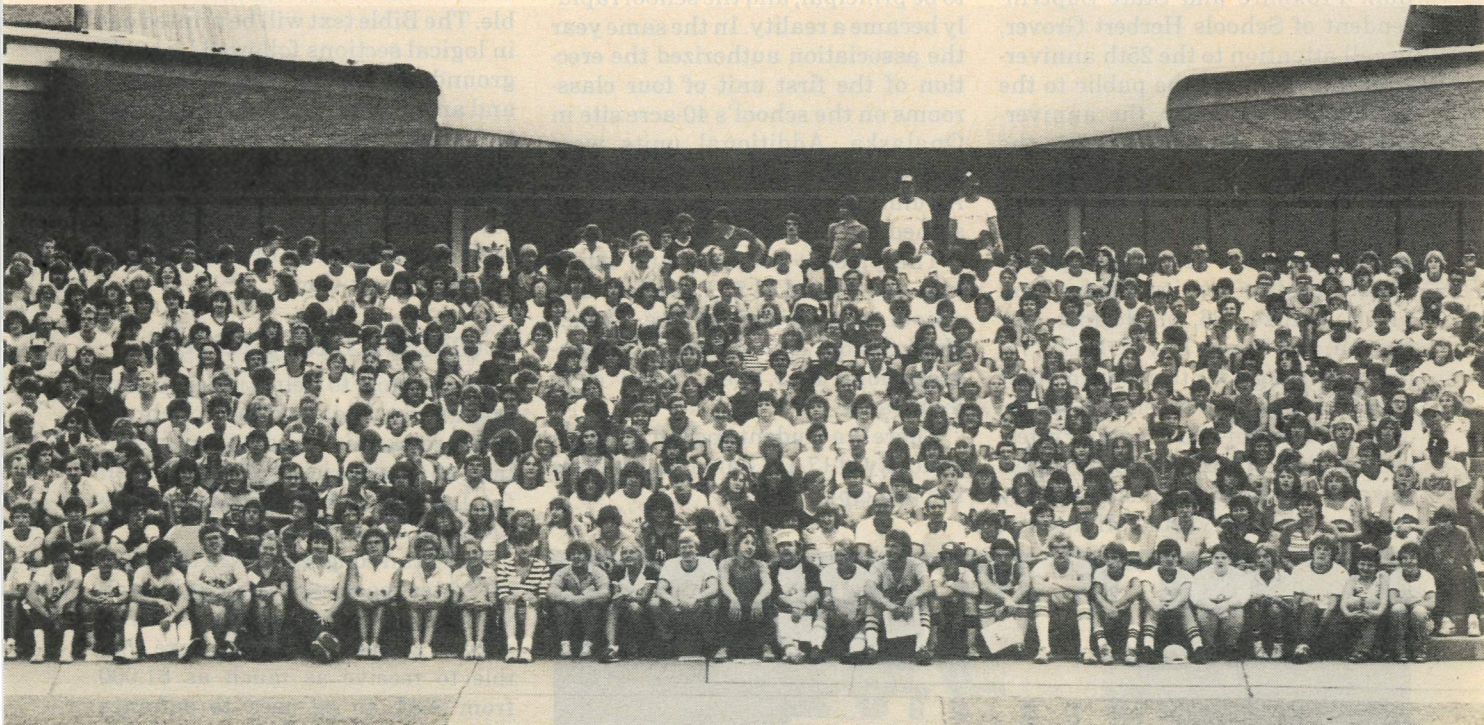
The workshop, according to Plath, "concentrated on training visitors in conducting effective conferences with the principal, teachers and pastor." At these postclassroom-visit



LeDell Plath

conferences, he said, "The real counseling goes on to improve instruction and the other segments of the school's education program."

Professor David O. Wendler, professor of education at Dr. Martin Luther College, addressed the teachers on techniques in conducting effective



FOUR HUNDRED TEENAGERS from all over the United States and 75 counselors converged on the campus of the University of Wisconsin-Stevens Point in early July "for the time of their lives," theme of the ninth annual International Youth Rally. Based on Ecclesiastes 3, the three-day rally discussed "a time to be born," "a time to grow," and "a time to die." Balancing the educational sections of the rally were recreation and fellowship.

Canoeing, roller-skating, bowling, basketball, softball, outdoor cooking, aerobic dancing, C.P.R. and swimming were some of the activities available to the youth. Attendance was down from previous years because attendance was restricted by the facilities to under 500. Pastor Craig D. Weber of Plover, Wisconsin, served as coordinator of the rally.

tive conferences and videotapes showed simulated conferences.

