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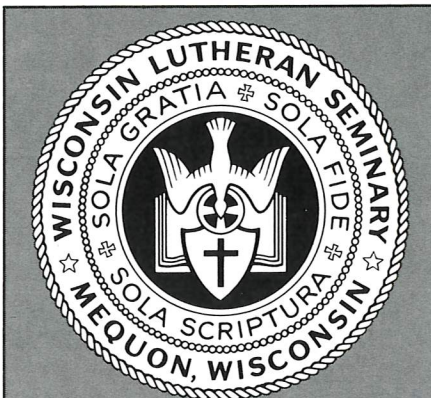
The Northwestern Lutheran



**WISCONSIN
LUTHERAN
SEMINARY**



223



228

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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Marriage and family under God

by Lyle J. Lindloff

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him" (Genesis 2:18).

The cartoon caption reads, "How it all began." The cartoon pictures a Stone Age man dragging a woman by the hair into a cave. Is that how it all began? No! Marriage is not a human tradition conceived in ancient ignorance. Marriage is not a historical development subject to revision, or even disregard, as human experience dictates. The origin of marriage is with God. God created man and woman. God brought Eve to Adam. God instituted and regulated marriage.

An ever-increasing number of people are insisting that marriage has outlived its usefulness. We really don't need marriage anymore. Live with whomever you want, for as long as you want, with no strings, no marriage commitment. Let your fingers do the walking through the old yellow pages of the phone book. The number of marriage counselors advertising their services is surprising.

They may give good advice about a lot of things necessary for a good marriage. But if they leave God and God's Son out of the picture, they will never get to the heart of marriage. The heart of marriage is as the Apostle Paul says in his letter to the Ephesians: "Submit to one another out of reverence for Christ. . . . Wives, submit to your husbands as to the Lord. . . . Husbands, love your wives, just as Christ loved the church. . . . Children, obey your parents in the Lord." By grace, through faith, God is our marriage counselor.

The origin of marriage

It began in the Garden of Eden. God said, "It is not good." What is not good? "It is not good for the man to be alone." Adam named all the animals and birds. "But for Adam no suitable helper was found." So God, in love, took one of Adam's ribs, created woman and "brought her to the man." Adam was filled with joy and said, "This is now bone of my bones and flesh of my flesh; she shall be called woman for she was taken out of man." And we read on, "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."

Marriage is God's institution. Do you believe that? If you don't, you won't believe the rest God has to say about marriage and family. Then you will believe

something like the cartoon that pictures marriage arising out of the struggles of the past and subject to revision or even disregard.

The purpose of marriage

Remember, it was before the fall into sin. Marriage was perfect. One man, one woman, one flesh, living in perfection. God created Eve as a perfect companion and counterpart for Adam, emotionally, physically and in other ways. Adam and Eve perfectly complemented each other. One was blessed through the other.

The fall into sin brought the crosses and the problems. Thanks be to God there is a solution. Enter, Lord Jesus Christ! By God's grace our marriages are made up of three: one Christian man, one Christian woman and the Lord Jesus Christ. In Jesus we have forgiveness. In Jesus we live and move and have our being in marriage and family. Out of Spirit-given reverence for Christ we are blessed and enjoy the godly purpose of marriage — companionship, sexual happiness and the gift of children. The driving, motivating force behind it all? Christ lives in us and our crucified and risen Savior says, "Love one another as I have loved you."

Marriage and family under God. With all sincerity of heart we say that God's word is the final authority in all matters of my Christian faith and life. Let's repeat that and say, God's word is the final authority in all matters of my Christian marriage and family. Marriage comes from and belongs to God. Whether you are married or unmarried doesn't matter. God has blessed us all with family. As God's children through faith in Jesus Christ each day of our lives we each give evidence of what we believe concerning the origin and purpose of marriage. We do this in the family circle, in our neighborhood, with friends, business associates and social contacts. Each day may we confess and pray: Almighty Father, in your wisdom, love and power, you created man and woman. You first brought two lives together in the Garden of Eden. Today, to us your children these blessings to us renew

. . . a home by you made happy
. . . a love by you kept true. □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

In the wake of ‘Pearlygate’

If television evangelist Jim Bakker had been trying to create a sensation when he confessed his sin on his television program early this year, he could hardly have devised a better way. Reaction was immediate. Local and national news media publicized the story far and wide. Writers commented on it. Columnists and commentators analyzed it. A nation-wide scandal developed; a \$129-million empire was shaken; and the heretofore-revered evangelist resigned in disgrace.

Successive repercussions followed like toppling dominoes. Television evangelists in general came under suspicion. Their life-styles were scrutinized, and their fund-raising methods were roundly criticized, particularly in the light of the method devised by one of them to raise \$8 million about the same time.

Humorists were moved to coin descriptive terms for this scandal in televised religion. ‘Pearlygate’ was one of them, and there were others which were equally irreverent.

The modern version of the iconoclasts (a party in the Eastern Orthodox Church opposing the veneration of religious images in the early Middle Ages) could hardly conceal their glee as they pushed forward to say, in effect, ‘I told you so.’ It was a field day for those who delight in mocking at religion and labeling its adherents uniformly as hypocrites.

Those who share their views in today’s society comprise a significant number of people. Taking a negative attitude toward religion in general, they tend to tar all religious belief and activity, our own included, with the same brush.

Recently our synod successfully completed a multi-million dollar effort to raise capital funds. This year it made another effort, widely publicized among its constituents, to increase financial support for the kingdom work to which it had already committed itself. Undoubtedly, cynics outside the synod will see little difference between these efforts and those of religious opportunists who live in plush surroundings and revel in lavish life-styles. The thinking of some of our own people may also be affected.

It must be borne in mind, however, that Scripture has much to say to Christians about supporting the work which God has set before them. Some call it collecting money. We call it Christian giving. It is also a fact that, up to now at least, our synod has not been noted for extravagance in its operation nor its churches for enabling and encouraging lavishness in the life-styles of those who serve them.

In the wake of ‘Pearlygate’ this is reassuring.

Immanuel G. Frey



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

Joy and victory

Even in hardships

by James A. Aderman

Four years of unjustified imprisonment at his enemies' instigation. Four years of legal appeals, of prayers for release, of glad glimmers that the imprisonment would end, and of subsequently shattered hopes of liberation. Perhaps most troubling of all, however, were four years of impeded apostleship.

Paul's problems were enough to discourage anyone. Or so one might think. But the apostle's joy and victory in Jesus, even in the face of those depressing difficulties, brightly bursts forth throughout his letter to the Philippians. And the best part of Paul's upbeat demeanor is that its cause, faith in Jesus, can work the same wonders for everyone regardless of their circumstances.

Take a closer look at Paul's special set of frustrations and irritations. Paul, the prisoner, notes that there are Christians in Rome who are preaching the gospel "out of envy and rivalry" (1:15). He acquaints us with the ever-present specter of execution which haunts his imprisonment (1:20-24). With a sigh he describes how some Christians have deserted him to "look out for (their) own interests" (2:21). He mentions his former physical needs, expressing his gratitude to the Philippians that "you share(d) in my troubles" (4:14).

But don't miss the positive side to each of those heartaches and hard times with which Paul was burdened. The apostle recognized that God was working through each of those situations to bring about his will and Paul's benefit.

"I want you to know, brothers, that what has happened to me (his imprisonment) has really served to advance the gospel. As a result, it has become clear throughout the whole palace guard and to everyone else that I am in chains for Christ" (1:12-13).

More than that, "because of my chains, most of the brothers in the Lord have been encouraged to speak the word of God more courageously and fearlessly" (1:14). And if some of those Christians were speaking up for their faith out of less than honorable reasons (1:15), "the important thing is that in every way,

whether from false motives or true, Christ is preached. And because of this, I rejoice" (1:18).

Even death stalking him didn't trouble him. The apostle exults in the two options which are his. "If I am to go on living in the body, this will mean fruitful labor for me" . . . (1:22). "I desire to depart and be with Christ, which is better by far" . . . (1:23). "For to me, to live is Christ, and to die is gain" (1:21). Death was not a worrisome problem for Paul. It was a desired alternative. Death was the doorway to life, real life: life in intimate and eternal communion with Jesus.

With the apostle's eternal welfare secure, it's perfectly reasonable that he "learned to be content whatever the circumstances . . . , in any and every situation . . ." (4:11,12). Paul's secret to contentment: "I can do everything through him who gives me strength" (4:13). The apostle learned from experience and from his knowledge about the kind of God we have that the Lord *must* enable him to cope with, if not conquer, whatever burden was permitted to enter his life.

Paul testifies that the God of the universe is a God of absolute power, limitless love, unfailing providence and fathomless wisdom. Such a God simply is unable to miscarry his commitment to his children. That must be. Remember how God proved that. Our Savior God "humbled himself and became obedient to death — even death on a cross" (2:8) to make us his own. "Our citizenship is in heaven" (3:20) because of that God and his grace. With that kind of commitment toward us, our God must direct our lives and must care for us through the most dire of circumstances. More than that, he must bring good for us out of the worst of times.

