

The Northwestern Lutheran

MAY 15, 1982

Gospel tools of our time?

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from this corner



One day in March of 1979 my office phone rang. It was President Naumann on the line. Would I like to serve, he asked, on a steering committee to supervise a study of Lutherans. Without much hesitation I accepted the appointment. Appointed along with me was Rev. Norman W. Berg, executive secretary of the General Board for Home Missions, who is much interested in statistical data (just ask our pastors of mission congregations). Ultimately eight Lutheran church bodies, representing over 99 percent of the Lutherans in the country, participated in the study.

There were several reasons why I was happy to participate. This would be the first national study of WELS members. There had been a Detroit study in the late 60s, but nothing national in scope. Secondly, there were core questions addressed to all Lutherans. But in addition each church body could develop specific questions. These were individually chosen because of their prime interest to the individual church bodies.

This meant that we could get an idea of who we are. Are we as German as we think we are? (Yes, we are). Most of us, of Germanic origin, were born into the Synod or married into it. Are we, to choose another example, as poor as we think we are? (No, but we have more families under \$25,000 per year than the general Lutheran population).

It further meant that the data could be used by those responsible for program development and for the supporting budget. As far as internal communication is concerned, it is important that half of the respondents read *The Northwestern Lutheran*, and half of those reading the magazine read it from cover to cover. Another example. The number of families involved in early childhood education endeavors suggests that the Synod should give serious consideration to involving itself in this area. The dedication of our mobile population to the Wisconsin Synod's doctrinal position bodes well for our home mission program. Such are some of the good things. The data is being analyzed by our planners now, and they have at their disposal a data bank of considerable importance.

A paperback reporting on the total Lutheran population has just appeared in print. (Augsburg Publishing House: *Profiles of Lutherans in the U.S.A.* by Carl F. Reuss). I hope you will enjoy tasting the data in these articles in *The Northwestern Lutheran*.

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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Cover

Earl Wales focuses on soloist James Schulz as the Prep Singers of Northwestern Preparatory School, Watertown, Wisconsin, warm-up for the West Allis Cablevision taping. See page 152.

EDITORIALS

"It will last forever"

At the annual graduation ceremonies of Wisconsin Lutheran Seminary the graduates who will soon be preachers and their teachers, who once were, wear pulpit robes instead of the usual caps and gowns. The spectacle of some seventy preachers in procession can cause consternation. At a recent Mequon graduation a little girl, squirming on her father's lap, scrutinized the passing parade and blurted out, "If they all preach, it will last forever."

One can empathize with her very human concerns. But out of the mouths of babes!

If the sixty some graduates of Wisconsin Lutheran Seminary actually preach what they have been taught to preach, there will be eternal results. At the beginning of each Mequon school day the students and instructors are reminded, "Preach the gospel."

In his enduring Pentecost the Holy Spirit uses that gospel of the crucified and risen Christ to build the faith that saves. It's good to learn and teach at Wisconsin Lutheran Seminary. If all of the teachers and learners preach the gospel, "it will last forever."

Edward C. Fredrich

Sin, not sickness

A homosexual's lifestyle isn't wrong; it's just different — that's what many people believe. That's what a number of church people believe. They find reassurance for their belief in such statements as, "Homosexuality is something a person is born with, like the color of his skin." "They are no more different from anybody else than a right-handed person is different from a left-handed person."

The homosexual who wants to consider himself or herself a child of God also knows that God has condemned homosexuality as a revolting sin and a perversion. "Shameful lusts," God's Apostle writes in Romans regarding homosexual attitudes. "Even their women exchanged natural relations for unnatural ones. In the same way the men also abandoned natural relations with women and were inflamed with lust for one another." "Do not be deceived," Paul writes in 1 Corinthians, "neither the sexually immoral . . . nor male prostitutes nor homosexual offenders . . . will inherit the kingdom of God." Unless homosexuals repent, their sin will damn them.

This is the homosexual's anguished dilemma. He seeks comfort and support in the pronouncements of social scientists and secularists, but there the chilling words of his final Judge stand, in boldface letters, in

both the Old Testament and in the New. Even his reason tells him that God will not and does not classify homosexuality as a sickness. Then it would not belong in a register of damning sins any more than diabetes or cancer belong there. Homosexual attitudes and practices are immorality.

The homosexual who defends his way of life does violence to reason, to conscience, and to respect for Scripture. Whoever denies that homosexuality is a moral transgression is calling God a liar.

The only solution of the homosexual's problem is repentance: a frank admission of his or her guilt, a complete disavowal of his or her sin, a fleeing to Christ for forgiveness, and then, with the ready help of God, a resolute effort to turn from his or her perversion and to walk in newness of life. It is the only solution, but what a saving and blessed solution.

Carleton Toppe

Preferred religion

Not everything in Scripture appeals to our natural preferences. It contains a number of hard sayings.

When Jesus informed his disciples, for example, that marriage should be terminated only in the event of marital unfaithfulness, they were appalled. "If this is the situation between a husband and wife," they observed cynically, "it is better not to marry." Similarly, when the model young synagogue officer was declared unfit for the kingdom of God with his comfortable conscience, they couldn't believe what they were hearing. They asked indignantly, "Who then can be saved?" At one time during his ministry crowds of admiring people attached themselves to Jesus; but after they had listened for a time to some of the things he had to say, they left in disgust. As they left, they muttered, "This is a hard teaching. Who can accept it?"

Some of the things Scripture teaches strike us the same way. What we would really like is a religion that conforms to our own opinions. Accordingly, our tendency is to ignore what we don't like or to exempt ourselves from some of the teachings of Scripture, thereby in effect crafting for ourselves a religion which suits our preferences.

This is dangerous, and it can be fatal to discipleship. Its final effect is that we thereby also exempt ourselves unwittingly from the blessings and promises of Scripture along with its hard sayings.

Preferred religion is not what we need. The religion of Scripture *is* — hard sayings and all.

Immanuel G. Frey

Charlie was sitting out in front of the drugstore when the old man came shuffling along the dusty road.

"Where're you headed?" Charlie called out as the threadbare figure drew near.

The old man stopped, pushed back his sweat-stained hat, and squinted at Charlie for a minute.

"Nowhere and everywhere," he said, "but I ain't in such a hurry to get there that I couldn't stop awhile for a cool drink and a bit of shade."

Charlie nodded and waved him to an empty chair. He fumbled around in his pocket and found enough change to coax an ice-cold bottle out of the ancient coke machine.

"Name's Sam," the old man volunteered, sliding the ragged knapsack off his back and sinking into the chair.

"Sam what?" Charlie asked, handing him the bottle.

"Just Sam," he said, tipping his head back and taking a long gurgling swallow. He lowered the bottle and wiped his mouth with the back of his hand. "A man don't need more than one name when he's like me. Just something for people to call to get his attention. Besides, I guess I've just plain forgot what my last name is . . . or was, and I don't suppose anybody cares anyhow."

The long speech made him thirsty, and he tipped the bottle up again.

"I know someone who cares — not just about your name, but about *you*," Charlie said without looking at him.

Sam eyed him suspiciously over the bottle. He swallowed noisily and set the bottle down. "And who might that be?"

"Before I tell you, let me ask you something," Charlie said.

"Shoot!" the old man retorted, leaning back in the chair.

"How long you been on the road?"



"Thirty years, maybe forty . . . long time. Why?"

"Just wondered if you found what you were looking for or ever got where you were going," Charlie said casually.

Sam shifted in his chair. "I told you I wasn't goin' nowhere. How would I know when I got there? That's what life's about — goin' nowhere and never getting there."

"Yeah, Sam," Charlie said, "but you *are* going somewhere, straight to hell."

The front legs of Sam's chair banged down. "Now hold on you . . . what kind of smart talk is . . ."

Then a smile crossed his face. "I reckon you're right," he agreed with a wink. "If there is a hell, that's where I'm headed all right. Won't be bad, though, all my friends will be there." He threw back his head and gave birth to a ragged, crackling laugh.

Charlie looked serious. "That's

kind of like saying a train wreck would be fun if your friends were in it with you."

The laugh stopped abruptly. "Say, what is this? What are you trying to tell me anyway," Sam snorted angrily.

Charlie was cool. "Just this. You've spent a lot of time . . . used up a lot of your life, walking down roads that lead to nothing and you've missed the one that leads to everything."

"Is that right?" Sam said sarcastically. "Tell me about it."