"We have long recognized the importance of these conferences," said Plath, "but this is the first time they are a major focus of a workshop."

The visitation program is provided WELS schools without cost to the congregation. The BPE pays the cost of the program.

Congregations of the Synod operate 371 parochial elementary schools, enrolling 30,500 students, with 1,521 teachers.

Missionary commissioned

W. Jeffrey Gunn, a 1982 graduate of Wisconsin Lutheran Seminary, was ordained and commissioned as missionary to Mwembezhi, Zambia, on July 18. The service was held at Salem of Scottsdale, Arizona. Gunn is a son of the congregation. Pastor William A. Meier of Phoenix, chairman of the Board for World Mis-



Missionary and Julia Gunn with Aaron

sions, officiated at the ordination and commissioning. Pastor A. Hugh Reaume of Salem was the preacher and liturgist. Assisting were Pastor Immanuel G. Frey, president of the Arizona-California District, Pastor David J. Farley and Pastor David E. Gray, all from Phoenix. □

Tennessee

Dedication at Knoxville

Shepherd of the Hills of Knoxville recently dedicated its new church. Among the 80 people present were visitors from South and North Carolina and Georgia.

Shepherd of the Hills, organized five years ago, now has a chapel to serve its baptized membership of 60. Pastor John R. Guse of Lexington, South Carolina, chairman of the mission board of the South Atlantic District, preached the sermon. Reading the rite of dedication was Pastor Scott J. Stone of Shepherd of the Hills. □

Minnesota

Forty years celebrated

The fourth generation of his family to serve in the ministry of the Wisconsin Synod, Pastor Waldemar R. Hoyer recently celebrated his 40th anniversary in the pastoral ministry. The celebration was held at Grace Lutheran Church in Oronoco, Minnesota.

A 1939 graduate of seminary he taught school at Trinity, Neenah, Wisconsin, for a year. He was called to Waukesha where he organized a new mission, Mt. Calvary.

Subsequently he served congregations in Flagstaff, Arizona; Grand Island, Nebraska; Sault Ste. Marie, Michigan; Sleepy Eye, Minnesota; Sioux City, Iowa; and Rochester, Minnesota.

After a year's service as the Wisconsin Synod's civilian chaplain in Viet Nam, he became the first full-time chaplain in Rochester, Minnesota, serving principally patients in the Mayo Clinic.

For four years he served as a member of the Board for World Missions and for eight years as editor of mission news for *The Northwestern Lutheran*.

25th anniversary of Teacher Panning

Recently Teacher Frederick Panning, instructor in religion and English at St. Croix Lutheran High School, West St. Paul, Minnesota, celebrated 25 years in the teaching ministry.

Teacher Panning, a 1958 graduate of Dr. Martin Luther College, has taught at St. Croix for four years. In previous years he taught at schools in Beaver Dam, Wisconsin; Loretto, Minnesota; and Ann Arbor, Michigan.

Anniversary celebrated

Teacher Adair Moldenhauer, principal of West Lutheran High School, St. Louis Park, recently celebrated his 40th anniversary in the teaching ministry. Rev. Robert Sievert, principal of St. Croix Lutheran High School, preached the sermon.

After graduation from Dr. Martin Luther College, Teacher Moldenhauer taught at schools in North Fond du Lac, Wisconsin; Crete, Illinois; Baraboo, Wisconsin; and New Ulm, Minnesota, before coming to West Lutheran three years ago.

Organist honored

In June, St. Mark's of Bemidji celebrated the 30th anniversary of its organist, Mrs. Marjorie Gildersleeve. Thirty years ago Mrs. Gildersleeve began playing for services at St. Paul's of Broken Bow, Nebraska. Since that time she has played in three more churches.

"Mrs. Gildersleeve has been active in nearly every aspect of the church's work," said her pastor, Mark S. Grubbs, "from teaching Sunday school and doing canvass work to hauling wood to heat the church and parsonage. We wanted to say 'thank you' to this tireless worker." □

DMLC LADIES AUXILIARY

An invitation is extended to all the women of the Wisconsin Ev. Lutheran Synod to attend the 23rd annual meeting of the Dr. Martin Luther College Ladies Auxiliary at our teacher-training school, Dr. Martin Luther College, New Ulm, Minnesota, on Wednesday, October 13, 1982. The coffee hour and registration will begin at 9:00 a.m. in the Luther Memorial Union. Baby-sitting service will be provided for your small children if you wish to bring them along for the day. The opening worship service will be at 10:30 a.m. The theme for the annual meeting will be: "Fruitful Trees for Bearing Much Fruit." A noon luncheon will be served in the gymnasium. During the business meeting projects to be carried out during the coming year will be selected by the ladies. You may send your gifts to help carry out these projects to the treasurer: Mrs. Richard Kuckhahn, Box 88, Gibbon, Minnesota 55335. Make all checks payable to the *DMLC Ladies Auxiliary*. An educational and entertaining program is also being planned for the day and there will be minitours of the campus. The business meeting will conclude at 3:15 p.m. Come and spend an enjoyable day with your fellow Christians!

