

# The Northwestern Lutheran

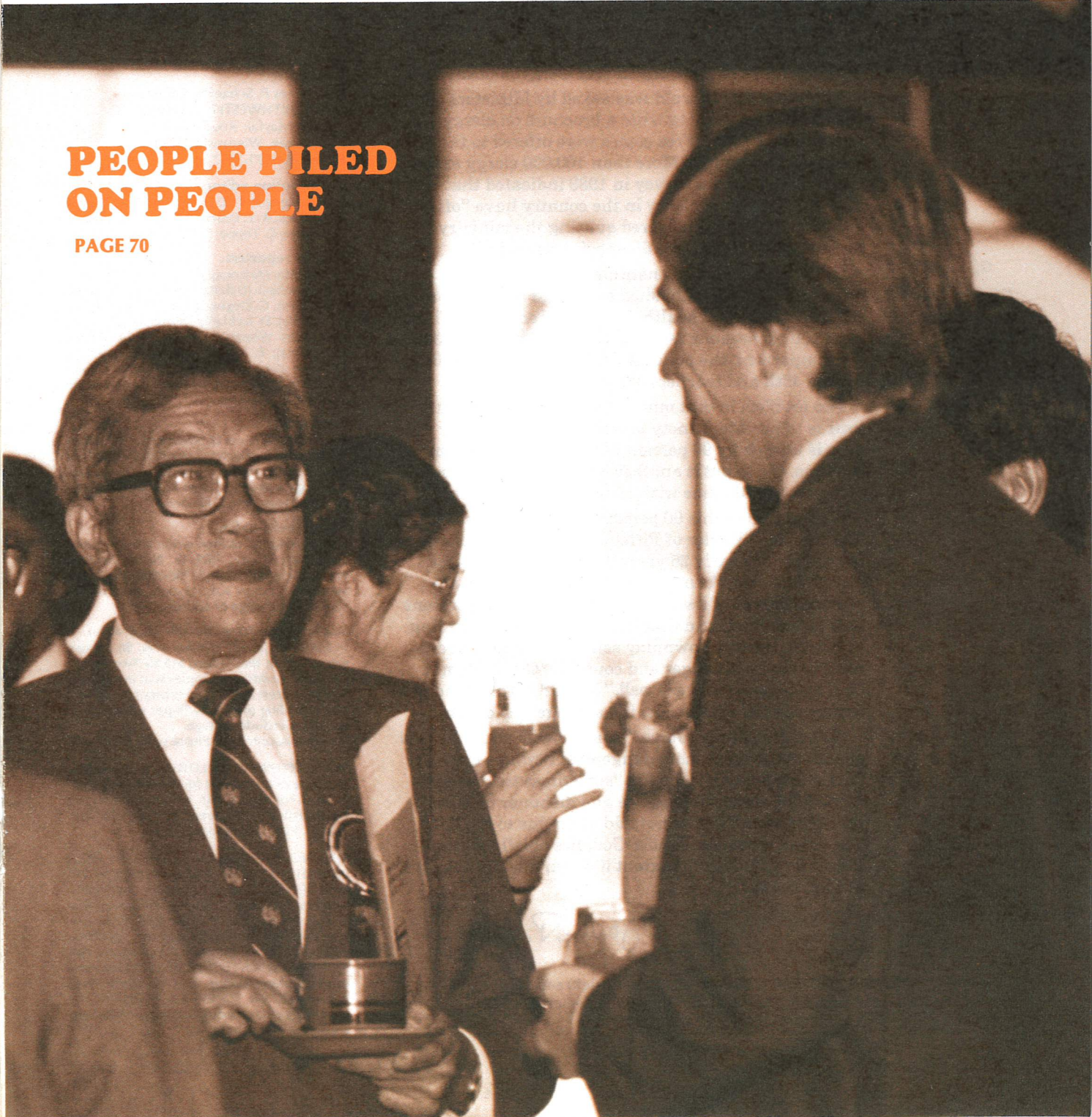
MARCH 1, 1985

**The Christian  
faces death**

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**PEOPLE PILED  
ON PEOPLE**

PAGE 70





## from this corner

*Ninety  
percent  
of what a  
pastor does  
is unseen by  
90 percent  
of the people  
90 percent  
of the time.*

Two unrelated items prompt this column. The first is a letter in this issue which conjectures that one of the reasons it is difficult to recruit young men for the ministry is that "not a few of our pastors" are abused at times by their parishioners. The second is an essay read at a recent pastoral conference I attended on the subject of pastoral burnout.

The Rev. Roy Oswald, manager of the Alban Institute in Washington, D. C., a resource center for clergy, has studied the subject of pastoral burnout. "The stress the average minister or priest has to bear," he said, "would bring many people to their knees." He estimated that at least one in four clergy is burned out.