And Charlie did. He told him about sin and salvation, about God's grace and love, about eternal punishment and eternal life, about living without hope and living with absolute assurance. And he told him what made the difference. He told him that God made the way . . . the road . . . to heaven and that Jesus Christ *is* that way. He told him that no one *had* to go to hell, but an awful lot of people would. He pointed the old man to the road to forever and said everything he could think of to convince him to follow Jesus down it.

Somewhere in the conversation Sam relaxed, and his eyes sort of twinkled.

About the time Charlie started to get dry and began looking for more change for the coke machine, Sam said, "I guess that's really about the only road I haven't been on — and the one I've been looking for all my life. The road to forever . . . I like the sound of it. I just might have to stay around this town a bit longer than I planned. Wouldn't want to risk getting off on the wrong road again."

Charlie smiled. □



Jim Woodfin is president of a Christian communication service company in New Berlin, Wis. and a member of St. Paul's, Hales Corners.

The Old Testament in the New ... speaking of the Ascension

God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. For David did not ascend to heaven, and yet he said, "The Lord said to my Lord: 'Sit at my right hand until I make your enemies a footstool for your feet'" (Acts 2: 32-35).

It is contrary to all the laws of nature that the dead should rise. Peter and Paul were both very much aware of that — and aware also of what a barrier this posed to having people accept their message of Christ as a *risen* Savior. Hence they adduced not only their own testimony, stating that the risen Christ had appeared to them alive, but they substantiated their witness by citing Scripture.

In our two previous *Studies* Peter in his Pentecost sermon to the Jews in Jerusalem and Paul in his sermon to a largely gentile audience in Antioch both cited Psalm 16. A thousand years before Easter the Messiah, speaking through the mouth of the Psalmist David, had voiced his trust in his heavenly Father by declaring, "You will not abandon me to the grave, nor will you let your Holy One see decay" (Psalm 16:10).

Peter speaks of Christ's Ascension

The bottom line for "proving" Easter is not human testimony but Scripture! The same is true of Christ's ascension and his now sitting in glory at God's right hand. In today's *Study* the setting is once more the Pentecost scene in Jerusalem, where Peter's sermon takes an

interesting twist. He cites the hearers themselves as witnesses of Christ's exaltation. He says, "Exalted to the right hand of God, he (Jesus) has received from the Father the promised Holy Spirit and has poured out *what you now see and hear.*"

Peter calls his hearers' attention to the striking things happening before their very eyes. Upon the followers of Jesus there had been a dramatic outpouring of the Holy Spirit, so that they were enabled in many languages to speak the glorious message of the risen Christ. That these dramatic gifts were being given to the followers of Jesus and that Jesus the giver of them was undeniable. They themselves were witnesses of it. But what did it all mean? Peter goes to the Old Testament to show that Christ was not raised so as to return and continue an earthly ministry, but that in glory and exaltation he should return to heaven and from the Father's right hand rule triumphantly for all eternity.

David spoke of Christ's Ascension

To establish this grand truth Peter once more quotes David, this time from Psalm 110, saying, "For David did not ascend to heaven, and yet he said, 'The Lord said to my Lord: Sit at my right hand until I make your enemies a footstool for your feet'" (Ps. 110:1).

As in the previously-cited Psalm 16, David is not speaking of himself or his own ascension, but he is speaking prophetically about the Messiah. Understanding that will also make the first line of the Psalm more understandable, where it is important to realize that the original Hebrew of the Psalm has two different words for *Lord*. "The Lord" is Jehovah, the

God of the covenant. In eternity he spoke "to my Lord," David says. Hence the second use of *Lord* refers to Christ, to great David's Greater Son, who would be born of his lineage and thus in time would become true man. To this Messiah, true man as well as true God, Jehovah gives the directive and invitation: "Sit at my right hand until I make your enemies a footstool for your feet."

Worthy of glory and praise

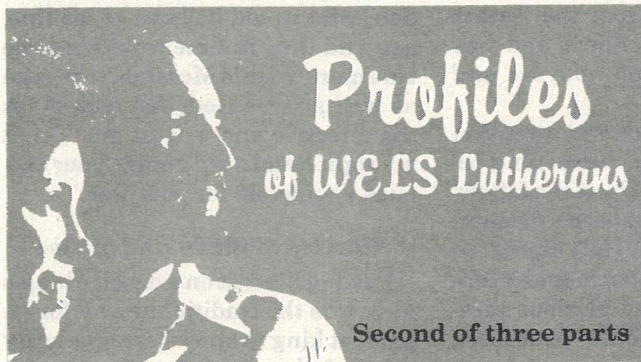
Putting his foot on a captive king's neck was the traditional way for an ancient king to show his superiority over a fallen rival. By his resurrection Christ has won the victory over sin, death and the devil. They are conquered foes. To be sure, sometimes it doesn't seem that way, and we may even wonder whether sin and evil are not perhaps out of control in this wicked world of ours. But now we walk by faith, not by sight. We have our gracious Lord's assurance that all things work together for the good of those who love him. Judgment Day will show that all our enemies are even now a "footstool" for our ascended and triumphant Lord. Then it will be fully evident that not only the Old Testament is correct in what it says of our ascended Lord, but also the New Testament when it declares: "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise" (Revelation 5:12). With such a Savior looking over us, what need is there for us ever to fear! □

Armin J. Panning is professor of New Testament at Wisconsin Lutheran Seminary at Mequon, Wisconsin.

WHAT WE BELIEVE

by Glen R. Barnes and John R. Isch

The *Profiles of Lutherans* study devoted considerable space to assessing what Lutherans believed about specific doctrines, the influence of religion, church commitment, the ministry, the role of women, and pledging. Such assessing of attitudes is filled with difficulties. Certainly the Synod does not intend to base its teachings on majority vote or on minority vote for that matter. Also every reader of this article certainly knows that it is the "righteous God who searches minds and hearts," not questionnaires devised by men. As the introduction to



this series of articles pointed out, the purpose of the study was to aid in the understanding of our membership and to facilitate future planning. In this undertaking, the expressed attitudes of our membership can be an aid in the planning and the teaching that the Synod must do.

"Born again," "Charismatic", and "Pentecostal" are terms that some Christians prefer to use in describing themselves. Our WELS laity, however, are unlikely to use these terms to describe themselves. Seven out of ten say they have not been "born again" and only 8% would describe themselves as a pentecostal or charismatic Christian. In a somewhat related question, slightly over half of our laity say that they have never had a religious experience that changed their lives. That does not mean, however, that religion is unimportant in the lives of the laity. When they are asked how important their religious beliefs are, five out of six say their religious beliefs are "very important" to them.

A considerable number of congregations in our Synod are changing to the New International Version of the Bible in their services and schools. A series of questions in the survey sought to determine the knowledge and attitudes our laity have toward various Bible translations. The King James Version remains the most familiar to our membership, with nearly all lay people having heard of or read it. The Revised Standard Version and the New International Version are close behind the KJV in familiarity. When asked which translation they favored, the King James Version and the New International Version received equally high responses, with other translations considerably less popular

Strongly orthodox

A number of questions in the survey presented a set of specific doctrinal statements and asked whether the person responding to the survey agreed or disagreed (on a scale of one to five) with the statement. While it is difficult to summarize all the responses, it is clear that our lay members by their answers most often confessed a faith that is in conformity with Scriptural truths. Virtually all of our members affirm that the Bible is the actual Word of God or the inspired Word of God; our members are nearly unanimous in their beliefs that a child is already sinful at birth, that only those who believe in Jesus will go to heaven, that property belongs to God alone, and that Adam and Eve were historical characters. Our members, however, are not quite so firm in rejecting statements such as "The main emphasis of the gospel is on God's rules for right living," "Although there are many religions, most of them lead to the same God," or "God is satisfied if a person lives the best life he can." WELS members are either optimistic or pessimistic about the future, depending on the particular situation. Approximately equal percentages (40%) believe that religion is increasing or losing its influence in America. WELS laity have a strongly optimistic view of the coming ten years in regard to their family relations, the Synod itself, their local congregation, and their personal future. They are slightly less optimistic about their personal finances and the country, and they tend to be pessimistic about the economy and the world during the next ten years.