INSTALLATIONS

(Authorized by District Presidents)

Pastors:

Ordained and Installed

- Beck, John A.**, as pastor of St. Paul, Winneconne, Wisconsin, on July 18, 1982, by D. Engelbrecht (NW).
Dietsche, Rodney E., as pastor of Peace, Green Lake, Wisconsin, on August 1, 1982, by R. Schultz (NW).
Espedal, Stanford R. Jr., as pastor of Gethsemane, Wichita Falls, Texas, on July 11, 1982, by M. Wagenknecht (AC).
Freier, Mark R., as second pastor of St. John, Wauwatosa, Wisconsin, on July 25, 1982, by W. Mueller (SEW).
Frost, Richard L., as pastor of Grace, Neenah, Wisconsin, on July 25, 1982, by C. Voss (NW).
Gawrisch, Daniel M., as pastor of St. Peter's, Modesto, California, on July 18, 1982, by W. Gawrisch (AC).
Henke, Mark P., as associate pastor of Mt. Olive, Appleton, Wisconsin, on July 18, 1982, by R. Pankow (NW).
Klessig, Dale L., as pastor of Trinity, Wayland, Michigan, on July 18, 1982, by D. Westendorf (MI).
Neitzel, Mark A., as associate pastor of Trinity, Kaukauna, Wisconsin, on July 18, 1982, by A. Martens (NW).
Pope, Stephen D., as pastor of St. Paul, Hurley and Zion, Mercer, Wisconsin, on July 18, 1982, by E. Kock (NW).
Punke, Leland H., as pastor of Rock of Ages, Payson, Arizona, on August 1, 1982, by D. Tills (AC).
Wagner, Mark C., as pastor of Shepherd of the Plains, Lubbock, Texas, on July 25, 1982, by M. Wagenknecht (AC).
Wales, Earl C., as associate pastor of Bethany, Kenosha, Wisconsin, on July 18, 1982, by J. Martin II (SEW).

Installed

- Burk, Milton W.**, as pastor of First, Prescott, Arizona, on July 11, 1982, by E. Pinchoff (AC).
Filter, Herbert R., as pastor of St. John's, Sterling, Michigan, on August 1, 1982, by J. Rockhoff (MI).
Huebner, James R., as pastor of Grace, Milwaukee, Wisconsin, on July 18, 1982, by G. Boldt (SEW).
Neitzel, Mark A., as pastor of St. John, Woodville, Wisconsin, on July 18, 1982, by F. Toppe (NW).
Punke, Leland H., as pastor of Trinity, Winslow, Arizona, on August 1, 1982, by P. Koelplin (AC).
Ray, Keith W., as associate pastor of Zion, South Milwaukee, Wisconsin, on June 28, 1982, by P. Hartwig (SEW).
Seelow, James P., as pastor of Resurrection, Aurora, Illinois, on June 6, 1982, by D. Rutschow (SEW).
Sonnat, Lyle F., as pastor of Cross of Christ, Kingman, Arizona, on August 8, 1982, by P. Koelplin (AC).
Sulzle, Christian E., as pastor of Peace, Wautoma, Wisconsin, on July 18, 1982, by D. Haback (NW).

Ordained and Commissioned

- Baumann, John C.**, as missionary to North San Diego County, California, on August 1, 1982, by J. Gerlach (AC).
Gunn, W. Jeffrey, as missionary to Lutheran Church of Central Africa, Mwembezi, Zambia, on July 18, 1982, by W. Meier (AC).
Lehmann, Edwin A., as missionary to Southwest Fort Worth, Texas, on July 18, 1982, by V. Glaeske (AC).

Installed and Commissioned

- Pasch, Kenneth H.**, as missionary to Apache Junction, Arizona, on July 25, 1982, by I. Frey (AC).