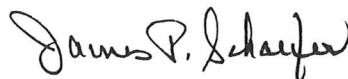
Two years ago Oswald was asked by Ministers Life Insurance Company to write a brochure on clergy stress and burnout. Free copies were offered to the clergy of the country. More than 100,000 clergy asked for copies. A Gallup survey in 1983 indicated that almost one-third of clergy in the country have "often" or "occasionally" considered quitting the ministry because of frustration or disappointments in it.

In 1977 the National Institute for Occupational Safety and Health published a study of 9000 persons admitted to mental health centers in Tennessee. There were 130 professions represented and clergy were 36th. By comparison, the police were 70th, physicians 106th, editors 46th and teachers 47th.

The problem is that much of what the pastor must bear is in private. Ninety percent of what a pastor does is unseen by 90 percent of the people 90 percent of the time. Or, to put it another way, the pastor spends 90 percent of his time with 10 percent of his flock.

A good deal of this 90 percent is spent in counseling. The Rev. Neil Paylor of Pittsburgh has been a clergy counselor for nearly 25 years. "The major stress for clergy," he said, "comes from the fact that they are representatives of love. Whoever has tried to represent love knows how hard that is." That means, according to Paylor, pastors downplay self-interests and find it hard to deal with anger and conflict. "Clergy do not care for themselves very well," he said. "They tend not to look at their own needs. It's a dangerous course."

"It's a dangerous course." And we who sit in the pew should not make it more dangerous. Perhaps there are "not a few pastors" who are "sometimes treated with disrespect, anger, impatience and dishonor by their congregations." Let us not add our name to the list. The cure for burnout, under God, lies chiefly within the sufferer. But to the extent it doesn't, let us help, not hinder, the cure.



COVER — Mr. Li Yuet Ting, J.P., deputy director of education (left) and Missionary Gary Kirschke, supervisor of education, SALEM, at the Hong Kong dedication. See page 70.

*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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# The power to remember

*Then Peter remembered the word Jesus had spoken, "Before the rooster crows, you will disown me three times." And he went outside and wept bitterly (Matthew 26:75).*

Why is it so hard to remember and so easy to forget? Some claim the mind is like a sponge. When the absorption level is reached, something old must be squeezed out before something new can be added. Others claim we forget what we don't want to remember. What we consider too unimportant or too embarrassing to remember we decide to forget.

Theories abound as to why memories fail. But this much we do know. For a good memory hard work and constant practice are required. So also with Jesus. Work is required, training and practice, if he is to be ours and we his forever.

## Forgetting Jesus is easy

Yes, forgetting Jesus is easy. We can't see the look in his eyes, feel the touch of his hand, sit next to him on the couch. Nor can we hear the sound of his voice as did his disciples in that upper room and even his enemies on Calvary. Besides, the blessings he promises are also so invisible. How do you put a handle on or hold in your hands things like forgiveness, faith, hope, heaven?

Nor does the world help us. We live in a world that is hostile to Jesus and his word, a world that would just as soon erase his teachings and principles. Down at the job or away at school we are thrown together with so many who seldom if ever have a good word to say about Jesus or pay attention to a word he has said.

Then there's that thing called living. You know, a man has to make a living. He has to take care of himself and his family; he has to have some fun and some pleasure. And he can become so busy with living that he

loses the handle on life. Pay checks and bank accounts, cars and vacations become life's front runners while the soul's salvation and the Lord's service come limping in behind.

Look at Judas. What do you think he would tell us? Might it be, "Watch out, watch out for the beginnings?" Like the first crack in a cement driveway sin leads to more till all lies in ruin. Doesn't Simon Peter speak to us, too, from a little bit different tack? "I was so sure of myself," he might say, "but I was so wrong. I thought I could stand anywhere and still stand for my Lord." "Watch out," Simon might say, "the strong looking oak may be hollow inside and the right wind of temptation can cause it to fall."

Look also at people today. Not just at that classmate who has forgotten his confirmation vows, nor only at that relative whose back is turned on the Lord. For such we need to pray and to such we need to witness as much as we can. But look also at ourselves! Where's my Bible? Packed away with my Catechism since confirmation days, to be pulled out only in dire emergencies? What about my church bench? Empty at times because of earthly pleasure or personal gain? How about my daily life? Smoldering and simmering with grudges, worries, envy and pride? And my dollars and cents? Easier to give them out at the restaurant and bowling alley than to my Lord and his work?

We know, don't we, how easy it is to forget and how hard to remember when it comes to Christ and his word.

## Remembering Jesus is hard

So what's the solution? Peter would tell us. For him it was the loving look of a suffering Redeemer.