That's the source from which Paul's joy and victory flowed. That's the same fountain from which every Christian can drink and be refreshed and revived. □



James Aderman is pastor of Siloah, Milwaukee, Wisconsin.

by Thomas H. Trapp

Born severely deformed, Leah lived all fourteen years of her life needing constant care. She never talked or walked. When she died last year her parents wrote: "We miss our Leah *so much*, but we know she now has everything — the Crown of Life." "Just think," the hand-written note ended, "she walks with Jesus every day!"

In February of 1986 the mother of two slain toddlers stood before a Christian congregation of 125 mourners and sang, "Jesus Loves the Little Children." Before the song she comforted her friends, "My children are with God and they are so happy." The father of the murdered 4-year-old boy and 19-month-old girl also spoke: "They are in a better place than we'll ever know on earth."

How could the parents of these children write and talk with such conviction and confidence? Why didn't they do what's natural: curse God and cry out, "Injustice!"?

Because they possessed something every Christian wants, they possessed *strength* — God's strength.

There's a special meal which provides that strength for those who suffer. "Take and eat; this is my body . . . Drink from it all of you. This is my blood . . . poured out for many . . .," Jesus says during the Lord's Supper as he freely and personally offers his body and blood for strength to believe his word, even when we don't understand his will.

Nobody has this spiritual strength at birth. God alone gives it. Through the words of Scripture, the water of baptism and the bread and wine of communion God empowers us to face times of trouble and temptation.

The Triune God who forgives and cares is the one to go to during those times. That's where the Apostle Paul went. On one occasion when everyone deserted him, Paul wrote, "But the Lord stood at my side and gave me *strength* . . ." (2 Timothy 4:17).

The Lord is standing at our side too. In his Supper he *is* really present to give us strength to do the impossible: to love those who hate us; to look and not lust; to believe and not doubt.

Irish poet Oscar Wilde once quipped: "I can resist everything but temptation." As baptized children of God we *can* resist temptation. A steady diet of feeding on God's word and partaking of his Supper will give us power to say "no" to sin. "I can do *all* things *through Christ* who strengthens me," the Apostle Paul wrote from his prison cell (Philippians 4:13). His "crime" was preaching Christ.

If you're getting weak during the dark days of life,



My strength

don't go to the bottle, don't go into depression, go to the Lord. The *Lord* is our strength! King David clung to this truth. In his dark hour he cried out:

"I love you, O LORD, *my strength*" (Psalm 18:1).

Through the Lord Jesus Christ, the parents of the deformed child received God's strength. Through Christ, the mother and father of the two slain children received God's strength. Through Christ, we too can receive God's strength. Strength to *believe* God's word of forgiveness, presence and love (even when we don't understand his will) is available to all — through Jesus Christ.

Scripture promises it; our baptism assures it — Christ's Supper offers it: God's strength. It's yours. □



Thomas Trapp is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

Henry Melchior Muhlenberg

by Victor H. Prange

Forty miles northwest of Philadelphia stands the oldest Lutheran church building in America. It was built during the pastorate of Henry Melchior Muhlenberg called the "Patriarch of the Lutheran Church in America." 1987 marks the 200th anniversary of his death. He is buried in the shadow of the old church at Trappe.

Two of Muhlenberg's sons were prominent in American history: Peter was a general in the Continental army and commanded infantry in the battle of Yorktown; Frederick was the first speaker of the House of Representatives. Another son was a famous botanist.

Father Muhlenberg was the organizer of the first Lutheran synod in America. The occasion was the dedication of the new church building of St. Michael Lutheran congregation in Philadelphia. Six pastors were present and delegates from 10 congregations. On August 26, 1748 a meeting was held at which Muhlenberg delivered the opening address. He observed that "a twisted cord of many threads will not easily break. There must be unity among us." He continued: "We are here assembled for this purpose, and, if God wills, we shall assemble yearly." The resulting organization was generally called the Pennsylvania Ministerium, a "ministerium" because till 1792 lay delegates had no right to vote.

At this initial meeting delegates from each congregation were asked to report on how they were getting along with their pastor, on the condition of the schools, and about the conduct of worship. Complaints were heard that the public service "lasts too long, especially in the cold winter." The ministers were asked to do something about this. One can understand this desire to shorten the service considering the note in the suggested church liturgy: "Ordinarily the sermon shall be limited to three-quarters of an hour, or at the utmost, to one hour."

Well over a hundred years before Muhlenberg set foot on these shores, Lutherans had come over to America from Europe. The Dutch colony of New Netherlands was founded in 1624. It is likely that some Lutherans were among these early settlers. By 1651 there were about 150 Lutheran "heads of families" in New Netherlands. These Lutherans were not permitted to hold public worship since only Reformed services were allowed. Quite different was the situation on the Delaware River where Swedish colonists established themselves in 1638; nearly all were Lutherans with pastors sent to serve them.

The greatest concentration of Lutherans was, however, in the colony laid out by William Penn. The vast majority were Germans. Their most pressing spiritual need was for competent Lutheran pastors. The only source was Germany; but few pastors wanted to leave their homeland for the wilds of America.

One who came was Muhlenberg. After completing his theological education he served for a time in Halle, Germany, at the religious institutions run by the Pietists. He was 31 and a bachelor when he responded to the call of three churches in the Philadelphia area. Muhlenberg devoted his life to gathering congregations, traveling from place to place encouraging pastors and people, and generally forwarding the task of planting the Lutheran Church.

After his death synods were organized in other states: New York, North Carolina, Ohio, Maryland-Virginia and Tennessee. Soon proposals were heard to unite these various state synods into a general synod. This came to pass in 1820 with the formation of the "Evangelical Lutheran General Synod of the United States."

Not everyone was pleased with this new General Synod. Tennessee did not join because the constitution failed to include a firm Lutheran confessional position. On the other hand Pennsylvania soon quit because of a desire among many congregations for closer union with the nearby German Reformed rather than distant Lutherans.

The lack of a firm Lutheran confessional basis for the General Synod may be traced to Muhlenberg's influence. He had absorbed much of the pietistic theology of Halle which put personal religious experience above unyielding commitment to the Lutheran Confessions. Many saw little difference between Lutheran and Reformed teachings. In 1817 a hymnal for use by both Lutheran and Reformed churches was published. A joint Lutheran-Reformed seminary was proposed.

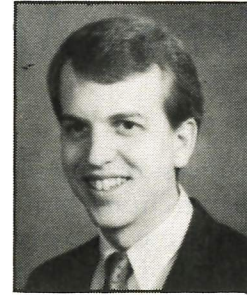
With the formation of the General Synod the first period in the history of Lutherans in America comes to a close. This is the era of Muhlenberg who brought together the initial wave of Lutheran immigrants. Poised on the horizon was the second and more massive wave of immigrants who carried the Lutheran Church into the heartland of America. They brought a renewed emphasis on the Lutheran Confessions. □