Teachers:

- Backer, Warren B.**, as teacher at Immanuel, Fort Worth, Texas, on July 25, 1982, by M. Wagenknecht (AC).
Erlensbusch, Glenn R., as teacher at Living Word, Mission Viejo, California, on July 25, 1982, by A. Beyersdorf (AC).
Gilmore, Mark C., as teacher and principal at Zion, Greenleaf, Wisconsin, on August 1, 1982, by W. Loescher (NW).
Hahn, James R., as teacher at Shepherd, Albuquerque, New Mexico, on July 25, 1982, by W. Vogt (AC).
Johnson, Dean J., as teacher and principal at Christ our Redeemer, Denver, Colorado, on July 18, 1982, by T. Bauer (NE).
Keller, Wayne, as teacher and principal at Bethlehem, Menomonee Falls, Wisconsin, on July 25, 1982, by R. Zimmermann (SEW).
Koepsell, Jeffrey G., as teacher at Faith, Tacoma, Washington, on July 18, 1982, by D. Bode (PN).
Pleuss, Bradley P., as teacher and principal at Peace, Granger, Indiana, on July 11, 1982, by W. Meier (SEW).
Sauer, David A., as teacher at St. Matthew, Spokane, Washington, on July 25, 1982, by D. Scherschel (PN).
Strieter, Steven W., as teacher at St. John, Montello, Wisconsin, on August 1, 1982, by P. Kolander (NW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Baumann, John C.**
12425 Oak Knoll, Apt. 4-1
Poway, California 92064
714/748-5555
Beck, John A.
410 W. Main
Winneconne, Wisconsin 54986
414/582-7088
Burk, Milton W.
607 West Gurlay Street
Prescott, Arizona 86301
602/445-2807
Dietsche, Rodney E.
436 Lake Street
Green Lake, Wisconsin 54941
414/294-6593
Filter, Herbert R.
300 North Saginaw Street
Sterling, Michigan 48659
Freier, Mark R.
2439 North 73rd Street
Wauwatosa, Wisconsin 53213
Frost, Richard L.
614 East Cecil Street
Neenah, Wisconsin 54956
414/722-5550
Gawrisch, Daniel M.
3461 Merle Avenue
Modesto, California 95355
209/527-2762
Groth, Lester F. em.
620 North Mill
Saukville, Wisconsin 53080
Haeuser, David E.
15581 Primrose Lane
Westminster, California 92683
714/892-0859
Henke, Mark P.
910 East Florida Avenue
Appleton, Wisconsin 54911
Huebner, James R.
7318 West Bluemound Road
Milwaukee, Wisconsin 53213
Lehmann, Edwin A.
5008 South Hulen, Apartment 501
Fort Worth, Texas 76132
Neitzel, Mark A.
N9135 Military Road
Kaukauna, Wisconsin 54130
414/766-5838
Pasch, Kenneth H.
1233 South Cactus
Apache Junction, Arizona 85220
602/982-2111
Pope, Stephen D.
309 — 2nd Avenue North
Hurley, Wisconsin 54534
Punke, Leland H.
300 South Goodnow Road
Payson, Arizona 85541
602/474-2098
Ray, Keith W.
2435 South Chicago Avenue
South Milwaukee, Wisconsin 53172
Russow, David P.
1704 East 17th Street
Casper, Wyoming 82601
307/235-2770
Schultz, David F.
12950 West 130th Street
Strongsville, Ohio 44136
216/237-4148
Seelow, James P.
1910 West Richard Street
Aurora, Illinois 60506
Sulzle, Christian E.
329 West Prairie Street
P.O. Box 106
Wautoma, Wisconsin 54982
414/787-3856
Wagner, Mark C.
5812 — 73rd Street
Lubbock, Texas 79424
806/794-4203
Wales, Earl C.
5031 — 19th Avenue
Kenosha, Wisconsin 53140

Teachers:

- Backer, Warren B.**
7929C Harwood Road
Fort Worth, Texas 76180
817/485-6283
Erlensbusch, Glenn R.
26273 Roble
Mission Viejo, California 92691
714/855-3252
Gilmore, Mark C.
Route 2
Greenleaf, Wisconsin 54126
414/864-7527
Hahn, James R.
2809 Muriel N.E., Apartment 4
Albuquerque, New Mexico 87112

- Johnson, Dean J.**
3367 South Monaco Parkway, Apartment A
Denver, Colorado 80222
303/756-3468
Keller, Wayne
N84 W15184 Menomonee Avenue
Menomonee Falls, Wisconsin 53051
Koepsell, Jeffrey G.
119 South 96th Street
Tacoma, Washington 98444
Pleuss, Bradley P.
54323 Northern Avenue
South Bend, Indiana 46635
Rusch, Keith
415 G Street
Geneva, Nebraska 68361
402/759-3783
Sauer, David A.
W1105 Wedgewood
Spokane, Washington 99208
Strieter, Steven W.
344 East Montello Street
Montello, Wisconsin 53949
Thierfeldt, Paul A.
10020 Kessler
Overland Park, Kansas 66212
913/341-4852
Thompson, Michael C.
1758 South River Road
Saginaw, Michigan 48603
Wentzel, Peter A.
Route 2, Box 178
Peshigo, Wisconsin 54157
Ziesemer, Jon L.
208 Maple Street S.E.
Sleepy Eye, Minnesota 56085