That look didn't say, "Peter, how awful, how could you?" Nor did it say, "Peter, I warned you. Now I'll never forgive you." Instead, it said, "Peter, I still love you and I'll pay for that sin, too." Though Peter forgot, Jesus did not. That look of the Savior, that remembering in love, sent Peter out into the darkness to weep those tears of repentance. From the Savior and his cross came the power Peter needed to remember.

Let that cross also help us to remember. Put it up on the walls in our homes where it can cast its shadow over the television set and what we watch, where it can remind us about our speech and actions. Put it up on the wall where it can encourage us each day to turn to the Savior and his word in home devotions. Let that cross point us to that word through which he still looks on us in love and gives the power to remember him.

Put that cross up also in our churches, not as so much metal or wood, but as a vivid reminder of a God who loves us. Put it there particularly this Lententide, a solemn season when God's people pause in the harried pace of daily life to hear again that God still wants them even though they have often forgotten him.

From the message of that cross comes the power to pray, "When on my poor and burdened heart my sins lie heavily, Thy pardon speak, new peace impart, dear Lord remember me" (TLH 515).



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

## Don't despair!

Spiritual and emotional depression are everywhere apparent in our world. Visit church members who have been absent from worship for a while, and one is likely to uncover some form of depression. Get to know a person with a drinking problem, and you will probably find someone depressed. Our young people are not spared this malady.

One reads words like these in a recent novel: "I've just been talking to a young woman who was telling me that she'd decided to burn herself to death as a protest. She didn't say what she wanted to protest against. Though it's obvious. Disgust. Helplessness. Defiance. Anguish."

Undoubtedly a multitude of factors contribute to youthful depression. There are those latchkey children left unsupervised for periods of time (estimates are that 2½ to 5 million children, 6 to 13 years old, fall into this category). There are the varieties of child abuse. It is projected that one in four girls born in the U.S. today will be sexually assaulted before their 18th birthday. Of the reported cases of sexual abuse today 15-25 percent affect children under the age of six years. For many children the stability and security of home and family is a total unknown.

The church has neither the resources nor the call to remedy this situation. Yet we Christians dare not throw up our hands in despair and say there is nothing we can do. Christ has commissioned us to be lights in the world, to be the salt of the earth.

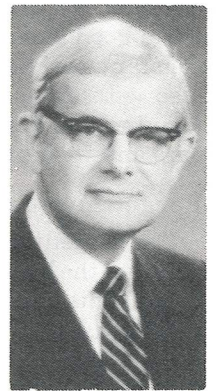
As citizens we have the right and duty to work for policies which will strengthen the family, which will punish the lawless, which will defend the innocent. We should willingly become involved in seeking solutions to pressing social problems.

As parents we have a glorious ministry: to serve our children as Christ served us. This service does not shy away from the exercise of authority: parents serve their children when they admonish and punish. Yet parental authority gives no license for any form of child abuse in word or deed. The home which provides compassion and security will be a strong defense against youthful depression.

Pastors and teachers have a splendid opportunity through instruction classes to lift youthful spirits. Many hours are spent nurturing tender hearts and minds. What a challenge to strengthen and build up!

A young lad recently confirmed called me the other day wishing to change the pledge he made for the Lord's work in 1985. He had gotten a job and was earning some money and wanted to increase his pledge. That's not the sort of thing which happens every day. But if we look around, we're not only going to see depression; we'll also see signs of God's blessing on our labor. Don't despair!

Victor H. Prange



*Pastor Prange serves at Peace, Janesville, Wisconsin.*



# letters

## A Reformed theologian

I would like to respond to the editorial by Professor Toppe in the November 1 Northwestern Lutheran.

The Rev. Jerry Falwell is a Baptist minister and holds the view of most "Reformed" theologians. Naturally he wouldn't be in agreement with "Orthodox" theology regarding baptism, as baptism is one of the main issues that divides "Reformed" (e.g. Baptist) and Orthodox (e.g. Lutheran) theologians.

The "Reformed" theologian sees in 1 Peter 3:21 the view that a good conscience (attained from following the resurrected Christ's Great Commission to teach and baptize) is what saves us. In my opinion, our disagreement with Falwell is not over inerrancy, but rather the interpretation of that Scripture.

There are plenty of vocal critics of the inerrancy of Scripture who deny the virgin birth, the deity of Christ, the Trinity, etc. These are the ones I would like to see exposed.

One other criticism of Falwell was with regard to his efforts to restore biblical morality to our national fiber. It is true that Christ said his kingdom was not of this world. However, there is also the example of the city of Nineveh that repented and was spared immediate destruction.