How committed are our members to our Synod and to the Lutheran church? There were a number of items which sought answers to these questions. First, our laity would be quite upset if they moved into an area which did not have a WELS congregation, and they would be even more upset if they moved into an area which did not have a Lutheran congregation. Most of our members believe that Lutheran churches are either "moderately" or "quite" different from each other, although one out of five said that he or she did not know to what extent Lutheran church bodies differ. WELS members are likely to see the differences between Lutherans and other Protestants as "quite" or "extreme" although, again, one out of five said that he or she was unable to state the extent of the differences. Lay people are likely to feel a greater responsibility for the success of their local congregation than for the Synod itself, although, in both cases, the feeling of personal responsibility is quite high. In both cases, the older lay people are likely to feel more responsibility than the younger.

Most important function

The survey listed a set of functions of the church, and the persons completing the questionnaire were asked to rank the six they thought are the most important. Four



important functions of the church which are chosen by over half of the laity are Sunday worship, communion, Christian education of children, and adult Bible study. Other functions which are chosen by at least one-third of the members are bringing new members into the church, ministry to persons with special needs, youth programs, and members supporting one another in time of need. Functions which are chosen only rarely as important church functions are fellowship occasions (dinners, picnics), service projects to meet local social concerns, church-sponsored recreational activities, and small groups for sharing personal insight or concerns.

WELS laity are quite firm in their belief about what they feel church leadership should be. Three out of five believe that this leadership should be mostly ministry with some administration; one out of four sees church leadership as half ministry and half administration, and one out of ten would prefer a leadership which was mostly administration with some ministry. Lay persons are also in substantial agreement in the confidence that they have in their pastors and synodical officials. On a scale of one to five (with five being "high confidence") the average ratings for synod officers, national staff people, district officers, the local pastor, and congregational officers are all between four and five.

Social issues

Lutherans (or WELS Lutherans) are sometimes accused of being unconcerned about social issues. The study gives a mixed answer to this charge. WELS laity are generally hesitant about the church becoming involved in social concerns, and WELS laity are not overly active in community groups as we shall see in the following article. The reader should bear in mind, however, that the study did not deal specifically with the lay person's own involvement or feelings of personal concern; the study asked only whether the lay person thought the church should be involved. The lay members of the Synod are generally opposed to the church becoming involved in such social issues as the rights of minorities, local zoning laws, crime and criminals, equal treatment under the law, medical care, elections and candidates, and business/governmental relationships. The

laity are more likely to believe that the church should involve itself in church/government relations, drug or substance abuse prevention, and education in schools. The latter issue may reflect the interest lay members have in the educational system within the Synod rather than education in public schools. Those members who feel there should be some kind of church involvement in social issues are somewhat more likely to believe that discussions of these matters in sermons are the most appropriate kind of involvement.

Role of women

An issue of particular interest in society and in the church today is the role of women. Eleven statements on the role of women were presented to the persons who completed the questionnaire. They were asked to tell to what degree they agreed or disagreed with each statement. Not surprisingly (in regard to many of the statements) not all the lay persons are of one mind on the issues raised in the statement. The averages, however, show that lay persons are strongly opposed to the ordination of women as pastors of a congregation and they strongly support the principle of equal pay for equal work. Lay persons are also generally unfavorable toward having women as elected officers of a congregation, and they do not agree with the statement that it is more unfair for a woman to desert her family than for a man to do so. Lay persons, on the average, tend to agree slightly that while equality in a marriage is a good thing, by and large, the husband should have the last word; and lay persons tend to agree slightly with the statement that rearing children is the most important thing a woman can do. Lay persons also tend to disagree slightly that women rely more on intuition and less on reason than men do. On three other statements lay per-

... lay persons are strongly opposed to the ordination of women as pastors of a congregation ...

sons are almost evenly divided so that no definitive conclusions can be made. These are "It is somehow unnatural to place women in positions of authority over men," "Mothers should have primary responsibility for the care and nurture of children" and "A married woman with small children has as much right as her husband to work outside the home."

A final question produced as wide a difference of opinion as some of the statements about the role of women. When asked what their attitude toward pledging was and whether they would pledge if they were asked, lay persons divide themselves rather evenly for and against pledging. Slightly less than one-third view pledging in a somewhat unfavorable light, while slightly more than one-third are favorably disposed toward it. □

Dr. Glen R. Barnes is Director of Institutional Research for Dr. Martin Luther College of New Ulm, Minnesota.

Dr. John R. Isch heads the education department at the same school.

Cable TV & video: Gosp

How things change! In 1925 a fellow by the name of Scopes was convicted and fined for, of all things, teaching evolution in a public school. In the days that followed the Tennessee "Monkey Trial" verdict, still photographs and news of the event made their way into newspapers across the country. During that same year Scottish inventor John Baird sent pictures of human features through the air and captured the dancing images in a box and called it television.

Fifty-seven years after that first phosphorescent flash on a screen, public-school-taught creationism was on trial. As the decision was read, TV cameras picked it up and sent the scene flickering across the nation's television sets.

Perhaps that blurred and snowy image John Baird witnessed in '25 might have sparked a vision, a dream of the future for his invention. Assuming his vision would have allowed him to overlook the likes of "Uncle Milty," "Mork & Mindy" and "Maude," Baird might have seen clear through to television's greatest potential, that of being the ultimate instrument for the communication of ideas. It has been the introduction of cable TV which has allowed television to begin to reach its full potential.

How is cable TV different?

The way in which cable differs from regular television is that cable programs are transmitted through wires instead of through the air. The industry grew from a need to bring clear television pictures to communities surrounded by mountains or rugged terrain. But the TV-by-wire movement was really launched in 1975 when the communication satellites were put into orbit. While shadowing the earth's rotation, satellites are able to receive numerous TV programs and re-transmit them to any point in the United States. Cable companies could now receive large amounts of programming and feed it "down the line" to their customers.

The numbers are impressive. In 1970 there were 2,490 cable operations in the United States as compared with 4,000 in 1980. These companies have linked more than 19 million homes, a figure which is expected to grow to 47 million by 1989 — over half of all U.S. households.

Viewers with a choice

The television of yesterday was known as "broadcasting" largely because it was created for and directed at a mass audience. It was a "we produce — you watch" arrangement. Folks made their viewing selection from a limited choice of three or four local through-the-air broadcasters (usually ABC, CBS, NBC or PBS affiliates) and hoped for the best. For many, the "best" often meant looking at a program they might not otherwise watch, out of sheer desperation to watch "something."

Cable TV solved that problem with its vast increase in channel capacity. A veritable potpourri of television programs stand at the ready, awaiting the cable customer's command. The viewer may choose from a 24-hour menu of sports channels, news channels, music channels, black and hispanic entertainment channels, even a children's channel called "Nickelodion" and of course, movies, movies and more movies!

While cable TV has done much to expand the selection of programs, it has done much more. It has opened the door to uncharted territory.

The viewer as programmer

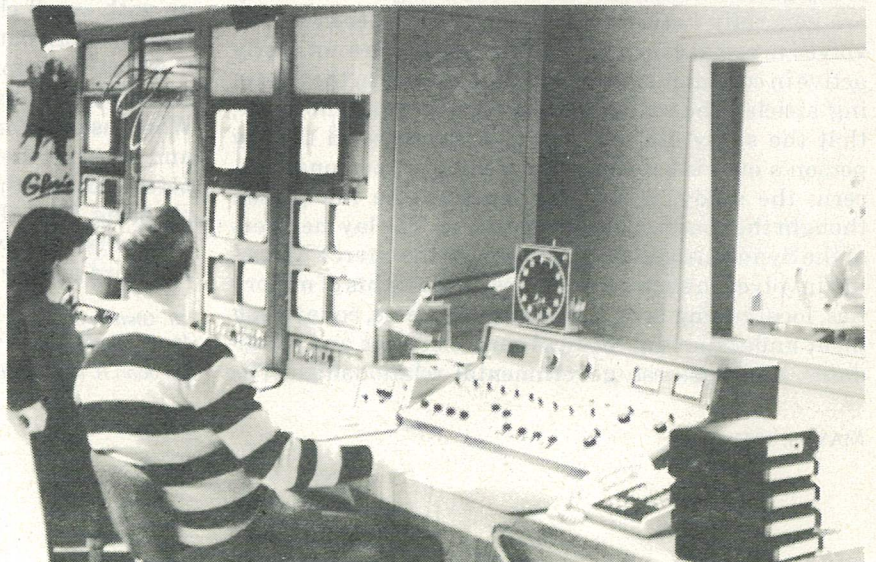
The tables have been turned. Cable TV has made it possible for America to look at itself. The responsibility for this new type of introspective television actually lies with the people of each community choosing to invite cable TV. Before a cable company is allowed to string its first foot of coaxial cable, it must be franchised (or licensed) by the local government.