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

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

Alaska	Kenai
Arizona	Apache Junction*
	Green Valley*
	Russellville*
Arkansas	Poway*
California	Rancho Cucamonga
	San Diego*
	N. E. Denver*
	S. Denver*
Colorado	Coral Springs
	Daytona Beach*
	E. Orlando*
	Lehigh Acres
Florida	Warner/Robbins/Perry
	Portland*
	Novi
	Traverse City*
Georgia	Columbus*
Maine	St. Charles County*
Michigan	Springfield*
	Miles City*
Mississippi	Kearney
Missouri	Poughkeepsie*
	Rochester
Montana	Springville*
Nebraska	Charlotte
New York	Minot*
	Dublin/Worthington*
	S. E. Cincinnati*
North Carolina	Medford
North Dakota	Milbank*
Ohio	Allen/Plano*
	Arlington*
	Killeen
	Lewisville
	S. W. Ft. Worth*
	Sugarland/Stafford/
	Missouri City*
	Tyler*
Oregon	Barre
South Dakota	Manassas
Texas	Moses Lake*
	Chippewa Falls*
	Merrill
	New Richmond*
Vermont	Casper
Virginia	Gillette*
Washington	Calgary
Wisconsin	Red Deer*
	Toronto*
Wyoming	
Alberta	
Ontario	

*Denotes exploratory services.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: September 28-29, 1982; 10:00 a.m. service.
Place: St. John's, Bowdle, South Dakota; M. Johnston, host pastor.
Preacher: T. Yahr; R. Kovaciny, alternate.
Agenda: Titus 1: A. Gumm; Job: M. Lindner; Suspension and Self-exclusion: D. Krause; Sermons on the Apostles' Creed: W. Schulz; First 50 Years of WELS: T. Maier; Conference Business; Reports.
Note: Please excuse to the host pastor.
M. Johnston, Secretary

MICHIGAN

NORTHERN CONFERENCE

Date: September 20, 1982; 9:00 a.m. communion service.
Place: St. John's, Gladwin; F. Casmer, host pastor.
Preacher: J. Behringer; H. Birner, alternate.
Agenda: An Analysis of Three Approaches of the Historical-Critical Method of Interpretation: Radical (Bultmann), Moderate (Seminex), conservative (Boer), David Kuske; An Exegetical and Homiletical Study of a Text for the Festival of the Reformation, Psalm 46: W. Oelhafen.
Note: Please excuse to host pastor.
J. Seifert, Secretary

SOUTHEASTERN CONFERENCE

Date: September 20-21, 1982; Monday, 7:00 p.m. Communion service.
Place: St. Luke, Jackson; J. Fischer, host pastor.
Preacher: F. Zimmerman; K. Vertz, alternate.
Agenda: Overview and Themes from the Book of Proverbs: T. Wilsman; Selecting and Assigning Memory Work to Confirmation Classes: M. Porinsky; Evaluation and Recommendation on the New WELS Exposition of Luther's Small Catechism: pilot project user to be designated; conference and Synod reports and business.
Note: Please excuse to host pastor.
C. Holub, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 21, 1982; 9:00 a.m. Communion service.
Place: Hope Ev. Lutheran Church, Hartford, Michigan; G. Kionka, host pastor.
Preacher: S. Otto; H. Peter, alternate.
Agenda: Exegesis on Matthew 5:43-48, W. Hein; AVA Presentation; Mission Festival Sermon Study, W. Balza; report by K. Biedenbender concerning official conference response on a new hymnal; reports, conference, business, casuistry.
D. Valteau, Secretary

DISTRICT TEACHERS' CONFERENCE

Time: October 6-8, 1982. Registration on October 6, beginning at 11:30 a.m. Closing service on October 8 at 12:45 p.m. followed by lunch.
Place: Grace Lutheran School and Michigan Lutheran High School, St. Joseph.