As a Sunday school teacher I have used Professor Toppe's materials and hold them in high regard. I just thought Falwell's position deserved a more complete explanation.

C. R. Holmes  
Medford, Oregon

Prof. Carleton Toppe replies:

*Rev. Jerry Falwell broadcasts that he and his colleagues at Liberty Baptist College teach that Scripture is without error. Furthermore, he declares that those who teach contrary to that errorless Scripture will be dismissed from the faculty. Yet they are not dismissed when they teach falsely that baptism does not save. They and Rev. Falwell "correct" passages of Scripture that present baptism as a saving means of grace. Still they insist that they are teaching and upholding the inerrancy of Scripture. There's a contradiction there.*

*The point of the editorial was that*

*Rev. Falwell cannot change the message of Scripture and still maintain that he is upholding an errorless Scripture. A liberal theologian could conceivably let Scripture be "inerrant" if you allow him to change its message and meaning to suit his theology. Both undermine the teaching of inerrancy by what they do with Scripture. Handsome is as handsome does.*

## Reasons for falling enrollments

I was disturbed by this statement in the editorial of January 1: "Too many parents are not pointing their sons to more important goals in life than a good income and a comfortable living."

We must not lay the blame for low enrollments at our worker training schools at the feet of our fine Christian parents with such a general statement. Granted, there may be a few parents who would rather their sons and daughters choose a more lucrative profession. However, the vast majority of our WELS parents would be pleased and proud to have their children in the full-time work of the Lord.

There are clearer and more understandable reasons for our falling enrollments. One is the lower population among the age group in question. The others, however, are to be found in our own synod and in some of its congregations.

First, by closing missions and severely reducing the number of new missions at home and abroad — rather than borrowing the money and going ahead with expansion — the message was sent loud and clear to young people and their parents, "You are not needed!" There is a time for deficit spending — keeping our mission program going at full speed is it!

Second, not a few of our pastors and their families are sometimes treated with disrespect, anger, impatience and dishonor by their own congregations, leading to increased stress, family problems, resignations, and early retirements among our pastors and teachers. When our young people see this, it is difficult for them to decide to put themselves and their future families in such a position for the rest of their lives.

And so, if our synod would go ahead with our mission program even if it means going into debt once in a while, and if our congregations would treat

our pastors, teachers and their families with more honor and respect, regardless of minor differences and personalities, we would see the enrollments at our schools rise and more young people join the ranks of the full-time servants of God's kingdom.

Steven D. Spencer  
Brodhead, Wisconsin

## Appreciate editorials

I just wish to express my appreciation for one of the editorialists, Prof. Toppe. I must confess that his is always one of the first articles I read whenever The Northwestern Lutheran arrives. For whether he is writing about such diverse subjects as anti-Semitism (August 1) or Falwell and inerrancy (November 1), his pen never fails to cut a clear path through non-issues, to arrive at the heart of the matter and to delineate the scriptural point of view (probably a beneficial effect of teaching the Lutheran Confessions for a goodly number of years). His style of writing is clear and concise, his argumentation compelling and scriptural.

Thus I believe Prof. Toppe does for the readers of The Northwestern Lutheran what we as pastors should be doing for our congregations. Our goal in preaching must always be to present the changeless gospel of Jesus Christ to a changing world and to present it in a way that arouses and holds the attention of our listeners. Our preaching, like Prof. Toppe's writing, should lack neither substance nor style, but be a good combination of both.

As students we did not always express our gratitude to our "leaders who spoke the word of God to you" (Hebrews 13:7). As pastors engaged in the work our teachers prepared us to do, we tend to more keenly appreciate the firm foundation they laid for us. Thank you, Prof. Toppe. And keep up the good work!