In many cities a number of cable companies may offer competitive bids for the right to serve the community. In an effort to win the hearts and cable-dollars of a city, several cable companies have complied with citizen's demands for "public access" channels. These channels act as community programming forums and are set aside exclusively for use by civic, religious, educational, cultural and government groups.

WELS members using public access

As in West Allis, Wisconsin, some franchise agreements require the franchisee to provide a central studio

WAWL-TV volunteers prepare for taping in the West Allis Cablevision control room. Making last minute video checks are Lori Hunt and LeRoy Gittins.



Best tools of our time?

by Mike and Dee Froncek

for program production. West Allis Cablevision even supplies a mobile van for recording or transmitting TV programs from remote locations. These features have had a direct effect upon WELS members in the area. Volunteers from the four West Allis congregations have attended a six-week in-studio video training workshop. These informal "TV schools" familiarized the participants with the operation of television cameras, videotape recorders and control room equipment.

Since October of last year, graduates of the workshop have formed a group called West Allis Wisconsin Lutheran Television (WAWL-TV) and produced and repeatedly cablecast five programs of their own design. West Allis cable customers (nearing 6,000 at this writing) have had the opportunity to see interview programs concerning Lutheran beliefs and Christian education. Christmas and Easter celebrations and a stirring Northwestern Prep Singers concert have also been telecast.

The potential for cable TV use by WELS congregations has been illustrated in Hollidaysburg, Pennsylvania, as well. The youth group of Our Savior Lutheran Church has had a hand in cable through their Bible-based puppet ministry. At one time, these gospel-message half-hour plays were featured only at craft shows and local fairs — today, they're on TV! The cable company has videotaped their Christmas and Easter puppet presentations free of charge and cablecast them repeatedly during the appropriate weeks of the year.

Pastor Roger Drews of St. John's Lutheran Church of Oak Creek, Wisconsin, and the Milwaukee Federation of WELS Churches have embarked upon a cable TV effort which will bring worship services and WELS programming to Milwaukee area cable customers. Students at the Wisconsin Lutheran Seminary are working with video, and the Synod's home mission board has recently purchased video equipment.

Cable a snake?

For all of its positive potential, one must admit that cable TV also poses a threat. Lutheran Christians will need to exercise deliberate caution when choosing the channels of cable TV they plan to have installed. There are movie channels which feature "family films" exclusively, while others cablecast first-run Hollywood movies — the acceptable *and* lousy ones alike — uncut, profanity, nudity and all.

In some communities the public has demanded (and received) special "lock out" devices for parents who wish to safeguard their children's viewing. Of course, the simplest solution of all is also the most obvious: don't rent the movie channels which serve up smut as the main course.

The video revolution

Even where cable TV and its related "public access" services are not yet available, another arm of the video

revolution has begun to swing into place — church- and member-owned videotape players. One in twenty-five Christian homes today have a videocassette recorder/player and by 1990 eighty percent of U.S. homes will be equipped to play videotapes or discs. As videotape programs offer greater visual flexibility and dimension they have already begun to take their place as the audio/visual aid of the 80s. For instance, outstanding teachers and pastors may share their with a synod-wide viewership rather than with simply those who are within driving distance of lectures. Even as this article is published, the authors are completing a videotape Bible study series featuring Pastor Reuel Schulz's lectures on "Lutheran and Roman Catholic Beliefs Compared."

The examples of potential in-church video uses are practically endless. An 11-pound video player offers the shut-in the sounds *and* sights of their church's Sunday



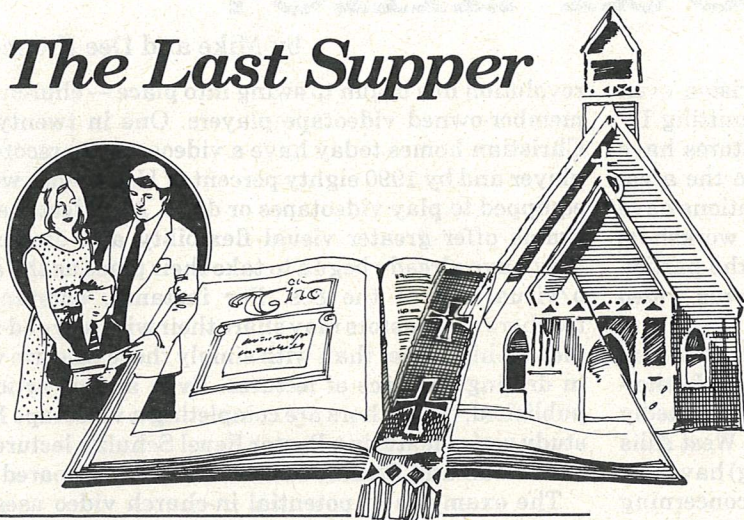
Mike and Dee Froncek are a husband and wife working team, and formerly worked for the Wisconsin Synod's Mass Media Ministry program. The Fronceks are now in videotape program production. They provide radio and television announcing and consulting services to business and industry.

worship service. Interested watchers may "tour" Lutheran churches in the USA and overseas via videotape. Stewardship efforts could be enhanced through "seeing" stewardship dollars in action. The list goes on.

Cable and video for kingdom growth

The rapid growth of cable TV and the increased use of home video equipment — these gospel tools of our time — bring an unusually clear picture of the future into focus: more than ever, television screens will bring uncountable words and images streaming into the homes of millions of people — the church and unchurched alike. We must choose to ensure that *some* of those words and images reveal the truth of Christ's eternal salvation. All of us have in our hands this tool John Baird called "television." It is up to each of us to use it wisely, responsibly and to the growth and glory of God's kingdom. □

The Last Supper



Searching the Scriptures by JULIAN G. ANDERSON

Today we're going to begin with the events that took place on Wednesday of Holy Week. So let's read

Matthew 26:1-5

Notice what time it was now (v.1a), and what Jesus said was going to happen at the end of that time (v.1b). Then mark what happened that day (vv.3,4), and in particular the timing of their plan (v.5a) and why (v.5b, Luke 22:2b). Keep this point in mind. Then read

Luke 22:3-6

Observe how Luke puts his finger on the real enemy in verse 3a, and what Judas did in verses 4,5, comparing Matthew 26:15 for details. This sets the background for the next few days and keeps us abreast of things. Then read

Luke 22:7-13

Note what day it is now (v.7a), and what had to be done that day (v.7b). Read also Exodus 12:1-8 for details). Verses 8-12 give us Jesus' plans to carry all this out. Keep in mind that a *man* carrying water would be a very unusual sight since this was a woman's work. And as you read this little section it will become clear that Jesus had already made the arrangements for the use of the room. It was probably in the home of Mary, a well-to-do widow in Jerusalem, who was the mother of John Mark and

one of Jesus' followers (see Acts 12:12). Verse 13 covers the activities of the two disciples that day. And before we go to our next section, you should read Mark 14:17, which should begin, "*Late that afternoon . . .*" (around 5 p.m.). Then read

Luke 22:24-27

It seems most likely that the argument Luke refers to here took place while they were waiting to take their places at the table, and it may have concerned who was going to have the places of honor on either side of Jesus (see Luke 14:7, lesson for October 25, 1981.) Or it may have concerned the foot-washing before the dinner (see below). Read Jesus' beautiful answer carefully, noting his last comparison. Then read

John 13:1-17

The first two verses were John's introduction to the events of the Passover, and the last part of verse 1 should read, "... He loved them fully and to the end." And verse 2 should begin, "The dinner was just beginning..." What follows in verses 3-17 was Jesus' acted-out answer and rebuke to the twelve because of their argument (above). To understand his actions, we must know that washing the feet of the guests was the work of the lowest slave in the house, and obviously none of the twelve had been willing to do it. Jesus' ex-

planation of what he had done and why makes the lesson he intended to teach abundantly clear, and certainly shamed them. Next read

Luke 22:15-17

With the argument settled and everyone at the table, Jesus now tells them how much he had looked forward to this meal, since it was his last one on earth. Then he comes to the main thought of the evening — the announcement of his coming sufferings and death. Then he formally began the meal by passing around the first cup of wine, the cup of thanksgiving (v.17). But there was another bitter problem to discuss —