MINNESOTA

CROW RIVER CONFERENCE

Date: September 21, 1982; 9:30 a.m. Communion service.
Place: Bethany Lutheran Church, Clinton; D. Schlieve, host pastor.
Preacher: H. Russow; D. Schaffer, alternate.
Agenda: Cursory Exegesis of 1 Corinthians 1-4: D. Schaffer; The Peace of God Shall Keep Our Hearts and Minds in Christ Jesus: H. Russow; Incorporating Non-WELS Members into the Congregation: W. Davidson; conference business.
Note: Please excuse to the host pastor.
S. Smith, Secretary

MANKATO PASTORAL CONFERENCE

Date: October 5, 1982; 9:00 a.m. Communion service.
Place: Trinity, Nicollet, Minnesota; R. Polzin, host pastor.
Agenda: Exegesis, 1 Corinthians 6: V. Voss; The Pastor as Counselor — What Is Expected of Him?: R. Reimers.
Note: Please excuse to the host pastor.
W. Wagner, Secretary

NEBRASKA

CENTRAL DELEGATE CONFERENCE

Date: September 20-21, 1982.
Place: Shepherd of Peace Lutheran Church, Norfolk, Nebraska.
Preacher: P. Zarling; D. Lemke, alternate.
Agenda: Exegesis of Romans 6:12-23; W. Bader; Isagogical Study of Haggai; M. Zander; Sermon Study of the Historical Epistle for Easter, 1 Corinthians 5:6-8; P. Albrecht; A Study of Methodism: G. Free.
D. Lemke, Secretary

ROSEBUD PASTORAL CONFERENCE

Date: Tuesday, October 12, 1982; 10:00 a.m. Communion service.
Place: St. Paul's, South Colome, South Dakota; T. Johnston, host pastor.
Preacher: R. Wahl.
Agenda: An Exegesis of Isaiah 65:17-25; N. Baumann; The Rosebud Conference and the CLC (Now and Then); L. Neujahr.
R. Wahl, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY CONFERENCE

Date: September 21, 1982; 9:00 a.m. Communion service.
Place: Mt. Olive Lutheran Church, Suamico; L. Nast, host pastor.
Preacher: L. Koenig; R. Gorske, alternate.
Agenda: III John; W. Gaulke; The Pastor's Wife — The Walking Wounded; R. Ash; Fellowship Principles with Practical Applications: J. Diener; election of officers.
Note: Please excuse to host pastor.
J. Stuhr, Secretary

RHINELANDER CONFERENCE

Date: September 13, 1982; 9:00 a.m. Communion service.
Place: Zion Ev. Lutheran Church, Mercer; S. Pope, host pastor.
Preacher: M.F. Liesener; alternate: S. Pope.
Agenda: Exegesis of Mark 3:26-35, M. Koepsell, WLC&FS.
C.J. Siegler, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: September 20, 1982; 9:00 a.m. Communion service.
Place: Zion Lutheran Church, Kingston, Wisconsin.
Preacher: D. Kastenschmidt; C. Koepsell, alternate.
Agenda: Exegesis of I Timothy 1: J. Rath; Shepherd Under Christ, Chapter 5: B. Kuschel; Augsburg Confession, Articles 20-22: A. Capek.
D. Jensen, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: September 20-21, 1982; 7:00 p.m. Communion service.
Place: Ocean Drive Lutheran Church, Pompano Beach; R. Kobleske, host pastor.
Preacher: R. Wiechmann; P. Zager, alternate.
Agenda: Panel discussion on *Lutheran Worship*: K. Kruck, P. Kruschel, J. Meyer and G. Schult; Lodges: R. Seeger; Exegesis of 1 John 2:18-27: P. Merten; Isagogical Study of Obadiah: N. Pommeranz.
Note: Please excuse to host pastor.
H. Huhnerkoch, Secretary

SOUTH CENTRAL PASTORS' CONFERENCE

Date: September 27-29, 1982; Communion service 7:30 p.m. September 27.
Place: Living Word Lutheran Church, Mobile, Alabama.
Preacher: R. Bartelt; D. Broehm, alternate.
Agenda: Study of Lutheran Worship: M. Bitter and R. Rhyne; Practical Applications of our Position on Women's Suffrage: S. Stone; Authority in the Local Congregation: D. Broehm; The Southern Baptist Convention: L. Zahn; Sermon criticism: R. Rhyne; Exegesis of Mark 9:38-41: N. Seeger; Board reports, conference business, questions of casuistry; Chaplain: W. Fischer.
D. Beckman, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH CONFERENCE

Date: September 20, 1982
Place: St. Mark's, Brown Deer; G. Rothe, host pastor.
Preacher: Martin Westerhaus; James Witt, alternate.
Agenda: Exegesis and Sermon Study of Psalm 46: J. Braun; Review of *Lutheran Worship* — Liturgical Section: M. Engel; Review of *Lutheran Worship* — Hymn Section: M. Albrecht.
Note: Please excuse to the conference secretary.
C. Jahn, Secretary