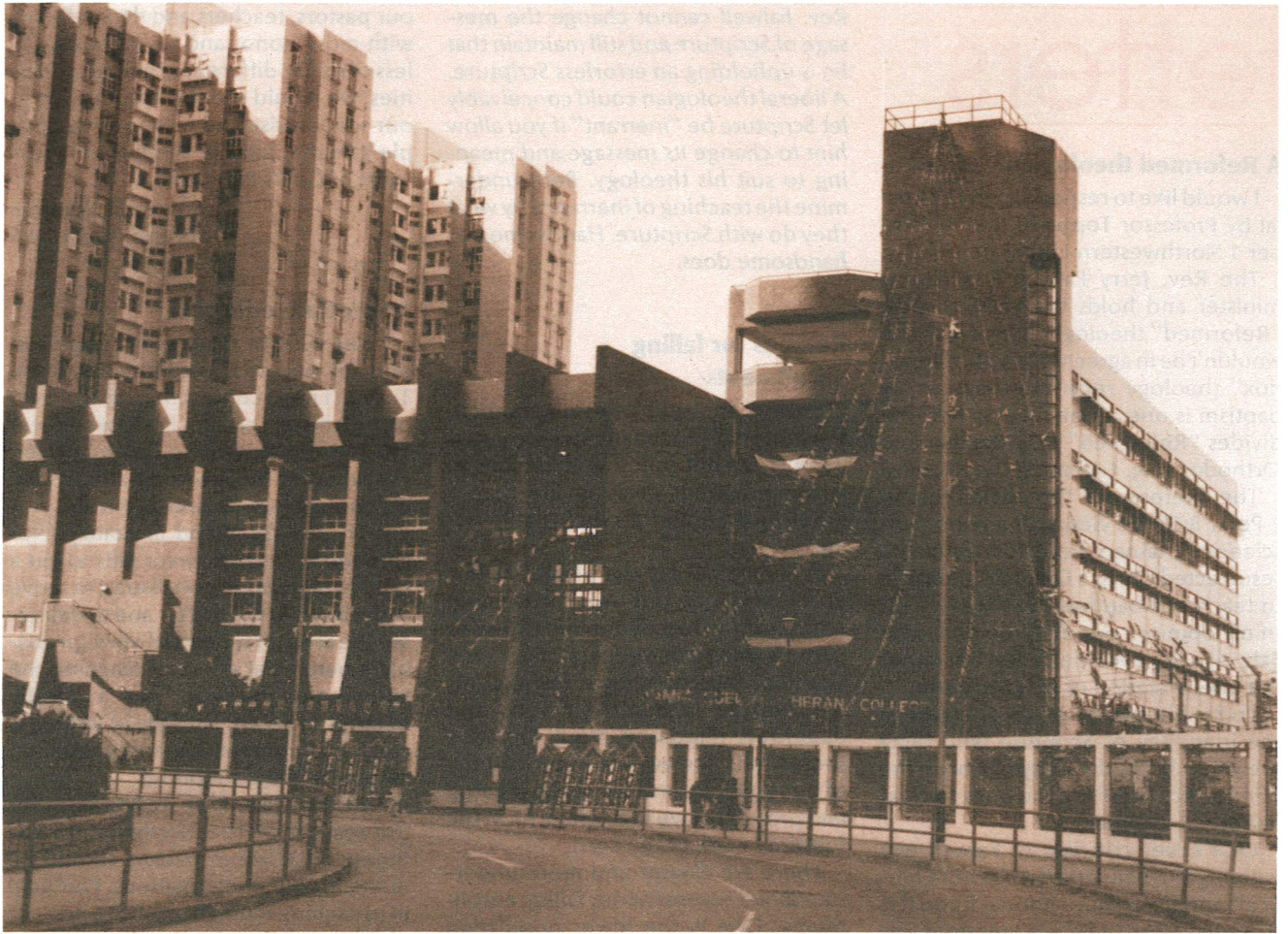
Frederick Casmer  
Gladwin, Michigan

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# PEOPLE PILED ON PEOPLE

by Robert J. Voss

**H**ong Kong is a beautiful city, with people piled on people. It is highly congested, having a population density of 11,057 per square mile. More than forty percent of the population live in high-rise, single-room, government housing, with living space about the size of an average American bedroom.

Hong Kong includes millions of people without Jesus Christ, people living with superstition and fear. Ninety to ninety-five percent of them are either Buddhists or Taoists. They worship their ancestors and have god-shelves in their homes.

Hong Kong is concerned about its future. After 150 years, sovereignty will be transferred from the British to the People's Republic of China in 1997.

How can all these people be

reached with the gospel of Jesus Christ? How can they be reached before it is too late? Can they be reached effectively, so that the Chinese in Hong Kong may be witnesses for Christ not only in Hong Kong but perhaps also to many more millions in mainland China?

One way to reach out with the gospel to people who are so insulated against external influences is through their children. Our Southeast Asian Lutheran Evangelical Mission (SALEM) reaches hundreds of them in Hong Kong through the newly dedicated Immanuel Lutheran College.