*Victor Prange is pastor
of Peace, Janesville, Wisconsin.*

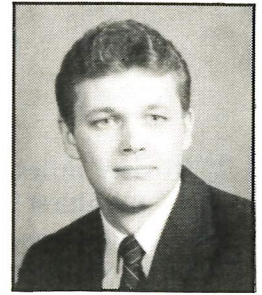
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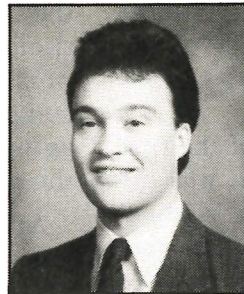
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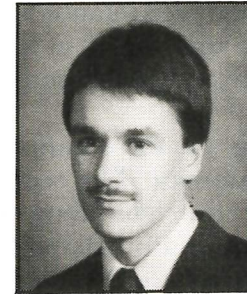
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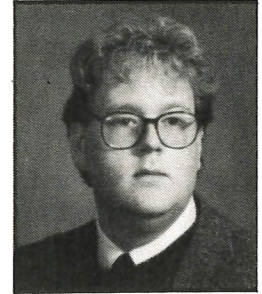
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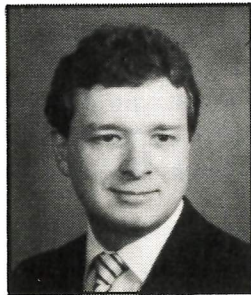
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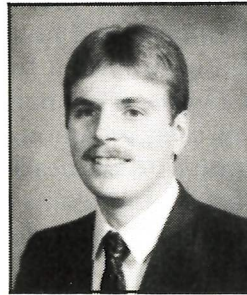
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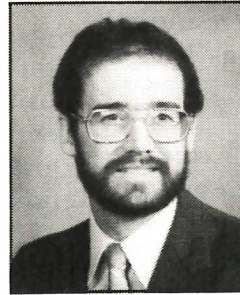
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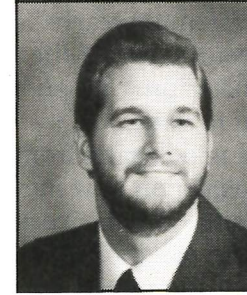
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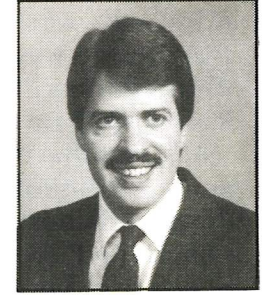
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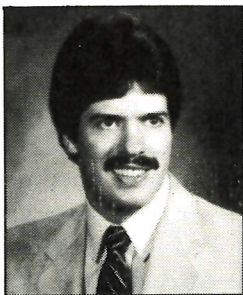
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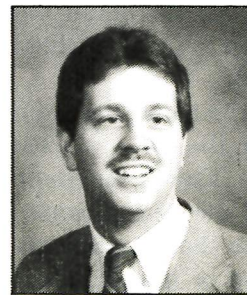
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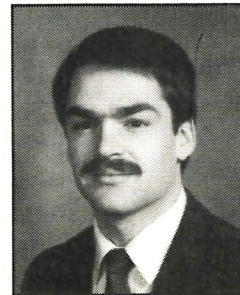
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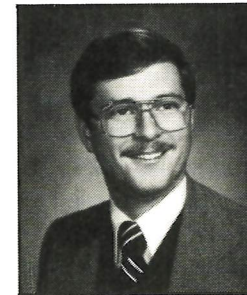
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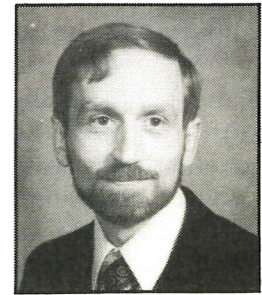
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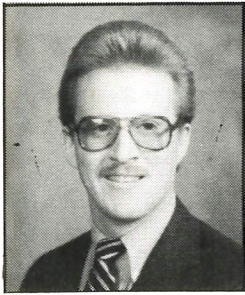
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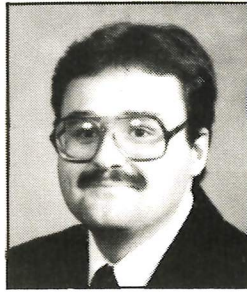
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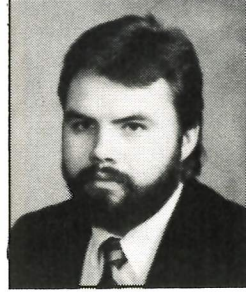
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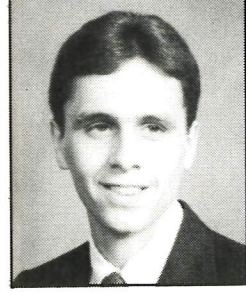
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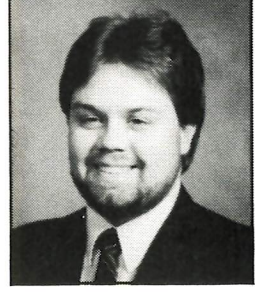
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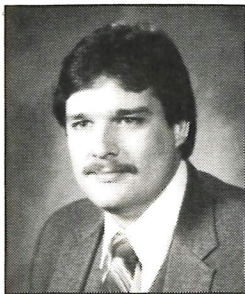
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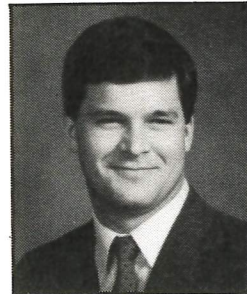
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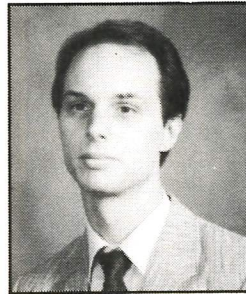
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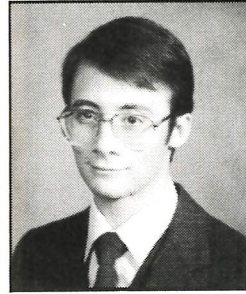
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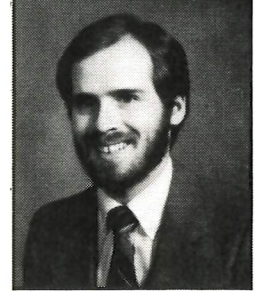
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Thiensville, WI
Faith, Melstone, MT
First, Winnett, MT



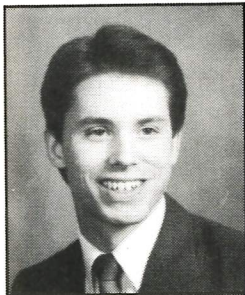
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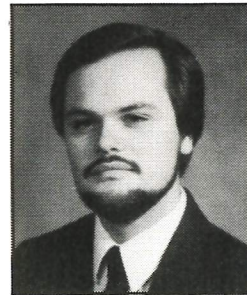
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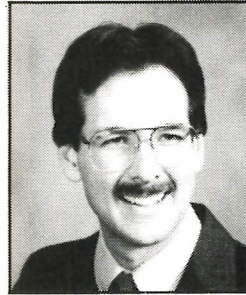
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High School
Waco, NE



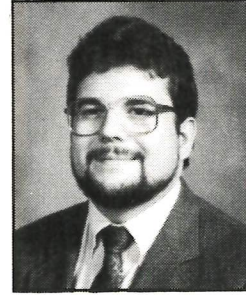
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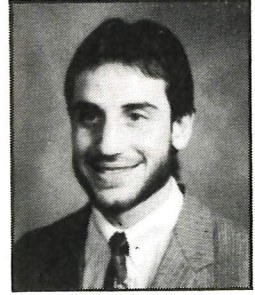
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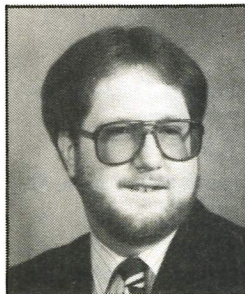
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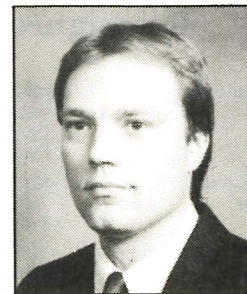
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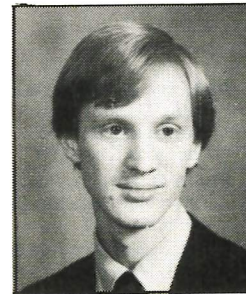
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High School
Appleton, WI



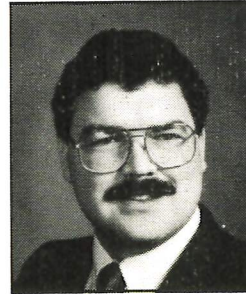
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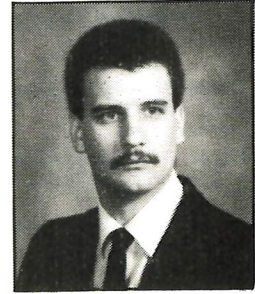
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Our Savior
Brookings, SD



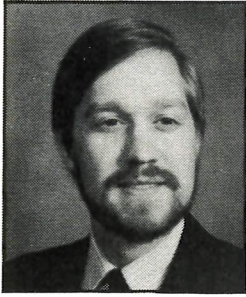
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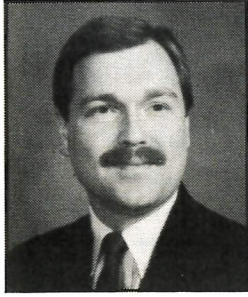
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Christ
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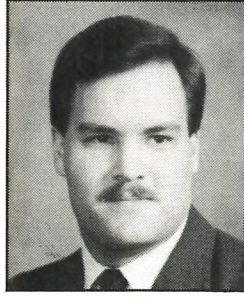
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Faith
Russellville, AR



Bradley E. Ragner
Des Moines, IA
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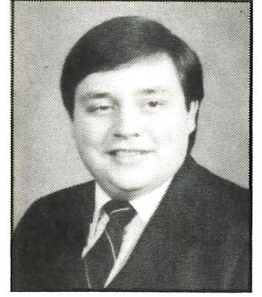
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St. Philip
Milwaukee, WI



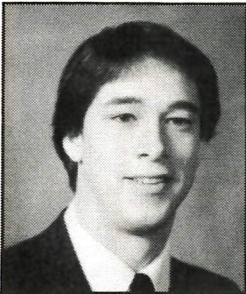
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Messiah
Wichita, KS