METRO SOUTH CONFERENCE

Date: Monday, September 20, 1982; 9:00 a.m. Communion service.
Place: Reformation, Genesee Depot; D. Tomhave, host pastor.
Preacher: W. Borgwardt; R. Brassow, alternate.
Agenda: Mark 12:35-44: R. Fleming; Mark 13:1-13: R. Heins, alternate; The Theology and Practice of Lay Ministry: R. Roth; Identifying Spiritual Gifts Within the Congregation: R. Scharf, alternate.
Note: Please excuse to host pastor.
T. Horner, Secretary

WESTERN WISCONSIN

CHIPPEWA—WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: September 20-21, 1982; 9:00 a.m. Communion service.
Place: St. Mark, Eau Claire, Wisconsin.
Preacher: H. Gieschen; V. Headrick, alternate.
Agenda: Reformed Theology: E. Fredrich; New LC—M Hymnal Evaluation: B. Stensberg, M. Falck; Objective Justification: R. Meiselwitz; Hebrews 8: V. Headrick; Synergism: R. Kogler.
Note: Information on meals and lodging is being sent to each participant. Excuse to secretary or host pastor.
H. Prah, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 21, 1982.
Place: St. John's Lutheran, Baraboo, Wisconsin; E. Toepel, host pastor.
Preacher: M. Herrmann; H. Hoepfner, alternate.
Agenda: Exegesis of II Timothy 3: D. Falck; Willful Sins and Sins of Ignorance: E. Breiling; Abdon: H. Hoepfner.
G. Johnson, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: October 11-12, noon to noon.
Place: St. Paul's, Moline, Illinois.
Preacher: G. Hintz.
Agenda: Exegesis of selected verses of 1 Corinthians 15: M. Brunner; isagogical study of Zephaniah, Hagai: K. Kratz; How Do We Know the Old Testament Believers Hoped for the Resurrection?: J. Braun; Resources for Methods of Training Families in Establishing a Christian Lifestyle: W. Schneider.
J. Kutil, Secretary

ALTAR AVAILABLE

Free to any congregation for the cost of moving: white Gothic-style altar and reredos, 69 inches wide, overall height 143 inches, with hymnboard and pulpit to match. St. Mark's Lutheran Church, C7 Box 130 A, Bemidji, Minnesota 56601; Pastor M.S. Grubbs 218/751-6334.

ALTAR CURTAIN

Grace Lutheran Church of Manitowoc, Wisconsin, has an altar curtain that would be available to any congregation willing to pay the transportation costs. A wooden valance is also available. It has provision for hanging the curtain. Write to: Grace Lutheran Church 1014 N. 17th St., Manitowoc, Wisconsin or call 414/682-7377.

ORGAN FOR SALE

LincolnWood 25 Deluxe Model Lowrey organ. Two full manuals with 25-note pedal board. Chimes, Automatic Orchestra Control and Repeat Percussion are some of the features of the organ, together with Leslie Speaker System. Can be used for either church or home. Free delivery in Michigan's Lower Peninsula and in northern Indiana and Ohio. Will try to make the price acceptable. For information write: St. Stephen Lutheran Church, 5701 Mt. Olivet Rd., Kalama-zoo (Parchment), Michigan 49004; phone 616/344-4343.

FREE PEWS

Our Shepherd Lutheran Church of Crown Point, Indiana, is offering, free of charge, 18 wooden church pews, each 12 feet in length, to any mission congregation of the Wisconsin Synod or the Evangelical Lutheran Synod. Transportation will be the responsibility of the congregation accepting this offer. For more information, call or write Rev. Donald L. Thompson, 1525 W. 93rd Ave., Crown Point, Indiana 46307; phone: 219/663-5853.

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

SOUTHEAST DENVER, COLORADO — Abiding Word, Ames Elementary School, 7300 S. Clermont Drive, Denver. 9:00 a.m.; Bible class/SS 10:00 a.m. Pastor William F. Natsis, 8294 E. Davies Ave., Englewood, Colorado 80112; phone 303/770-8092.

PORTLAND, MAINE — Depot Room of Holiday Inn, exit 8 on Maine turnpike in Portland; 9:00 a.m., Bible class/SS following. Pastor Paul M. Janke, 1350 Forest Ave. #36, Portland, Maine 04103; phone: 207/797-3207.

TRAVERSE CITY, MICHIGAN — Holiday Inn, highway 31, Traverse City; 10:00 a.m. Pastor Robert P. Kujawski, 212 Griffin Street, Traverse City, Michigan 49684; phone 616/941-4975.

COLUMBUS, MISSISSIPPI — Ramada Inn, highway 45, near Columbus; 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Daniel E. Schmelzer, 316 Florence, Columbus, Mississippi 39701; phone: 601/329-4179.