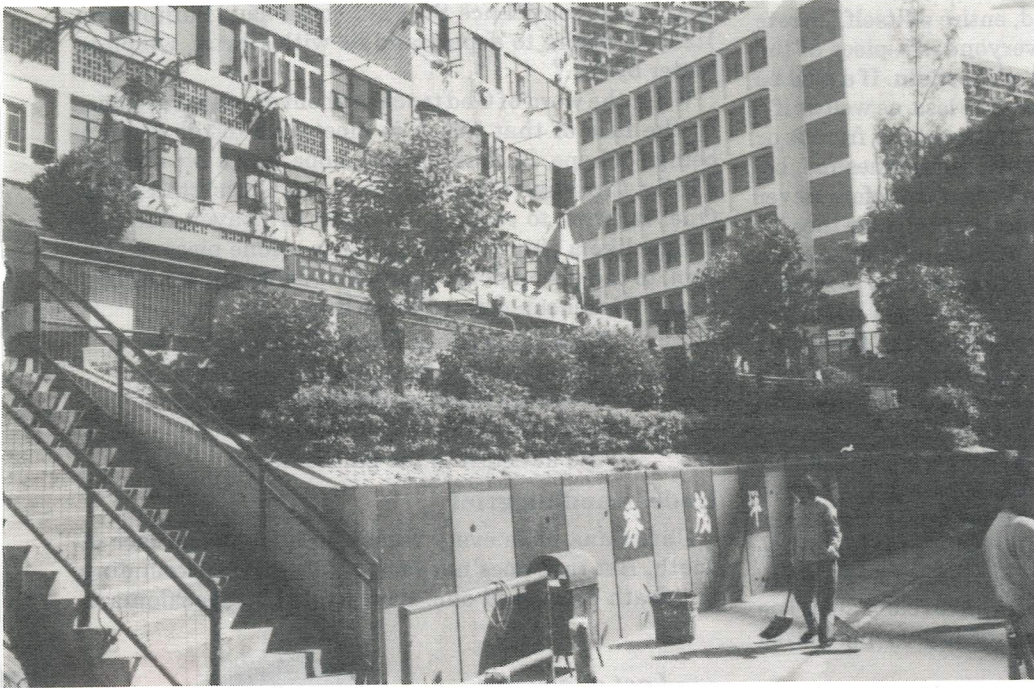
This "college" offers seven "forms," the equivalent of our junior high through the first year of college. Immanuel offers beautiful facilities including 40 classrooms, specialized areas, and an auditorium for an en-

rollment of 1200. Even better than its brick and steel provided by the state is its curriculum under the influence of the church. It is common in Hong Kong for the state to provide the facilities for "colleges" and turn over complete control of them to private organizations, such as the church. Without hindrance SALEM offers a curriculum at Immanuel pervaded by Christianity, including religion courses for the 950 students presently enrolled.

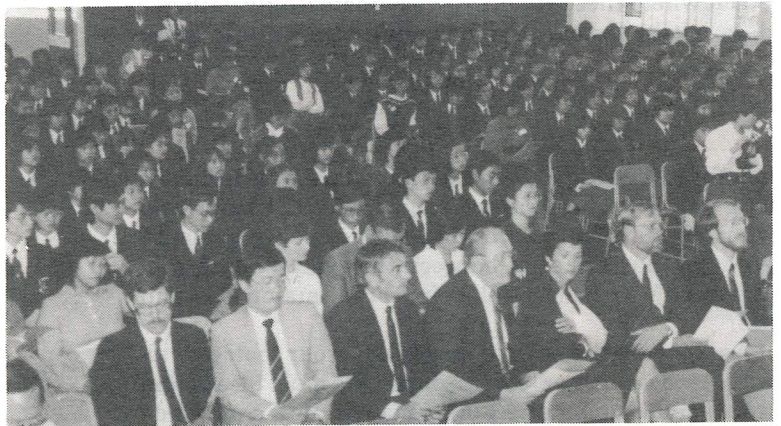
The college also provides facilities for worship and other church activities of the new congregation being established in its area. It is located strategically north of Kowloon and closer to the doorway to China.

Immanuel was dedicated to the glory of God in a special service on December 7, 1984. The dedicatory





(LEFT) Immanuel Lutheran College in Hong Kong. (ABOVE) Immanuel Lutheran Study Center is located in the building to the left. (RIGHT) The assembly at the service of dedication.



address was delivered by Pastor Kurt F. Koeplin, chairman of our executive committee for Southeast Asian Missions.

Another way of reaching people in Hong Kong who are without Jesus Christ is through so-called study centers. Such centers are located in the midst of high-rise housing. With families of four or more living in a single room, young people find it difficult to study. Yet education is considered by most to be the path to the future with any kind of promise.

Our Immanuel Lutheran Study Center comprises 900 square feet of remodeled store/factory space on the ground floor of a building that houses approximately 2500 people. The high rise is in the midst of the Tai Po Estates, which house up to 150,000 more. Remodeled at a mod-

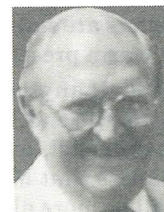
est cost the center provides a well-lighted, air conditioned, quiet study space for up to 80 students. The center offers excellent opportunities to meet young people and share the gospel with them. On weekends this facility offers space for worship and activities of Immanuel Lutheran Church.