Not pictured

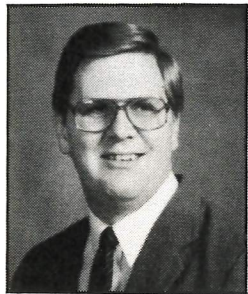
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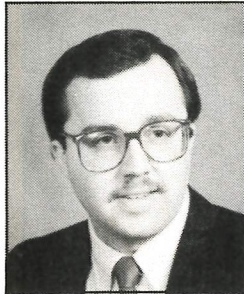
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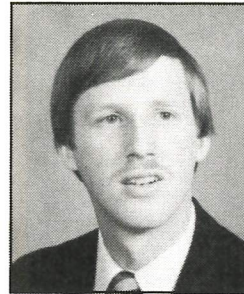
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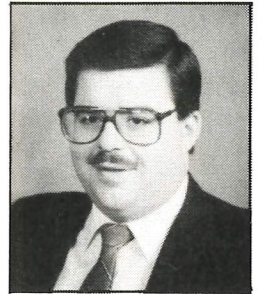
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St. John
Spring Valley, WI
St. Matthew
Spring Valley, WI



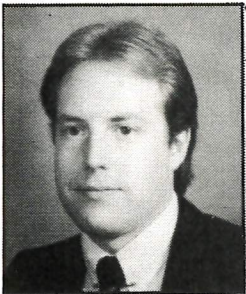
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Associate
St. Paul
Winneconne, WI



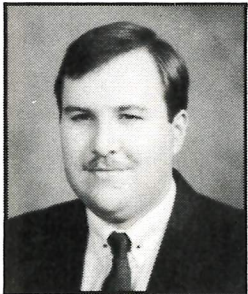
Brett E. Voigt
Hartford, WI
Our Savior
Springville, NY



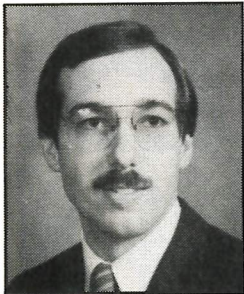
Jeffrey D. Wegner
Van Dyne, WI
Tutor
Northwestern
Preparatory School
Watertown, WI



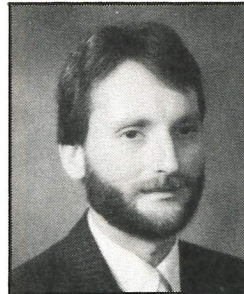
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St. Paul, Portage, WI
Newport,
Wisconsin Dells, WI



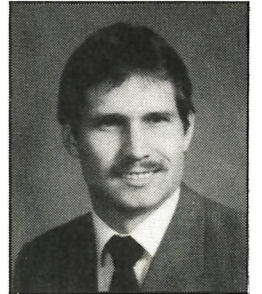
David M. Zahn
County Line, WI
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Joel M. Zank
Schofield, WI
Resurrection
Rochester, MN



Dean D. Zemple
Hortonville, WI
Our Savior
Jacksonville, FL



Hans K. Zietlow
Anchorage, AK
Associate
Grace
St. Joseph, MI

1985 Graduates

- Daniel N. Balge**, Mequon, WI
Assistant, St. John
Baraboo, WI
- Daniel S. Drews**, Saginaw, MI
Shepherd of the Plains
Lubbock, TX
- Lloyd C. Schlomer**, Mobridge, SD
Grace, Tucson, AZ
Redeemer, Tucson, AZ
- Philip P. Wilde**, Escanaba, MI
Associate, Trinity
Saline, MI

Reassigned

- Matthew A. Crass**, Rock Island, IL
Tutor, Martin Luther
Preparatory School
Prairie du Chien, WI
- Philip C. Hirsch**, Prairie du Chien, WI
Tutor, Northwestern College
Watertown, WI
- Christopher P. Kruschel**, Port Orange, FL
Tutor, Michigan
Lutheran Seminary
Saginaw, MI
- Joel V. Petermann**, Appleton, WI
Assistant to the Dean
Dr. Martin Luther College
New Ulm, MN
- Leon E. Piepenbrink**, Tucson, AZ
Tutor, Martin Luther
Preparatory School
Prairie du Chien, WI
- David D. Sellnow**, Watertown, WI
Tutor, Michigan
Lutheran Seminary
Saginaw, MI

I want to be honest

by John A. Braun

I want to be honest about the ministry: like every other profession there are disappointments, frustrations and difficulties. Success does not always follow success. As long as sin persists in the world and in each of us, every vocation will generate its own special problems. At times pastors must face failure and feel frustration and disappointment too.

Yet whenever I have felt frustrated, disappointed or just plain weary, the Lord has always found a way to revive me. Sometimes the encouragement has come from seeing the Lord work through me even when I felt low. One experience comes to mind. The week had been very hectic with meetings, unexpected emergencies and a few counseling problems to complicate things. When Sunday morning came, I had to preach a sermon that I felt wasn't my best. I delivered it almost apologetically.

I spent the rest of the day feeling sorry for myself and the people who had to listen to that sermon. While going through the mail on Wednesday I found a thank you card with a little note written on the back page. One Christian wrote to tell me how much he had appreciated the words I had so much trouble with. He had just experienced a very difficult setback in his life, and the sermon was exactly what God wanted him to hear that day.

I couldn't believe it. The Holy Spirit had worked through me. God had used me, in spite of my shortcomings, frustrations and difficulties, to comfort a soul in need. In this simple way the Lord gave me encouragement when I needed it and reminded me that as long as I was preaching his word he would see to the results. God again asserted himself as my powerful co-worker.

Another lesson comes from that brief note. God carefully surrounds each Christian, including the pastor, with other Christians. They support and strengthen each other sometimes without knowing it. Being surrounded by Christians is like the shade on a hot day; the more trees there are the deeper the shade. Because a pastor is surrounded by Christians he gives shade and comfort to them, but at times he needs the comfort of those around him too.

Naturally the Scriptures are the most reliable

*As long
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and in each of us,
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problems.*

source of support. As the pastor studies them regularly to learn God's truth for the people he serves, he finds that the Scriptures have a special meaning for him. God taught me that lesson on another occasion when I was frustrated and perhaps a little depressed. Things had not been going well so I took time to study my sermon text for Sunday, Jeremiah 17:5-14. The passage from Jeremiah closes with a beautiful prayer and a wonderful promise, "Heal me, O Lord, and I will be healed; save me and I will be saved, for you are the one I praise." The original Hebrew emphasizes the comfort of God's promise to heal and save. The word for heal implies bandaging; I needed the Lord's bandages and healing. And he was offering them to me.

That passage has stuck with me. In fact, I have made a wall plaque with those words that still hangs in my study. I look at it from time to time when I need assurance from God. I marvel at how fortunate I am. God is with me every day. I am surrounded by fellow Christians. And I spend my time working closely with God's word. Everyone experiences highs and lows in life — a pastor too. God doesn't take away all the problems, but he freely gives the strength, courage and comfort to overcome them. □



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

by Paul E. Kelm

The Bible says that our sins are forgiven through Jesus Christ, but what does it say about forgiving ourselves for our sins?

To my knowledge the Bible doesn't address forgiving oneself directly. Perhaps this is because God wants us to understand that our forgiveness doesn't hinge on how we feel about ourselves. God has separated us from our sins as far as east from west (Psalm 103), buried them at the bottom of the ocean (Micah 7). God no longer remembers what he has forgiven (Jeremiah 31). Our forgiveness and salvation are God's judgment, not ours. I wouldn't forgive me; but I'm not God. His love transcends our judgment. "If our heart condemn us, God is greater than our heart" (1 John 3:20).

This is not to suggest that forgiving ourselves is unimportant. By inference Scripture says much on the subject. Refusal to forgive oneself risks several heresies. One is playing God. How dare we overrule his justifying decree! Another is self-righteousness, questioning the completeness of Christ's atonement or the sincerity of God's absolution, presuming to qualify God's grace by the magnitude of sin.

When St. Paul establishes God's forgiving as the model for our own forgiving (Ephesians 4), dare we be selective in our forgiveness? When Jesus insists that we forgive a penitent brother no matter how often he has to repent (Luke 17 and Matthew 18), can we fail to apply that injunction to ourselves? The second table of the law is to love our neighbor *as ourselves*. When the Savior links peace and joy with forgiveness (Matthew 9 and Romans 5), can we refuse those blessings in favor of some masochistic guilt trip?

The bitter memory of sin can serve as a reminder of our inherent wickedness and God's boundless grace. Agonizing over a sin can lead us to abhor and distance ourselves from that sin. But the strength to overcome sin lies in the gospel of forgiveness, and to deny ourselves that gospel in any way is spiritually debilitating.

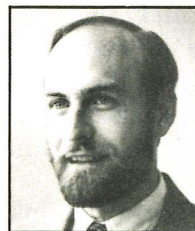
In his penitential Psalm 51 David prayed, "Restore to me the joy of your salvation" — precisely because it is so difficult to feel fully forgiven. Focus your soul on the cross, not yourself. Shout Scripture's many and varied assurances of forgiveness at the Accuser who troubles you. "It is God who justifies. Who is he that condemns?" (Romans 8:33,34).

I never really paid attention to the words in our baptismal ceremony until my children were baptized. I am now not at all comfortable with the ceremony. We believe that the baptized infant receives the Holy Spirit and saving faith by the water and word. How, then, can our baptismal rite ask a sponsor to confess faith for the child before the infant has been baptized?