John 13:18-22

Note how he led up to this announcement in a rather vague way (v.18). This was a quotation from Psalm 41:9. Then he explains why he must do this (v.19), and finally comes the announcement (v.21), which was his last loving attempt to dissuade Judas from going through with this awful action. And we can understand the shock they all felt (v.22). Mark 14:19,20a describes their hesitant, horrified questions, one by one and Jesus' answer. Finally read

John 13:23-26a

Verse 23 tells us that John was lying at Jesus' left, just around the corner of the table, so that their heads were close together; and this explains Peter's actions. But we must believe that Jesus' answer was whispered to John (v.26a). Now you must read Matthew 26:25, followed by John 13:26b-30, which closes this sad scene, with John's little note that it was now dark out, just as dark as it was in Judas' heart. □



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



NEWS around the world

Dr. Karl L. Barth of Milwaukee, Wisconsin, has accepted the call to become president of Concordia Seminary, St. Louis, Missouri, a seminary of the Lutheran Church-Missouri Synod. Barth has been president of the South Wisconsin District of the Missouri Synod and chairman of its Commission on Theology and Church Relations from 1974-1981. Dr. Ralph Bohlmann, president of the Missouri Synod hailed Barth as "an excellent theologian, a competent administrator and an outstanding churchman. His deep love and understanding of the pastoral ministry and parish life will be strongly reflected in his leadership of the seminary." Barth was one of 50 candidates nominated for the position, vacant after the election of Bohlmann to the Synod presidency last July. Barth opposed fellowship with the American Lutheran Church and was instrumental in returning the Missouri Synod to a more conservative position among the Lutheran church bodies in the United States.

Critics of the National Council of Churches (NCC) met with 200 council staff, denominational leaders and media representatives in Washington, D.C., recently. The pattern of leadership in the 32-member, mainly Protestant NCC "reflects a perverse liberalism that thinks it is being prophetic when, in fact, it is indulging in nostalgia and negativism," said Rev. Richard J. Neuhaus, Lutheran author and lecturer. Neuhaus said NCC leaders have betrayed the liberal tradition, abandoned the ecumenical task and compromised the gospel of Christ. He added the NCC has become an "agency not of reconciliation, but of alienation because of support for the totalitarian left" by some church leaders. "The imperiousness of the political in our culture is such that for many Christians the actual state of fellowship is determined more by what one thinks of Ronald Reagan than by what one thinks of God," said Neuhaus. Neuhaus drafted a statement released last year by the Washington-based Institute on Religion and Democracy which said, among other things, that Christianity was not compatible with communism.

The House of Representatives recently voted unanimously to reassert its right to employ a full-time chaplain for more than \$52,000 per year. The practice of paying chaplains in both the House and Senate is being challenged by atheist Madalyn Murray O'Hair. Two years

ago she filed a federal suit saying the use of federal funds to pay the chaplains violated a taxpayer's right to "freedom from religion." One U.S. district court upheld Congress's right to hire the chaplains, but recently a United States court of appeals reinstated O'Hair's lawsuit, saying it raises a basic constitutional question. In a related suit before the U.S. district court for New York's Eastern District, Joel Katcoff and Allen M. Wieder charge that the military chaplaincy is "an establishment of religion." The U.S. government, they say, "lends its prestige, influence and power to organized religion by granting commission, rank and uniform to Army chaplains." The suit further charges that the chaplaincy inhibits the free exercise of religion because it is limited to Protestants, Catholics, and Jews, neglecting members of other sects, such as Islam. And the suit contends that free exercise also is hindered because the chaplains must mold their views to the Army's way of thinking in order to win promotions.

The nonexistent "Madalyn Murray O'Hair petition" is still producing a flood of mail at Federal Communications Commission offices in Washington, D.C. In 1974 two Californians, Jeremy D. Lansman and Lorenzo W. Milan, petitioned the FCC for a freeze on applications for TV and FM-radio religious broadcasting channels. The petition was denied by the FCC on August 1, 1975. Subsequently, however, the Lansman-Milan petition became erroneously identified as an O'Hair petition, and letters of support for continued religious programming began pouring in to the FCC. A spokesman for the agency said: "We've tried every way possible to let the public know that Mrs. O'Hair hasn't asked the FCC for anything. But we're still getting about 40,000 letters a month concerning a petition that doesn't exist."

Carl F.H. Henry, former editor of *Christianity Today* and currently lecturer at large for World Vision International, says there is nothing in the Bible that declares using nuclear weapons is immoral when they are used in self-defense or to deter aggression. He stated that while the Bible condemns aggressive warfare, it does not condemn the use of force in self-defense or the buildup of nuclear and other weapons. "In an age of totalitarian tyranny and predatory nations, the failure to develop nuclear weapons could be much more costly than their development and use," Henry said. He suggested that destruction caused by nuclear warfare has already been approached by Nazi Germany, the Soviet Union and China. The destruction by Hitler of 6 million Jews, by Stalin of 15 million people and by Mao of 25 million people, according to Henry, represents a qualitative escalation of the disregard for human dignity. "Not to use power as a counterbalance to that sort of assault on the dignity of man would be immoral and perhaps even a matter of Christian lovelessness," he said. □

News from the WELS

Reaching Out announcement Sunday

The organization for the **Reaching Out** offering is beginning to expand. **Reaching Out** is the \$10 million capital funds offering authorized by the 1981 convention of the Wisconsin Synod.

Ten district directors, representing all districts of the Synod, have been appointed by the district presidents and have assumed some of their early responsibilities. In a three-day work session, held in Milwaukee recently, the directors received the extensive leadership training relating to the organization and mechanics of **Reaching Out**.

We commend these directors to your prayers: Arizona-California, Norbert W. Loeper, Phoenix, Arizona; Dakota-Montana, Wilfred W. Bauer, Bismarck, North Dakota; Michigan, Pastor Robert C. Hartman, Livonia, Michigan; Minnesota, Edwin H. Voss, St. Paul, Minnesota; Nebraska, Harvey G. Carne, Lincoln, Nebraska; Northern Wisconsin, Pastor Clarence Koepsell, Oshkosh, Wisconsin; Pacific Northwest, Bob Annis, Spokane, Washington; South Atlantic, Carl W. Nolting, Fort Lauderdale, Florida; Southeastern Wisconsin, Pastor Robert J. Voss, Milwaukee, Wisconsin; and Western Wisconsin, Pastor Paul S. Soukup, Madison, Wisconsin.

Leadership teams in all districts have also been appointed. Each team includes from two to eight area directors and a coordinator for education and inspiration. Members of the leadership teams attended one-day training sessions held in Detroit, Milwaukee, and Denver after Easter.

Announcement Sunday —watch for it! It is scheduled for May 16. At church services on this day **Reaching Out** will be formally introduced to all congregations of the Synod. As you watch, we ask you to pray.

New director appointed

On May 1, James W. Diehl of Kenosha, Wisconsin, assumed his duties as the second Director of Parish Stewardship Services, a position in the Stewardship Office.



James W. Diehl

The 1979 convention of the Synod approved the establishment of a resident stewardship service. The service offers full-time assistance, on a fee basis, to congregations and church-related agencies of the Wisconsin Synod in organizing and implementing special stewardship efforts for budgetary, capital, or debt needs. Depending on the size of the parish the director spends from two to four weeks in residence in a parish contracting for his services.

Jerry Kirschke was the first director engaged for this service. Because of the overwhelming demand for this service, leading to a waiting period of 18 months, the Conference of Presidents authorized a second director.

Born in a WELS parsonage in Elkhorn, Wisconsin, Diehl has long been active in church work, presently serving as director of the board of lay ministry at Bethany Lutheran Church, Kenosha. He is married to the former Judith Crook of Cleveland, Ohio.

Diehl, 45, graduated from Northwestern Preparatory School in 1955. After attending Northwestern College for a brief time, he served two

years with the United States Army. After his discharge he completed his education at Arizona State University, graduating with a major in Secondary Education. Since his graduation he has worked for the Wisconsin Job Service in various capacities, most recently as special applicant services specialist.

New manager named

John J. Schlevensky has been named manager of the Northwestern Publishing House, a religious publisher in Milwaukee.

The Northwestern Publishing House, with sales in 1981 of \$2.5 million, is owned by the Wisconsin Evangelical Lutheran Synod which has its headquarters in Milwaukee.