The success of this study center will be reviewed with interest, for additional study centers could yet prove to be a most economical way to reach many young people and through them huge blocks of people still in need of Christ.

The center was dedicated on December 8, 1984, with Pastor Robert J. Voss, executive secretary of our Commission on Higher Education, addressing the Word to the capacity attendance.

Upon returning from a memorable trip to Hong Kong, where we had the privilege of representing our synod, one is asked repeatedly, "What impressed you most about Hong Kong?" My lasting impression is: people piled on people, people without Jesus Christ.

How shall we reach them — soon? Thank God for our new Immanuel Lutheran College and Immanuel Lutheran Study Center. Immanuel — God with us! □



Pastor Voss is executive secretary of the Commission on Higher Education.



“No one is an island, entire of itself,” wrote John Donne, “everyone is a piece of the continent, a part of the main. If a clod be washed away by the sea, Europe is the less, as well as if a promontory were, as well as if a manor of thy friends or of thine own were. Anyone’s death diminishes me, because I am involved in mankind. And therefore never send to know for whom the bell tolls; it tolls for thee.”

If Donne were living today, he would probably take an interest in the study of death — thanatology — which has become popular in our times. Since 1974 when Dr. Elizabeth Kubler-Ross published her book, *Questions and Answers On Death and Dying*, the subject of death has received intense scrutiny. Research and in-depth studies have filled countless pages of print.

Much of what has resulted is unacceptable to Bible-believing Christians. Where empirical studies have tried to reach conclusions regarding life after death, they have often been inaccurate, postulating beliefs incompatible with the teachings of Scripture. That is not surprising — it is difficult to interview those who have really died. Too much, probably, has been made of highly publicized near-death experiences.

But where these studies have painstakingly gathered data on the living, they have provided us with much

With solid confidence St. Paul could say [Philippians 1:23]: “I desire to depart and be with Christ, which is better by far.”

What the word of God teaches about death gives hope. In the face of that which is most able to rob human beings of hope, Christians have hope, and have it abundantly. Christian hope is grounded on Christ the Living One. It dares to reach from earth to heaven itself. It clings, like a shipwrecked sailor to a lone piece of flotsam, to the vision of the reunion of believers in heaven. Emily Dickenson penned these lines:

Hope is the thing with feathers  
That perches in the soul,  
And sings the tune without the words,  
And never stops at all,  
And sweetest in the gale is heard.

### Understanding grief

Christians have every reason to hope in the face of death. But that does not remove the grief surrounding the death of a loved one. Paul wrote [1 Thessalonians

## ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

helpful information. What is the nature of grief? How long can grief be expected to go on? What helps and what doesn’t help in working with grieving persons? What similarities exist between the symptoms of grief over death and those following other major losses in life?

As we walk the path of discipleship our footsteps always lead, sooner or later, to death. We must face it, and we are called upon to help others face it. How shall we do that?

### The Christian view of death

Scripture gives us an understanding of death that we can get nowhere else. Death is a result of sin, as Romans 5:12 says: “Sin entered the world through one man, and death through sin, and in this way death came to all men.” It is very important for people to know that the terrible ravager of lives — death — was not part of God’s original plan for his people.

Death is a separation. At death the body is separated from the soul. Ecclesiastes 12:7 says: “The dust returns to the ground it came from, and the spirit returns to God who gave it.” The body is disposed of according to our customs, but the soul exists forever. At death the survivors are separated from the loved one. Close bonds between loving human beings are suddenly broken. A cold emptiness replaces the warm presence that once was.

But death is not the end. If anything is clear in Scripture, it is this: death is not the end. Dwight L. Moody, a famous 19th-century evangelist, once said: “Soon you will read in the newspapers that Moody is dead. Don’t you believe it! For I shall be more alive than I am now.”

*Last of a series*





4:13]: "We do not want you to be ignorant about those who fall asleep, or to grieve like the rest who have no hope." Christian grief is different. But it is still grief!

One counselor suggests there are three stages in working through grief. One, untangling oneself from the ties that bind one to the deceased. Two, readjusting to an environment from which the deceased is missing. Three, forming new relationships. It is hard to settle on what is "typical" in grief-work. But these three stages show up in a surprising number of cases. It is common for the process to take as much as three years.

Jean Cameron wrote: "When you listen to and work with bereaved people as I have done, and as they talk about their feelings and experiences and you continue to listen at intervals of six months, a year . . . you begin to realize they do recover. It can be compared with the slow emergence from a long illness. People begin to pick up the pieces, to take up their lives again, perhaps not always where they left off and often saddened a little by the experience. . . . Grief is a kind of price we have to pay for having loved someone."