ST. CHARLES COUNTY, MISSOURI — St. Peters Civic Center, south of interstate 70, St. Peters. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter A. Panitzke, 41 Steeplechase Drive, St. Peters, Missouri 63376; phone: 314/278-2458.

NEW YORK CITY, NEW YORK — 675 West End Ave., Apartment No. 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844 or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, New Jersey 07446; phone: 201/825-3816.

POUGHKEEPSIE, NEW YORK — YMCA, Eastman Park, Poughkeepsie. 2:00 p.m.; Bible class 3:00 p.m. Mr. Robert Anderson, 199 Titusville, Poughkeepsie, New York 12603; phone: 914/473-7103.

SPRINGVILLE, NEW YORK — VFW Hall, Mechanic Street. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Bruce H. Becker, 13008 Dowd Road, Springville, New York 14141; phone: 716/592-7638.

ARLINGTON, TEXAS — 1506 W. Pioneer Parkway, Arlington. 8:30 a.m. Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Erhardt Panzgraf, 817/460-6891; or Mr. Mel Pavilisin, 817/496-0444.

NEW RICHMOND, WISCONSIN — New Richmond Civic Center, First Street and Arch. 7:30 p.m. Pastor James R. Schumann, Route 1, Woodville, Wisconsin 54028; phone: 715/698-2500.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for October 26-27, 1982

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

James J. Westendorf, Secretary
Board of trustees

CHANGE OF TIME AND PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

RANCHO CUCAMONGA, CALIFORNIA — Lamb of God, 9513-J Business Center Drive, southwest corner Archibald and Arrow, Cucamonga. 9:00 a.m.; Bible class/SS following. Pastor Glenn E. Wenzel, 7487 Marine Ave., Rancho Cucamonga, California 91730; phone: 714/980-1074 or 980-4794.

DAYTONA BEACH, FLORIDA — Chateau Vivon, 1350 S. Nova Rd., north of Beville Rd.; 9:00 a.m.; Bible study/SS 10:00 a.m. Pastor Steven P. Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014; phone: 904/255-5293.

LEWISVILLE, TEXAS — Prince of Peace, KinderCare, 936 Ralston, south of Fox and Edmonds, Lewisville. 9:30 a.m. Pastor Thomas A. Valleskey, 1826 Sante Fe, Lewisville, Texas 75067; phone: 214/436-3835; or call Mr. Lawrence Spree in Allen; phone: 214/727-5801; or Mr. Thomas Aderman in Plano; phone: 214/422-4103.

ANTIGO, WISCONSIN — Hwy 45 and Willard Ave., Antigo. 10:00 a.m. Pastor Michael J. Spaude, PO Box 323, Antigo, Wisconsin 54409; phone: 714/623-3412.

NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

IDAHO FALLS, BURLEY/TWIN FALLS, SODA SPRINGS, IDAHO — Hope of the Valley, Pocatello, Idaho. Pastor Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201.

ERIE, PENNSYLVANIA — Pastor Thomas A. Heyn, 2805 Lost Nation Road, Willoughby, Ohio 44094; phone: 216/942-3644.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Effenspitz #7	8524 Neunkirchen a. Br.
6500 MZ Ebersheim 41	Goldwitzerstrasse 31
West Germany	West Germany
Telephone 06136-7841	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

¿HABLA USTED ESPAÑOL?

Si usted ha estudiado el español y le gustaría servir a su Señor en la comunidad latina o en Puerto Rico como un voluntario, asista a la reunión informativa el día 7 de octubre, 1982, a las 7:30 de la noche en Wisconsin Lutheran College. Para mas información escriba a Paul Bases, c/o Wisconsin Lutheran College, 8830 W. Bluemound Road, Milwaukee, Wisconsin 53226 o llame a 414/384-5429.

Encourage your congregation to have a
blanket or bundle subscription. See page 258.

COMPOSERS OF CONTEMPORARY SACRED MUSIC

You are invited to submit music for use at the second WELS Contemporary Sacred Music Exposition to be held January 29-30, 1983 at Wisconsin Lutheran College, Milwaukee, WI.

Music submitted for review must be: doctrinally sound; written by a member of the or a church in fellowship with WELS; original as to text and musical concept; able to be reproduced as is... camera ready.

Music may be published or unpublished; written in any contemporary style; written for any choral combination, duet or solo, accompanied or a cappella.

Submit all music by October 15, 1982 to: Kenneth Kremer, 2877 S. 49th Street, Milwaukee, Wisconsin 53219; phone: 414/327-5616. Original manuscripts will be handled as copyrighted material and secured for safe-keeping and return.

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