Schlevensky, 41, of Wauwatosa is a graduate of the University of Wisconsin — Milwaukee with a degree in business administration. His most recent employment was at the Allen-Bradley Company where he was training coordinator and standards analyst.

Schlevensky is married to the former Marilyn Kalen of Manistee, Michigan. There are four children, James, 12, twins, David and Eric, 9, and Diane, 2. The family belongs to Fairview Lutheran Church of Milwaukee. The pastor is Donald E. Kollander.



John J. Schlevensky

The position of manager became vacant when Walter A. Bunge, manager of the publishing firm since 1971, announced his retirement as soon as his successor could be found. □

Minnesota _____

St. John's Lutheran Church, Minneapolis

In a recent obituary of the late Paul C. Dowidat, pastor emeritus of St. John's Lutheran church, Minneapolis, the impression was given that Pastor Dowidat organized the congregation in 1903. In fact, the congregation was organized in 1867 by Pastor George Fachtmann. Before the coming of Pastor Dowidat in 1903 it was served by the following

pastors: Leonard F. Frey, Herzer, Immanuel Achilles, J. Kogler, and M.N. Quehl. □

Wisconsin _____

Mrs. Mary Lindloff dies at 54

Mary E. Lindloff, the wife of Pastor Norman W. Lindloff of St. John's, Neillsville, Wisconsin, passed away unexpectedly on Wednesday, March 24.

She was born in Watertown, Wisconsin, and married Pastor Norman

Lindloff in 1949. She followed her husband to calls at Isabel, Timber Lake, and Trail City, South Dakota; Wilson Township in Minnesota; and since 1959 at St. John's, Neillsville. The marriage was blessed with three sons, Rev. James, Rev. Thomas, and Timothy. She is also survived by a sister, Mrs. Paul (Fern) Hanke, and her mother, Emma Draeger.

The funeral service was held on Saturday, March 27, from St. John's with Rev. Marvin Zank of Medford, Wisconsin, officiating. Burial was in the Neillsville City Cemetery. □

With the Lord

Pastor Victor C. Schultz 1907-1982

On March 2, 1982, our Lord suddenly called Pastor Victor C. Schultz home to rest from his labors in his vineyard.

Pastor Schultz was born in Hadar, Nebraska, to Emil and Clara, nee Brissow, Schultz on December 27, 1907. He attended Martin Luther Academy, Northwestern College and Wisconsin Lutheran Seminary,



Victor C. Schultz

graduating in 1934. The following year he married Elinore Nickel.

His first call was to Platteville, Colorado. He then served congregations in Milwaukee; Phoenix; Platteville, Wisconsin; Newton, Iowa; and Lena, Wisconsin. Called west he served Gethsemane, Los Angeles; Zion, Torrance; Our Savior, Sun City, Arizona; and in his retirement as an assistant at Pilgrim, Mesa. He served the Synod at large as chairman of the Arizona-California District Mission Board.

Pastor Schultz is survived by his wife, Elinore; two sons, Rev. David and Gary; two daughters, Christine Ernest and Julie; and eight grandchildren.

The funeral service was held at Pilgrim Lutheran Church, Mesa. Pastor Daniel Pautz officiated and Pastor Eugene Hartzell delivered the sermon. Interment took place at Mountain View Memorial Gardens, Mesa, Arizona.

Professor Heinrich J. Vogel 1908-1982

On October 11, 1981, a jubilant congregation gathered in Calvary Church at Thiensville to celebrate among others the 50th anniversary of the ordination of Professor Heinrich J. Vogel and the 25th anniversary of his ministry at Wisconsin Lutheran Seminary. On March 26, 1982, a mourning congregation assembled in the same church for his funeral. His pastor, Lyle J. Lindloff, served as liturgist, the organist and director of the Seminary Chorus was Professor Martin Albrecht, President Carl H. Mischke preached the sermon. Professor Vogel had died of a heart attack early in the morning of March 24. His body awaits the resurrection in Union Cemetery, Jefferson, Wisconsin. He is survived by his widow, Hilda nee Zahn, by two daughters, Elisabeth Koehn and Dorothy (Rev. David) Witte, by five grandchildren, and two sisters.

Heinrich, the son of Mr. and Mrs. Leonard Vogel, was born in Jefferson April 7, 1908. He grew up as a member of St. John's Congregation

at Jefferson, a congregation of which his grandfather had once been pastor. His high school and college years were spent at Northwestern College. In 1931 he was graduated from Wisconsin Lutheran Seminary



Heinrich J. Vogel

and called to serve as instructor at Winnebago Lutheran Academy at Fond du Lac. In 1947 he accepted the call as pastor of St. Paul's Lutheran Church at Cudahy, Wisconsin.

In 1956 he was called to serve as professor at our Seminary. He taught in the Old Testament and systematic theology departments. During the present school year he was on a sabbatical leave as the recipient of an Oscar J. Naumann Fellowship grant.

Some of the areas in which the church at large made use of his talents were the following: secretary of the Southeastern Wisconsin District and for the past ten years secretary of the Synod; member of the board of directors of Northwestern Publishing House and of the board of control of the Seminary; for 25 years member of the Synod's Commission on Interchurch Relations and its predecessors; and editor of the *Gemeinde-Blatt*. □

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1982 through 31 March 1982

	Subscription Amount for 1982	3/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 820,865	\$ 205,216	\$ 156,973	76.5
Dakota-Montana	349,245	87,311	45,759	52.4
Michigan	1,861,196	465,299	300,673	64.6
Minnesota	2,033,560	508,390	344,427	67.8
Nebraska	444,241	111,060	81,911	73.7
Northern Wisconsin	2,055,987	513,997	370,223	72.0
Pacific Northwest	199,611	49,903	37,587	75.3
Southeastern Wisconsin	2,590,687	647,672	472,176	72.9
Western Wisconsin	2,413,315	603,329	406,766	67.4
South Atlantic	212,286	53,071	44,588	84.0
Total — 1982	\$12,980,993	\$ 3,245,248	\$ 2,261,083	70.7
Total — 1981	\$12,233,442	\$ 3,058,360	\$ 1,991,253	65.1

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 31 March 1982 with last year comparisons

	Twelve months ended 31 March			
	1982	1981	Increase or (Decrease) Amount	Percent
Receipts:				
Prebudget Subscription Offerings	\$12,339,936	\$11,058,969	\$1,280,967	11.6
(A) Gifts and Memorials	1,497,312	613,369	883,943	—
Bequests	485,270	329,500	155,770	47.2
Other Income	104,867	81,951	22,916	28.0
Transfers from Other Funds	213,329	41,429	171,900	—
Total Receipts	\$14,640,714	\$12,125,218	\$2,515,496	20.7
Disbursements:				
Worker-Training	\$ 4,476,992	\$ 4,585,456	\$ (108,464)	(2.3)
Home Missions	2,320,575	2,265,415	55,160	2.4
World Missions	2,105,261	2,056,840	48,421	2.4
Benevolences	1,080,613	1,208,140	(127,527)	(10.7)
Administration and Services	1,349,336	1,350,076	(740)	(9.6)
Total Operations	\$11,332,777	\$11,465,927	\$ (133,150)	(2.3)
CEF — Interest Subsidy	971,515	851,211	120,304	14.1
Appropriations — Bldg. Funds	617,750	694,414	(76,664)	(11.0)
Total Disbursements	\$ 12,922,042	\$ 13,011,552	\$ (89,510)	(.6)
Twelve Months Increase/(Decrease)	\$ 1,718,672	\$ (886,334)		
Fund Balance — Beg. of Period	\$ (2,139,813)	\$ (1,253,479)		
Fund Balance — End of Period	\$ (421,141)	\$ (2,139,813)		

Note: (A) Jubilate Offerings, April 1981 through March 1982 received \$1,216,430.

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date	Norbert M. Manthe
May	May 31	Chief Accounting Officer
June	June 30	3512 W. North Avenue
July	July 30	Milwaukee, WI 53208

CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting constituency of the Synod to nominate candidates in order to fill the vacancy created by the death of Prof. Heinrich J. Vogel.

The man called will be asked to assume the position of professor of dogmatics as well as another teaching assignment which will be determined at a later date.

Please send letters of nomination together with pertinent information to the undersigned by May 15, 1982.