The traditional rite of baptism in *The Lutheran Agenda* asks sponsors "to answer in the name and in the stead of this child . . . to signify thereby what God in and through baptism works in him." Correctly understood, the words bear witness to what *God* does in baptism.

However, your question points out the potential for misunderstanding, both in the placement of the questions before the baptism and by the apparent directing of the questions to the infant. To ask the unbaptized child (through sponsors) to renounce Satan, confess faith in the Triune God and affirm willingness to be baptized seems to contradict the truth that baptism is a unilateral covenant of God's grace. To an infant born in sin *God* gives "the washing of rebirth and renewal by the Holy Spirit" (Titus 3:5). Before that spiritual rebirth there can be no faith-born answers to the questions of the traditional rite.

Those questions and the practice of sponsors originate in a baptismal formula for adults that dates to the early Christian Church. The formula was modified for infant baptism, but retained the questions and the sponsors. Luther also retained the questions, though other baptismal liturgies following the Reformation did not. Many WELS congregations employ a revised baptismal rite that eliminates the questions and refocuses the responsibility for spiritual nurture of the child on parents and congregation. Our synod's Commission on Worship will consider your concern, I'm sure, in planning for a new Lutheran agenda. □



Send your questions to Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is the synod's executive secretary of evangelism.

Don't forget Phoebe

by Ann Lankey

A few months ago, after a regular worship service, members of our congregation were shown a short film on Brazil as the next potential mission site. It was an inspiring film and we enjoyed it immensely. When our family returned home, my husband said to our teenage son, "I really think you should consider becoming a missionary like Timothy when you grow up and go to Brazil. It looks like a neat place." To our teenage daughter he said nothing.

Our son is an outgoing, popular young man who is very involved in sports. His weeks revolve around the various athletic games scheduled at school. He is really looking forward to this summer when he can attend a basketball camp. Our daughter, on the other hand, is much more sensitive and quiet. Her weeks revolve around the church youth organization meetings and activities. She is anxiously awaiting this summer when she will attend the international youth rally in Atlanta, Georgia.

I in no way want to downplay my husband's words of encouragement to our son, but I cannot help but feel saddened by the fact that he did not say anything to our daughter. When I questioned him on this, he answered, "What could I have said?"

What could he have said?

I believe this story is indicative of what happens in many of our homes, schools and churches. Most WELS congregation members know very well the accomplishments of David, Paul or Timothy, but who can recite what Hannah, Rebecca or Phoebe did without looking it up? Role models for our young

*Role models
for our young men
flow freely from our lips,
but what about
role models
for our young
women?*

men flow freely from our lips, but what about role models for our young women? Over 50 percent of our synod members are potential Phoebes. How many of them are by-passed because they are sometimes considered less useful than Timothys? In 1 Corinthians 12:4 Paul speaks of different abilities God gives his servants. He does not say these are "male" or "female" talents but, rather, talents each of us has. God expects and demands all of his followers to use their talents as he has blessed them.

I feel our WELS needs to review the opportunities available to our young women so that they may use their God-given talents to the fullest extent. *We need to readjust some of our thinking and attitudes to include them in more areas of the Lord's work as God allows, but many congregations do not because "it was never done that way before."* While I firmly believe that we must always search out young Timothys, we must also continually remind ourselves, "Don't forget Phoebe!" □



*Ann Lankey is a member
of St. Paul, Tomah, Wisconsin.*

Language in study and worship

Vive la Sampler! Give us more. It made us stop and think about what we say and sing each Sunday — and we need that. And it does take *years* for children to finally, if at all, understand old English. Year after year they have to be retaught simple word meaning — everyday English saves lots of classroom time. Arlyn Boll hit that right on the head in his article, Language in study and worship, in the March 15 issue.

*Evelyn R. Drews
Cudahy, Wisconsin*

No other issue seems to raise as many hackles as Bible translations (March 15). Not even the most critical doctrinal issue gets people so riled up.

But it shouldn't, because the choice of translations is not revealed by God. Unless it can be proved that a translation tries to bury a doctrine, as the Revised Standard Version does with the messianic prophecy and the virgin birth, the choice of translations is only a matter of taste. It is not a question of *what* is taught. It is a question of *how* it is taught. It is an argument between progressives, whose main concern is efficiency, and traditionalists, whose main concern is familiarity.

Luther had strong elements of both. He was progressive in that he used the latest technology (the printing press) and methods (translating the Bible into the common tongue, rather than a dignified but difficult speech). He was traditionalist in that he would not dump an old and comfortable practice even at the risk of looking "too Catholic." He recognized that the older church members wanted familiarity, but that the new converts, and children, must not have obstacles placed before their learning.

Therefore there must be room for both progressives and traditionalists in the Lutheran church. Boll's

article may start a courteous family disagreement but no one should be denouncing those on the other side.

*Roger Kovaciny
Columbus, Ohio*

Arlyn Boll's article on language in study and worship (March 15) praises the use of the NIV Bible, and now the Sampler, for use in our study and worship, and wonders "how many people will miss the message because King James English doesn't communicate much to people who know only modern English."

I don't think that those of us who have grown up using the KJV have had any difficulty in getting the message of the word of God because of a few archaic words. Rather the true church of God has been blessed, indeed for 300 years, being faithfully taught the word of God, in all its entirety, through the KJV, and its doctrines have been more clearly stated than in the modern translations.

*Ruth Nixon
Los Angeles, California*

Thoughts and prayers

Early in February our congregation received a letter from Pastor Steven Blumer of Faith Lutheran in El Paso, telling us that we had been randomly chosen by their Sunday school children as the object of their intercessory prayer that Sunday.

It made us feel wonderful to know that a small assembly of fellow Christians had thought about us, cared about us and prayed for us.

The Apostle Peter once told a crippled beggar, "Silver or gold I do not have, but what I have I give you" (Acts 3:6). As a small mission congregation, we, like Peter, do not have silver and gold to share with our sister congregations directly. But God has given us a wealth of opportunity to pray for each other. Try it! It is a wonderful gift for the receiver and the giver!

*Scott Zerbe
Englewood, Florida*

Change to "world"

In a recent issue of *The Northwestern Lutheran*, a most thoughtful letter suggested renaming "the WELS" the World Evangelical Lutheran Synod to alleviate the perception of a parochial organization somehow related only to the state of Wisconsin.

For those who are rightfully reluctant to cast aside our Wisconsin heritage, I believe we should adopt the "world" identifier as an alternate shadow name behind our Wisconsin image to facilitate a comfort level for those who seek to evangelize to those who are unfamiliar with the work of our synod.

*Robert B. McCrea
Eden Prairie, Minnesota*

"No more killings"

The picture of the memorial erected to the "millions aborted" in the May 1 issue reminded me of a recent incident. When I visited Wisconsin Rapids a few weeks ago I noticed many trees with red ribbons hung on them. Upon inquiring, I learned these ribbons were placed in memory of those children who have died in the American holocaust in which millions of living boys and girls have been systematically murdered while they were still in the protection of their mothers' wombs.

If our Christian society is to survive we must draw the line and say, "No more killings," before the better part of a whole generation of Americans is eliminated through abortion. I encourage all concerned persons to mourn the millions who have been murdered through abortion by doing three things: show your concern by hanging a red ribbon on your trees, doors or in your windows; write your congressmen and senators and vigorously express your concerns; and pray that Almighty God will have mercy on America.

*H. W. Bonow
Milwaukee, Wisconsin*

A new Macedonian vision

By Darvin Raddatz

Paul was awakened to the challenge of mission on a new continent by the vision of a Macedonian man calling for help. Something similar must have happened in our churches and schools this spring. Two hundred sixteen men and women from across our entire continent — twice as many as had been expected — gathered in the heartland of our synod in response to a new vision. Their vision was calling them not to a new continent but to a new concept in mission.

An earnest young layman gave the new mission poignant expression when he said, "A few years ago I was a young man without a wife, without children. I didn't think much about life or God or anything. Then I got married and I got these children and I really started to think. I started talking with my friends at the church. We talk about it a lot now. We wonder, what can we do to help our children so that they will live with God more and think about what's right. They sent me down here to see if maybe we could get some ideas, some help. . . ."

This young man had already been led into the church but for everyone like him there are dozens of parents who have not been so blessed. These young families and their children were the focus of the vision that brought together concerned laymen, Lutheran elementary school teachers and pastors.

They met at the Yahara Center in Madison, Wis. for two days, April 24 and 25. The forum for their study was a symposium on The Lutheran Elementary School and Evangelism, sponsored by Dr. Martin Luther College and the Board for Parish Education. The symposium addressed the question: Can the Lutheran elementary school be an instrument for the evangelization of the community and, if so, how?