Pastor Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

ANNIVERSARY CELEBRATION

Grace Evangelical Lutheran Church, Oshkosh, Wisconsin, is celebrating its centennial during 1982. A special service has been and is being held on one Sunday of each month during the year with former pastors, sons of the congregation, district and synod officials preaching the sermon. Past members or those knowing the current addresses of past members are encouraged to write Grace for a centennial calendar of events. The actual date of the founding of the congregation is being observed on the weekend of August 13-15. Groups of confirmation classes are planning reunions during the summer months. Please write or call Grace at 913 Nebraska Street, Oshkosh, Wisconsin 54901, 414/231-8957, for further information or to share information with us.

CLOSING EXERCISES AT THE SYNODICAL SCHOOLS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Commencement Concert — May 27 at 7:30 P.M.
Calvary, Thiensville
Closing Service and Graduation —
May 28 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Alumni Meeting — May 18 at 3:00 P.M.
Alumni Luncheon — May 18 at 5:00 P.M.
Commencement Concert — May 18 at 7:30 P.M.
Commencement — May 19 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Commencement Concert — May 18 at 7:30 P.M.
Graduation Service — May 19 at 1:30 P.M.

Dr. Martin Luther College New Ulm, Minnesota

Commencement Concert — May 14 at 8:00 P.M.
Commencement — May 15 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 14 at 8:00 P.M.
Commencement Service — May 15 at 10:00 A.M.

Martin Luther Preparatory School Prairie du Chien, Wisconsin

Commencement Concert — May 20 at 7:00 P.M.
Commencement Exercises —
May 21 at 10:00 A.M.

125 ANNIVERSARY CELEBRATION

St. Paul's Lutheran Church of Hales Corners (Muskego), Wisconsin, is in the process of a year-long celebration of its 125th anniversary. We would like to publish 3 celebration dates which may be of interest to our former members and friends around the Synod. *July 11* is our "Workers-In-The-Vineyard" Sunday on which we hope many of our former vicars and children of the congregation in the Lord's full-time work will return. *August 1* is our church picnic and confirmation classes reunion day. One service will be held at 10 a.m. followed by an entire afternoon of festivities. *September 19* is our official anniversary Sunday. Both morning services (8:30 & 10:15) as well as a special afternoon service (2:30) will joyfully resound our theme "To God Be The Glory". If you desire further information on this year-long celebration, please write to: St. Paul's 125th Anniversary Committee, S66 W14325 Janesville Rd., Hales Corners, Wisconsin 53130. Phone 414/422-0320.

CENTENNIAL CELEBRATION

Salem Ev. Lutheran Church, Stillwater, Minnesota, is celebrating its Centennial Year during 1982. Past members or those knowing of current addresses of past members are encouraged to contact Salem for information regarding special events planned during the coming months as we are reminded that "we are bought with a price." All persons having been confirmed at Salem and their families are encouraged to attend a confirmation reunion service and dinner on August 8. The service on September 12, 1982, will be one of thanks and rededication. For information please write Salem Ev. Lutheran Church, 14940 62nd Street North, Stillwater, Minnesota 55082.

25th ANNIVERSARY

A special thanksgiving service to commemorate the 25th anniversary of Luther High School, Onalaska, Wisconsin, will be held in the La Crosse, Wisconsin, Civic Center on June 6, 1982, beginning at 2:30 p.m. Friends of Luther High School are invited to join with us in thanking God for his blessings.

CALENDAR OF CONFERENCES

MICHIGAN

DICTRICT DELEGATE CONVENTION

Date: June 8-10, 1982. Registration on June 8, 9:00-10:00 a.m.
Place: Michigan Lutheran Seminary, Saginaw, Michigan.
Agenda: Six devotions and Bible studies on 1 Timothy; Report to the Ten Districts.
Note: Meals and lodging will be available at the school. Reservation cards and complete information will be mailed to each congregation.
 W. Balza, Secretary

MINNESOTA

RED WING PASTOR-DELEGATE CONFERENCE

Date: June 15, 1982; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, Caledonia, Minnesota; M. Doelger, host pastor.
Preacher: A. Kienetz; R. Kuznicki, alternate.
Agenda: Report to the Ten Districts.
Note: Please excuse to the host pastor.
 R. Kuznicki, Secretary

ST. CROIX PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 15, 1982; 9:00 a.m. Communion service.
Place: Salem Lutheran Church, Stillwater, Minnesota; D. M. Gosdeck, host pastor.
Preacher: T. Kujath; J. Stern, alternate.
Agenda: Book of Reports and Memorials.
 M. Mulinix, Secretary

THIRTY-THIRD BIENNIAL DISTRICT CONVENTION

Date: June 22-24, 1982; Tuesday, 9 a.m. Communion service, college chapel.
Place: Dr. Martin Luther College, New Ulm, Minnesota.
Preacher: C. Henkel; L. Cross, alternate.
Agenda: Essay, K. Eggert — member of Synod's Commission on Worship.
Business: Applications for membership, memorials and other communications relative to the business of the convention should be addressed to the district president with a copy to the secretary in due time.
Housing: Requests for housing, information on costs and committee assignments, and a list of nominees for various offices will be given to all delegates of the district. All registration forms and fees should be sent to the Housing Committee by June 1, 1982.
 W. J. Henrich, Secretary

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: June 21-23, 1982; Monday 10:00 a.m. Communion service, Bethany Lutheran Church, Manitowoc.
Place: Manitowoc Lutheran High School, Manitowoc, Wisconsin.
Preacher: O. Sommer.
Agenda: The Doctrine of the Call, R. Voss.
 D. Worgull, Secretary

SOUTHEASTERN WISCONSIN

DISTRICT CONVENTION

Date: June 8-9, 1982; Tuesday, 9:00 a.m. Communion service, WLHS auditorium chapel.
Place: Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, Wisconsin.
Registration: Beginning at 8:00 a.m., June 8, and continuing after the opening service. Advance registration and fees should be sent to the secretary.
Meals: Noon meals on Tuesday and Wednesday and the evening meal on Tuesday will be served in the WLHS cafeteria. The cost is included in the registration fee.
 M. Kujath, Secretary

COMMENCEMENT WISCONSIN LUTHERAN COLLEGE

The commencement service for the 1982 graduates of Wisconsin Lutheran College will be held on Sunday, May 16 at 2:00 p.m. Wisconsin Lutheran College is located at 8830 West Bluemound Road, Milwaukee, Wisconsin 53226, (414) 774-8620.

AUDIOVISUAL MATERIALS

PRaising HIS GRACE (FS-86-PHG)

1982 C & M 17 min. color

This filmstrip commemorates the twenty-fifth anniversary of our mission effort in Japan. It describes briefly the first Christian mission effort in that country, and then traces the history of our Wisconsin Synod mission there, from the first efforts of Missionary Richard Seeger to the growing Lutheran Church of today.

God'S PEOPLE AT WORK (FS-87-GPW)

1982 C & M 16 min. color

The people who view this filmstrip should have a better idea of the work that is accomplished through the Wisconsin Synod. It follows three delegates to the 1981 convention in Prairie du Chien and displays some of the many projects of the Synod through the resolutions that are read at the convention, projects that no single congregation could accomplish alone. The Synod is nothing more, and nothing less, than God's people united to do God's work.

1982 AVA CATALOG SUPPLEMENT

The supplement listing new additions to our AV library has been sent to all WELS congregations. However, sometimes third- and fourth-class mail does not reach its destination. Extra copies of the 1982 supplement and the new filmstrips listed above can be requested.

AVA PRODUCTION MANUAL

The Audio-Visual Aids Committee has prepared a production manual, designed to aid in the development of filmstrips, slide lectures and other AV productions. The first part is written about script-writing, the second part about photography, both by professionals in their field. The manual was prepared to assist the various departments and institutions of the Synod in the production of new items for our lending library. The extra copies of *AV Production Manual* (38-1051) are available at cost (\$14.95) to interested individuals in the Synod. Please add 10% of total dollar amount, \$1.25 minimum, for transportation and handling. Wisconsin residents add 4% state sales tax. Order from the Northwestern Publishing House.

Order from: Northwestern Publishing House
 AUDIO-VISUAL AIDS
 3624 W. North Ave.
 Milwaukee, WI 53208-0902

ANNIVERSARY

Wisconsin Lutheran Seminary will mark the fifty-year ministry of Prof. Carl J. Lawrenz in a service of thanksgiving on May 16, 1982, 7:00 p.m., at Calvary Lutheran Church, Thiensville, Wisconsin. Reception to follow in Calvary School.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Hoepner, Walter, em.
 506 Division St.
 Hurley, Wisconsin 54534

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich

Home Address
 Effenspitz #7
 6500 MZ Ebersheim 41
 West Germany
 Telephone 06136-7841

Rev. Dale L. Tollefson

Home Address
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone 09134-5716

WANTED

Someone to take over preaching, parsonage and pay in western Pa., July 23 through August 1. C. Krug, West Newton, Pa.