Seminar participants were surprised to discover how long ago



Participants at the symposium

some of our schools had heard and responded to the mission call. Principal Darrell Knippel of Pilgrim, Minneapolis, reported that his school had been serving as an outreach arm of the church for the entire 31 years of his service there. He shared with the assembly several deeply moving stories about his outreach to children. On a number of occasions he was chosen as a godparent for children who were led to want baptism through his ministry.

Apostles of San Jose, Calif., also has a two-decade-long history of using the school for community outreach. Principal James Wade reported that Apostles has adopted a carefully integrated approach to this mission.

In Holiday, Fla., Principal Paul Jacobs and Peace Lutheran have worked with the unchurched and non-members for more than a decade. They too have a structured approach to the unchurched, requiring the parents to become familiar with the religious teachings in which their children are being schooled.

Teacher Carol Meier Hines shared with the group both the frustration and the joy of working with the unchurched. She called for the synod to give its teachers help in understanding how to deal evangelically with unchurched children and their parents.

Excellent presentations by men with considerable experience in evangelism and the elementary school stimulated the assembly and assured eager participation in the breakout groups which followed them. Prof. David Valleskey and Pastors Joel Gerlach, Paul Kelm, Jon Mahnke and Ronald Roth were the presenters. All expressed their conviction that the elementary school can and ought to be regarded as a mission arm of the church.

The entire conference has been put on videotape and has been reproduced. Copies of the papers and edited transcripts of presentations and discussions have also been prepared and will be made available. Watch The Northwestern Lutheran for an announcement on how to order these materials.

Graduation at Wisconsin Lutheran College

On Sunday, May 17, Wisconsin Lutheran College, Milwaukee, held its first four-year graduation. Twelve students were graduated with majors in business, English, history, theology and music.

The 12 graduates were Eric Seybold of Milwaukee, Jan Fleming of New Berlin, Sandy Ehlke of Elm Grove, Joan Wintersberger of Pewaukee, Jon Behnke of Watertown, Joel Weeks of Burlington, Pamela Schweitzer of Fort Atkinson, Allen Labitsky of Reedsville, Kim Krahn of Brillion, Tammy Hill of Barrien Springs, Mich., Randy Reimers of St. Joseph, Mich. and Tamara Suko of Eldridge, N. Dak.

While there have been 221 previous graduates over the 14-year history of Wisconsin's newest college, all were granted Associate of Arts, two-year degrees.

Although the college goes back to 1973, it did not call its first president until 1975 when Dr. Gary Greenfield was installed. At first the college's campus was at Wisconsin Lutheran High School.

In 1977 the college purchased its present 8.5 acre campus.

Starting the 1986-87 academic year there were 18 full-time faculty and 162 students, 133 of whom were from Wisconsin. Projected enrollment in the next five years could double and the faculty could also approach that growth rate. At present there is a 9 to 1 student to faculty ratio.

Special Lenten offering reaches goal

In the middle of May the special Lenten offering to help fund the synod's current budget topped \$1 million, the goal of the offering.

In a letter to the synod's families in February, President Mischke wrote that "all indications are that during this fiscal year your synod's operating budget will be at least \$1 million short of carrying out the mission program we adopted in good faith."

"Cutting out a million dollar's worth of mission work," he said, "is not an acceptable option. . . . But a million dollar increase in offerings is!"

Pastor Daniel Malchow, executive secretary of the Commission on Communication and Financial Support, predicted that the million dollar goal would be exceeded. "There are some congregations just getting started on the special offering," he said, "and others have not as yet remitted their offerings. It will be July before we know the final figure.

"But whatever that final figure, we are grateful that God's grace has not failed us. We say thank you to all the generous people who have shared in the success of this offering."

Reaching Out offering passes \$20 million

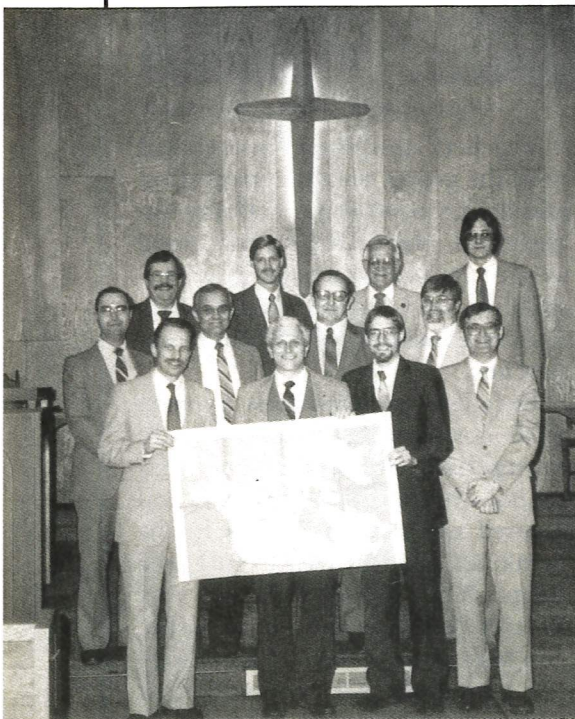
In May the WELS accounting office reported that offerings distributed by Reaching Out topped the \$20 million mark. "Yet another milestone and yet another amazing demonstration of God's grace" was the reaction of Rev. Daniel Malchow, who served as the offering's director.

In line with the purpose of Reaching Out, all offerings have been turned over to the synod's major building funds. Worker Training received 50 percent for the Educational Institution Building Fund and the Educational Development Fund, Home Missions 40 percent for the Church Extension Fund, and World Missions 10

percent for the World Mission Building Fund.

Although the expanded goal for Reaching Out was \$15 million, there is no excess, Malchow reported. "Although a few projects still need to get off the ground in world missions, every dollar allocated to our schools and home missions has already been put to good use."

The Educational Development Fund, an endowment fund, has received almost \$3.5 million. Earnings from this fund over the next 20 years made it possible to construct the auditorium-gymnasium-worship facility at Wisconsin Lutheran Seminary, a project not in-



WELS Canadian pastors meeting recently with synod's representatives resolved to petition the August synodical convention to permit the synod's 11 Canada congregations to incorporate under the name WELS-Canada. According to the resolution, incorporation will give them a Canadian identity; it will make it easier to bring new pastors into Canada; and it will permit the establishment of a Canadian Church Extension Fund. Holding the map (left to right) are Pastors Tom Pfothenauer of Ottawa, John Sullivan of Wetaskiwin, D. Thomas Rawerts of St. Albert.

cluded in the original list of Reaching Out projects.

In home missions the offering has funded the construction of 51 chapels and 42 parsonages.

"When Reaching Out was first proposed," Malchow pointed out, "the possibility of receiving \$10

million seemed remote. Now even after all expenses have been paid, we can look at \$20 million invested in facilities where God's loving plan for man's eternal salvation is jubilantly proclaimed. May God be praised!"

Southeastern Wisconsin District

For seven years the **Milwaukee Campus Ministry** has been served on a part-time basis by seniors from Wisconsin Lutheran Seminary. Recently the district mission board approved a request for a full-time pastor. The Campus Ministry Foundation, Madison, Wis., has received a grant of \$30,000 from the Siebert Lutheran Foundation for this ministry. Although the grant will provide funding for only the first year, the Campus Ministry Foundation has assured the board of its financial support for at least two additional years. . . . At **Crown of Life, Waukesha** (Pastor Arnold Kunde), parsonage plans are expected to be approved soon and construction started. . . . **Abiding Peace, Streamwood, Ill.** (Pastor David Witte), began formal worship services on May 3. Early land search has been authorized. . . . At **New Life, Buffalo Grove, Ill.** (Pastor Chris Cordes), worship services began in November with 35-40 average attendance per Sunday. Early land search has been authorized. . . . Another exploratory status congregation, **Good Shepherd, Lafayette, Ind.** (Pastor James Pankow), has relocated and plans to begin formal worship services in mid-September. . . . **Holy Scripture, Fort Wayne, Ind.** (Pastor Glenn Schwanke), is no longer receiving operating subsidy as of January 1. . . . A full-day **workshop for missionaries** of the district and the district mission board was held on Monday, May 18 at St. Paul, Milwaukee. . . . Two

congregations, St. Matthew in Niles (**Pastor Glen Schaumberg**) and Good Shepherd in Downers Grove (**Pastor David Rutschow**) recently observed their pastors' tenth year of service to them. Both congregations held a special dinner and program to observe the occasion. . . . On April 26 teacher **Karen Manthe** celebrated 25 years in the teaching ministry with a special service of thanks. The preacher was Pastor William Fischer and the worship leader Pastor John Schroeder. Miss Manthe has served in schools in Algoma and Beaver Dam, Wis., and Jenera, Ohio, and currently is teaching at Trinity, Caledonia, Wis. . . . The District Special Ministries Subcommittee for Hearing Handicapped (**WELS HANDS**) has provided signed services in several congregations, has trained 24 people to assist and has provided signing for the WELS Connection videotapes. . . . The Subcommittee for Mentally Handicapped (**JESUS CARES**) lists 24 students and 14 teachers active in Milwaukee, 10 students with five teachers and two helpers active in Waukesha and interest in beginning a similar program in the Oak Creek area. . . . The **WISCO Stewards** held their annual meeting on Friday, March 27. Highlight of the evening was an address by Dr. Gary Greenfield of Wisconsin Lutheran College in which he emphasized the importance of a more active lay service in the church. A second highlight of the evening featured the gift of \$40,000 to Wisconsin



Emil Ehlke of David's Star, Jackson, Wisconsin was recently honored for "seventy years of faithful service as a member of its Male Choir." Ehlke also participated for over 50 years in the church's band. He is "in good health and continues to praise his Lord in the choir," says Jerome Kieselhorst, choir director. He has sent two sons into the WELS teaching ministry, Delbert of St. John, Milwaukee and Roger of East-side, Madison.