PREACHING VACATION

The members of Bethlehem Lutheran Church, Manassas, Virginia, are offering the use of their parsonage for two weeks in July or August to a vacationing WELS pastor and his family in exchange for conducting their worship services on those two Sundays.

The parsonage is located about 25 minutes from Washington D.C. and the same distance from the Blue Ridge Mountains. Those interested should contact: Rev. P. Ziemer, 4013 Greenville, Dr., Haymarket, Virginia 22069, phone: 703/754-2935.

ANNUAL MEETING

WISCONSIN LUTHERAN COLLEGE CONFERENCE

The annual meeting of the Wisconsin Lutheran College Conference, Incorporated, will be held on Friday, June 11, beginning at 5:00 p.m. Delegates and guests are asked to notify the College of their attendance plans before June 4.

Wisconsin Lutheran College
 8830 West Bluemound Road
 Milwaukee, Wisconsin 53226
 (414) 774-8620

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EXPLORATORY

GREEN VALLEY, ARIZONA

The WELS has begun holding exploratory services in Green Valley, Arizona, located about 30 mile south of Tucson, Arizona. Services are being held at 8:00 a.m. on Sundays at the Social Center East located at the intersection of Esperanza Boulevard and Abrego Drive. Please send the names of people who might be interested in these services to Pastor Mark L. Hallemeier, 830 N. First Ave, Tucson, Arizona 85719 — Phone 602/623-6633 or 2613.

RED DEER, ALBERTA, CANADA

Exploratory work is now being conducted in Red Deer, Alberta (Canada), under the auspices of the Wisconsin Synod. Worship services are being held every Sunday at 3 p.m. at Fairview United Church, at the corner of Fairbank Road and Fir Street. Sunday school and a Bible class are held following the service. Please send names and addresses of WELS and ELS members and of any other interested parties living in the Red Deer area to Pastor John J. Sullivan, 5514 55th Street, Wetaskiwan, Alberta, Canada T9A 1A7. Phone: 403/352-5725. For more information in Red Deer, call Bob Thrun at 403/343-3390 (evenings: 342-0442).

PORTLAND, MAINE

The WELS has now begun exploratory work in the Portland, Maine, area. Services are being held every Sunday at 3:00 p.m. at the Holiday Inn, Depot Room, 81 Riverside St., Portland (Exit 8 off the Maine Turnpike). Sunday school and Bible class sessions follow the service. Please send names and addresses of any interested people in Maine to Pastor Richard H. Schleicher, Naticook Road, Merrimack, NH 03054 or call 603/889-3027.

TRAVERSE CITY, MICHIGAN

Exploratory work was recently begun in Traverse City, Michigan. Services are being conducted every Sunday at 7:00 p.m. at the Holiday Inn on highway 31 in Traverse City. Please send the names of all who are interested to: Pastor John M. Brenner, 606 Bjornson K-8, Big Rapids, Michigan 49307, phone 616/796-0227.

SPRINGVILLE, NEW YORK

The WELS exploratory group in Springville, New York, meets on Sundays at the VFW Hall on Mechanic Street. We hold a worship service at 3:00 p.m. and Bible class and Sunday school at 4:15 p.m. Please send names of WELS people and other interested parties in the western New York area to Pastor Mark D. Gieschen, 64 Alden Road, Rochester, New York, 14626, or call 716/227-6444.

HAYWARD (SAWYER COUNTY) WISCONSIN

WELS members in Sawyer County are served with church services twice a month. We worship at the Hayward Town Hall on the second Sunday of the month at 7:00 p.m. and at the Ojibwa Town Hall on the last Sunday of the month at 7:00 p.m. For more information or to submit names of interested WELS and ELS members, please contact Pastor Robert M. Edwards, 332 S. Wisconsin Ave., Rice Lake, Wisconsin 54868; phone 715/234-2412.

LEWISVILLE, TEXAS

Prince of Peace, our WELS exploratory group in the Lewisville, Texas, area, serves the surrounding communities of Denton, The Colony, Flower Mound, Coppell and Carrollton in the North Dallas area. Services are now being held at 9:30 a.m. Sundays at KinderCare, 936 Ralston, just south of the corner of Fox and Edmonds. Sunday school follows at 11:00 a.m. Please send names of any interested parties to Pastor Thomas Valleskey, 1826 Sante Fe, Lewisville, Texas, or call 214/436-3835.

NAMES WANTED

BOISE, IDAHO

Survey work is currently being conducted in Boise, Idaho. Please forward names and addresses of all interested people to Pastor Mark Cares, 534 W. Iowa Ave., Nampa, Idaho 83651.

THE WORLD IS COMING TO KNOXVILLE

If you are planning to attend the 1982 World's Fair (May to October) in Knoxville, Tennessee, Shepherd of the Hills Lutheran Church (12 mi. west of the Fair site on the Pellissippi Parkway) invites you to join us for Sunday worship at 10:00 a.m. and Sunday school at 11:15 a.m. For more information, contact Pastor Scott J. Stone, 8631 Peppertree Lane, Knoxville, TN, 37923; phone: 615/693-7494.

ALTAR PARAMENTS — SPIRIT DUPLICATOR

Two sets of Altar Paraments are available, one white and one red. Each set has an altar super-frontal, and pulpit and lectern antependia. Write for measurements. Also available — one used spirit duplicator in good condition. All yours for the cost of transportation. Contact Rev. John G. Zickuhr, R.R. 2, Box 205, Grant Park, Illinois 60940, phone 815/465-6132.

PARAMENTS OFFERED

The Ladies Aid of St. Paul's Lutheran Church of Roscoe, South Dakota, is offering paraments to a mission congregation at no cost except the shipping. The paraments are in good condition in dark green, purple, red, and white. Write Mrs. Lydia Trefz, Secretary, Box 74, Roscoe, South Dakota 57471.

AVAILABLE SOON

Soon to be available: A Spanish-to-English Dictionary for the Gospel according to St. Luke: a Complete List of All Words Found in San Lucas, *Versión Popular: Dios Habla Hoy*. The word list is intended as an aid to English-speaking students of Spanish to facilitate their reading the Bible, beginning with St. Luke. It is also intended as a help for those Sundayschool teachers, Vacation Bible School workers, and missionaries who plan to teach Bible stories in the Spanish language. To receive further information, please send a self-addressed stamped envelope to Project Cristo Rey: St. Luke, 6541 S. Eastern Ave., Bell Gardens, California 90201.

KNEELERS AVAILABLE

MLPS offers kneelers from both the Campus Church and the Administration Building Chapel to any congregation for the transportation. 30 light oak 46½" long, 100 dark oak 46" long. Contact Mr. Kuckhahn, Business Manager, Prairie du Chien, Wisconsin 53821.

ORGAN AVAILABLE

A two manual, twenty-five note pedal, spinet-type 1970 Thomas transistor organ, available free to any mission congregation. For more details, contact Pastor James Behringer, 1119 W. Walnut St., St. Charles, Michigan 48655, phone 517/865-9875.

WANTED

Prince of Peace Lutheran Church, a newly established mission, of Lehigh Acres, Florida, needs hymnals and altar ware (cross, hymnal stand, paraments). If you have any of these items please contact Pastor Philip Merten, 105 E. Lake Drive, Lehigh, Florida 33936; 813/369-3123.

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	Green Valley*
Arkansas	Russellville*
California	Rancho Cucamonga
Colorado	S. Denver*
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi
	Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County*
	Springfield*
New York	Poughkeepsie*
	Rochester
	Springville*
North Carolina	Charlotte*
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford
	Pendleton*
Texas	Killeen/Ft. Hood*
	Lewisville*
	S. W. Ft. Worth*
	Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

CABLE TV RESOURCES

Is cable-tv coming to your community? Want to know how to get involved and insure public access channels? Interested in videotaped Bible-studies? For a 50-page packet of resource information, send \$5 (for materials, postage and handling) to: West Allis Wisconsin Lutherans c/o Woodlawn Lutheran Church, Mike & Dee Froncek, 2217 South 99th St., West Allis, Wisconsin 53227.