Lutheran High School with \$10,000 designated for equipment in the industrial arts department.

— James Huebner

Western Wisconsin District

On March 1, **St. John of Juneau** dedicated its new school addition. Pastor William Fischer, secretary of part-time education, delivered the dedication address. Special words of encouragement for Christian education were given by Mr. Donald Zimmerman, Mr. LeDell Plath and Mr. Richard Grunze from the synod's parish education office. Following the noon potluck dinner the facilities were opened for tours. St. John has enjoyed the blessings of Christian education for 112 years. Pastor of the 1385-member congregation is David Priebe. . . . **Divine Savior of Belleville, Ill.**, celebrated its 10th anniversary November 9, 1986. Pastor of the congregation is Mark Brunner.

— David Kipfmiller

NOTICES

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

WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The forty-ninth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3-7, 1987 at Northwestern College in Watertown, Wisconsin.

The opening communion service at St. John Lutheran Church will begin at 9:00 a.m. on Monday, August 3. Northwestern College president Robert J. Voss will preach the sermon. The closing service will be held immediately after the last session on Friday, August 7. The preacher will be Pastor Walter Beckman, president of the North Atlantic District.

The opening session of the convention will be held immediately following the opening service. Delegates are asked to arrive early to register in the lobby of the college gymnasium either on Sunday or before the opening session.

The convention theme is "Equipping the Believers." Three essays will be presented: "Equipping the Believers — for Discipleship (Professor David Valleskey); — for Stewardship (Pastor Ronald Roth); — for Evangelism (Pastor Paul Kelm)."

Housing will be provided for all delegates and meals will be served in the college cafeteria. Each delegate will receive a letter from the synod secretary by May 31, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in the middle of June.

Mail sent to delegates during the convention should be addressed in care of Northwestern College, 1300 Western Ave., Watertown, WI 53094. Delegates may be reached by telephone at 414/261-4352.

David Worgull, Secretary
Wisconsin Evangelical Lutheran Synod

SPECIAL ANNIVERSARY

A grateful synod will take note of President Carl H. Mischke's 40th anniversary in the ministry on the eve of the biennial convention. Delegates and friends are invited to attend a 7:30 p.m. anniversary service at St. Mark, Watertown, on August 2. A reception will follow.

Those unable to attend, but wishing to send greetings, should address them to Vice President Donald F. Bitter, 307 South High St., Fort Atkinson, WI 53538.

CHANGES IN MINISTRY

PASTORS:

Baerbock, Ronald E., from King of Kings, Kennewick, Wash., to Puerto Rico (missioner).
Duehlmeyer, Robert H. Jr., from Cross of Christ, Liverpool, N.Y., to St. Paul, Sodus, Mich.
Londgren, Jeffrey K., from Holy Scripture, Abilene, Tex., to Rock of Ages, Payson, Ariz.
Zell, Paul E., from Our Savior, Brookings, S. Dak., to St. Croix Lutheran High School, West St. Paul, Minn.

TEACHERS:

Friske, Dennis, J., from St. Peter, Balaton, Minn., to Emanuel, Tawas City, Mich.
Huebner, Scott R., from Immanuel, Medford, Wis., to St. Matthew, Stoddard, Wis.
Kennitz, Faye, from inactive to St. Peter, Eldorado, Wis.
Kramer, Kurk K., from Peridot, Peridot, Ariz., to St. John, Fox Lake, Wis.
Lauber, Judith L., from St. Paul, Mt. Calvary, Wis., to Faith, Fond du Lac, Wis.
Marten, Kathleen, from inactive to Immanuel, Kewaunee, Wis.
Pagel, Robert J., from Calvary, Bellevue, Wash., to St. Paul, Moline, Ill.
Richmond, Brenda L., from Good Shepherd, Sioux Falls S. Dak., to St. Luke, Oakfield, Wis.
Rupprecht, Anita, from inactive to Mt. Calvary, Redding, Calif.
Schallert, Terry S., from St. John, Neillsville, Wis., to St. John, Minneapolis, Minn.

EMPLOYMENT OPPORTUNITIES

Bethany Lutheran College, Mankato, Minn., invites applications for the following positions:

Director and professor of computer science to be in charge of administrative and academic computing on campus; to maintain current computer operations, be involved in planning and programming, oversee academic computer lab and teach computer science courses utilizing Alpha Micro, Apple II and Macintosh systems.

Science professor, beginning August 1987, teaching courses in general and calculus-based physics, biology and mathematics.

Head librarian, beginning June 1987. Responsible for acquisitions, audiovisual and media services, budget, cataloging, circulation, collection development, library automation, personnel and other aspects of library operations.

Applicants for the above positions should have an earned master's degree. Salary is determined on the basis of education and experience.

Bethany is a two-year residential liberal arts college owned and operated by the Evangelical Lutheran Synod and serves approximately 300 students. Applicants should be in agreement with the mission and philosophy of Bethany. To apply, send resume, transcripts and three letters of recommendation to: Bethany Lutheran College, Dr. William B. Kessel, 734 Marsh St., Mankato, MN 56001.

WLC SUMMER SESSIONS

Wisconsin Lutheran College, Milwaukee, will offer courses from June 22 through July 31 on the following subjects: botany, principles of management, principles of marketing, production management, introduction to computing systems, introduction to speech communication, education and society, reading development, fundamentals of writing, expository writing, church history, fundamentals of algebra, college algebra, pre-calculus mathematics, philosophy, psychology, principles of psychological testing, history of Israel, New Testament epistles and basic teachings of the Bible.

Tuition is \$150 per credit and all classes are held in the morning. Dormitory housing is available at \$35 per week (meals not included). Applied music is \$110 per instrument. Instruction is given twice a week.

Contact registrar Roger Fleming at the college at 414/774-8620.

SUMMER CAMP

The WELS Tree of Life Bible Camp, Inc., will conduct its annual summer camp July 26 through August 1 at the Sky Mountain Christian Camp in the High Sierras 60 miles east of Sacramento, CA and is open to all children 4th grade through this year's 12th grade graduates.

The camp is on an Alpine lake and offers canoeing, swimming, wind surfing, sailing, archery, hiking etc., and programs are separate for each age group.

For information contact Pastor Armin Keibel, Bethany Lutheran, 2771 Treat Blvd., Concord, CA 94518; 415/686-1818.

PULPIT

St. Mark of Salina, Kas. has a pulpit available for cost of shipping. Contact Bill Evans, 1219 Hartford Ave., Salina, KA 67401; 913/825-6888.

ANNIVERSARIES

Mobridge, South Dakota — Zion (75th): June 21, 4:30 p.m. (banquet following). For reservations contact Pastor Peter J. Naumann, 620 W. 9th St., Mobridge, SD 57601; 605/845-3704.

Brodhead, Wisconsin — St. Peter (75th): June 28, 9:00 a.m. and 2:00 p.m.; October 4, 9:00 a.m. Potluck dinners follow morning services. Contact Pastor Mark Neumann, 1708 W. 6th Ave., Brodhead, WI 53520; 608/897-2420.

ADDRESSES

PASTORS:

Braun, John A., 1007 S. 9th St., Watertown, WI 53094.

ADMINISTRATOR NEEDED

The Martin Luther Memorial Home Association of Michigan with homes located at South Lyon, Holt, Saginaw and South Haven has an administrative opening at this time. Any member of our synod who would be interested in receiving information and an application form for the position please contact Karl J. Otto, Executive Administrator, MLMH, Inc., 305 Elm Place, South Lyon, MI 48178.

SPECIAL EDUCATION CONFERENCE

The Christian Educators for Special Education will present a special conference on August 13 featuring Dr. JoAnne Caldwell, associate professor of the reading/language arts department at Cardinal Stritch College. Emphasis will be given to a review of the reading process; its breakdown as it relates to the nonphonetic reader; and instruction strategies to consider implementing into the elementary and secondary school settings. Sessions are 9:00 to 3:30 (lunch included). Registration costs before August 1: Members, students and new DMCL grads, \$10.00; nonmembers, \$15.00; late registration, \$20.00. Send check made payable to CESE at 6098 N. 35th St., Milwaukee, WI 53209; 414/464-1494.

EVANGELISM CONVOCATION '87

"A Time to Grow" is the theme of an evangelism convocation to be held July 17-19 at Martin Luther Preparatory School, Prairie du Chien, Wis., sponsored by the Minnesota and Western Wisconsin Districts.

Keynote speaker at the Friday banquet will be Pastor Paul Kelm, executive secretary of evangelism. On Saturday 24 workshops on various aspects of evangelism will be presented by leading authorities in the field. All present will be taught a basic law-gospel presentation for sharing their faith. President Carl Mischke will be guest speaker at the Sunday morning communion service.

Two nights lodging, six meals and all educational materials will be provided. Early registration cost: \$35 single- \$60 married couple. After June 10: \$45-\$80. For further information or reservation forms contact Dr. Herbert Fleisher, 2508 Santa Maria Ct., Middleton, WI 53562; 608/831-6358.

NEW WELS CHURCHES

Names Requested

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

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

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

Arizona	Gilbert*
	Peoria*
California	Tucson (Southwest)*
	Bakersfield*
	Pleasanton*
Colorado	Colorado Springs (East)*
Florida	Jupiter*
	Miami (Hispanic)*
	Panama City*
Georgia	Alpharetta*
Illinois	Buffalo Grove/Wheeling*
	Streamwood*
Indiana	LaFayette*
Michigan	Houghton/Hancock*
Minnesota	Elk River*
	Shoreview*
Nebraska	Omaha (Southwest)*
New Mexico	Roswell*
New York	Manhattan*
Ohio	Toledo (Northwest)
Oklahoma	Owasso*
Pennsylvania	Bucks County*
South Dakota	Custer*
Texas	Atascocita*
	Beaumont*
	Universal City
Washington	Everett*
	Spokane Valley*
	Woodinville/Bothell*
Wisconsin	Madison (Hispanic)*
	Waukegan*
Ontario, Canada	New Market*

*Denotes exploratory services.

“Where else
in our
church’s
work
have we ever
experienced
anything
like
this?”

Not many of us have had the opportunity to think about the statistics from our world mission fields. Statistics, if they vie for our attention at all, usually come from a furloughed missionary preaching at our congregation about his own field. So the total figures tend to be fragmentary.

In preparation for its report to the synod’s August convention, the Board for World Missions at its April meeting reviewed the 1986 mission statistics. (All statistics cited are “baptized membership.”)

The statistics include 12 mission fields. (Nigeria and Cameroon are listed separately since they have no resident missionaries.) The membership of the 12 fields is 23,241, an increase of 13.7 percent over the 1985 figure of 20,431. If the synod had grown at the same rate, the membership of the synod would have increased by 56,800 instead of 1025.

Spread over this planet’s billions 23,241 does not seem a very large number. But in our own little WELS world it might be helpful in visualizing this figure if I point out that the combined membership of our four smaller districts (of twelve) is 21,401. Transferred to the U.S. our world mission figure would be the synod’s sixth largest district. And quite a district it would be, served by 74 pastors of which 21 are national pastors. (In the world fields the ratio is one pastor for every 314 members; in the U.S. it is one pastor for every 370 members.)

As has been the case in past years, the greatest growth was experienced in the Lutheran Church of Central Africa where the annual growth rate in Zambia and Malawi has soared to 17 percent — from 16,257 members in 1985 to 18,000 in 1986.

I recently spoke with Pastor Theodore Sauer, former superintendent of the LCCA, about this explosion. “Absolutely thrilling,” he called the report. He pointed out that since 1970 the field has experienced an annual growth rate in the 13 percent range. “And this 17 percent comes on top of growth like that!

“With a base as large as we have today in the LCCA,” Sauer said, “these figures are not a statistical fluke. They are evidence of a blessing so great that I am afraid that we here at home . . . cannot fully appreciate and comprehend what is happening.

“Where else,” he asked, “in our church’s work have we ever experienced anything like this? When we look at all our failings and shortcomings, we will know that we have little to do with it. It is the Lord’s doing and not our own.”

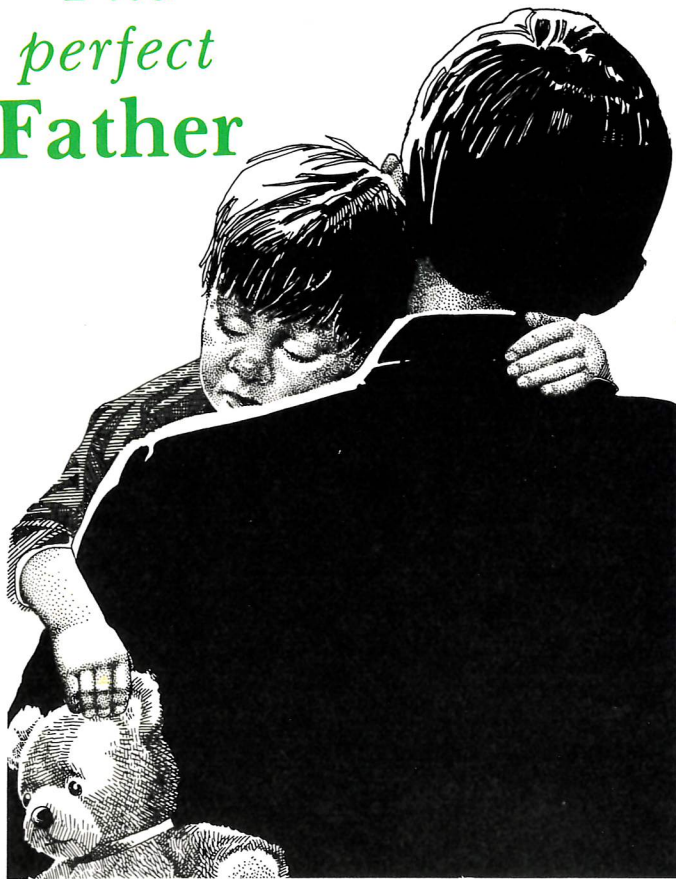
And he was just as pleased with the other fields. “With a growth rate of 10 percent in our far east missions,” he said, “the Lord could well have us poised there for a rich harvest of souls.”

But I will let Missionary Robert Meister of Taiwan write a coda for this report. “Sometimes,” he wrote to his executive committee, “we get caught up in statistics, helpful though they may be. I appreciate the charts, graphs and diagrams which help us understand where we are in world mission work and where we could be. . . . But mission work is still one Christian speaking to one other soul about the love of God in Christ. . . . Each soul is precious and each repentant sinner is really one in a billion.”

That’s just as it is at home . . . and I’ll let it go at that.

James P. Schaefer

The perfect Father



by Bonnie Wasser

He only scolds when it's needed. He only raises his voice when he can't be heard if he doesn't. He only gets angry when he's had to raise his voice and still no one is listening!

He listens even when he'd rather be reading the Sunday paper. He stops mowing the lawn to talk just because you have to leave for work in five minutes and want to tell him about one more thing that happened at school. He even wakes up from his after-dinner nap to give his opinion on what movie to watch tonight on TV.

He makes enough money so there's always a roof over your heads (without too many leaks) and there's always lots of good food on the table even if it isn't always pizza. He doesn't make so much money that he's tempted to write out blank checks which means you have to set your priorities about what you really need and what you think you really need.

He likes every one of his kids, and even though at times you feel a little in awe of him, you always feel that you are special just because you are one of his kids. The awe you feel may be responsible for some pretty big decisions over the years like — "I will not

shoplift because if I'm caught my father will skin me alive," and "No, I can't go to that beer party, because if my father catches me driving his car when I've had something to drink, he'll not only skin me alive but he'll never let me drive again!"

He's not afraid to tell you when he's made a mistake — even if it takes him three years to discover it. He is not afraid to reconsider your punishment if he has made a mistake which means your lifetime grounding might be rolled back to six years any day now.

He teaches you to drive even when you pull out in front of the oncoming car, run the stop sign, go over the speed limit and hit the curb with his new white-wall tires.

He admits that he wasn't perfect either in his youth — and he does it on the day you got your first "F" on an exam. But then he says no you can't go to the movies tonight because it's a school night and after all, you don't want to get another "F" tomorrow.

He lets you dream about what you'd like to be when you're out of school — and then reminds you that biochemists should pass their science courses. The next day he hands you an article from the newspaper stating how biochemists are going to be in demand in the next ten years and says, "Go for it."

He doesn't tell you how to live your life, but shows a good route by his example. He didn't take you to Sunday school; he went with you and for a time was even your teacher. He didn't drop you off at church services; he held you by the hand and together you walked to the pew in front where you promised to behave because you could see better.

Yes, you have known for years that your dad is a good dad. And he's never been afraid to share his belief in the Triune God and he's never hesitated to share the truth that there is only one perfect Father — the Father who "... so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16).

No, dad isn't the perfect Father, but the reason he is a good dad is because he's always trying to walk in the perfect Father's reflection.



On Father's Day, it's nice to tell them both — thanks! □

*Bonnie Wasser, is a member of
First Lutheran, Lake Geneva, Wisconsin.*