# he Christian faces death



Factors which govern the depth and duration of grief are many. One is religious beliefs. Researchers find that strong conviction is a distinct aid in grief recovery. Another is background and individual personality. "The best predictor of future behavior is past behavior," says one axiom. Another is ethnic and social customs. At least outwardly, a grieving person will usually respond as he or she has observed others doing. Still another is the circumstances of death. The death of a very young person, a sudden death, an extremely tragic death, guilt feelings regarding the deceased — these are circumstances which can affect grief recovery.

Death is not the only cause of grief. Divorce, estrangement from children, loss of career — these may cause many of the same symptoms.

## Comfort those who mourn

The word for comfort in the New Testament is a beautiful word. It is also translated "to encourage," "to help," "to counsel." Literally it means "to call to the side." One person goes to the side of another to comfort, to help, to encourage, to counsel.

From this little word study we can learn how to be of help to those who are grieving among us.

First, don't desert them. Go to their side. Often just being there and listening with the heart are the most important first steps. Return at intervals of a few months. Remember, it is not uncommon for grief recovery to take three years.

Second, allow the grieving person to talk openly. Don't scold or censure expressions of grief. Sometimes people say shocking things when first confronted by grief. Most often the word of God in Christians' hearts will correct these initial reactions within a short time.

Third, don't close the door. Your help may be turned down at first, but accepted later — if you keep it available.

Fourth, don't think that mourning shows a lack of faith in Christ. Jesus did not scold Mary and Martha for their grief; it was a normal part of their loss.

Fifth, don't assume that someone else is doing it. Most pastors lack the time for some grief counseling beyond the funeral and a follow-up or two. Many families are so splintered by religious differences, inner squabbles, and great distances that they cannot give the attention grieving persons need.

The word of God calls upon Christians to comfort those who mourn. Christian friends can be a wonderful source of help to grieving persons. Counselor Gary Collins said: "Being of comfort to those who mourn the death of a loved one is a most rewarding experience, a fine ministry of love." □



*Pastor Franzmann serves at St. Mark's, Citrus Heights, California.*





OUR LATIN AMERICAN STAFF: (Left to right front row) James Connell, Medellin, Colombia; James Kuehl, Medellin, Colombia; Ralph Martens, Guayama, Puerto Rico; Paul Hartman, El Paso, Texas; Charles Flunker, Las Piedras, Puerto Rico. (Left to right rear

row) Thomas Horner, Guayama, Puerto Rico; Lawrence Retberg, Medellin, Colombia; Thomas Heyn, Bogota, Colombia; Philip Strackbein, Bogota, Colombia; Larry Schlomer, El Paso, Texas; Mark Goeglein, El Paso, Texas.

## Harmony: Latin American Conference

by Mark A. Goeglein

**I**n a restaurant overlooking the Aburra Valley and the city lights of Medellin, Colombia, the participants of the Latin American Conference met to relax and enjoy one another's company after three days of study and planning. The night ended with a sing-along, a blending of different voices in harmony.

It's amazing how different voices can sing different notes, yet all are singing the same song. That's called "harmony," a distinguished characteristic of the Latin American Conference held in Colombia on November 13-15, 1984.

Each participant came with his own talents and insights. Each brought to the conference his own personal experience, from a 12-year veteran to a recently called missionary to Colombia who hadn't finished unpacking his household goods. Present were members of the executive committee for Latin America and the World Mission Board's executive secretary. The three-man missionary corps for Mexico, the five-man missionary corps for South America and the three missionaries in Puerto Rico were present, together with Missionary David Lillegard who is working with the Evangelical Lutheran Synod mission in Lima, Peru. These are a lot of different perspectives and experiences, but they came together to work and plan in a beautiful and God-pleasing harmony.

Even though some might be singing different individual notes, all are singing the same song — all of our work in Latin America has the same purpose and we work in the same language. To harmonize the work was the goal and purpose of the conference, to work together in harmony, not necessarily in unison. Each field has its own strategy and its own level of growth, both in numbers and organization. In spite of these differences they can work together by coordinating their strategies, their printed materials and their worker training programs in moving toward

confessional national churches with their own pastors and support system.

In the area of theological training, each country will provide pre-seminary training through the missionaries and national pastors, but all seminary students will be encouraged to attend our Latin American Seminary in El Paso. The first student from Colombia to attend our seminary in El Paso will be Gabriel Alvarez, and he will come to El Paso as soon as the difficulties with his visa can be resolved.

In the field of literature the conference also strove for harmony and coordination. With the new position of mass communications director for Latin America, the publication of an international Sunday school course was seen as a possibility. The missionaries will take turns writing, translating and reviewing materials in Spanish. *The People's Bible*, a new popular commentary on the Bible from Northwestern Publishing House, will be translated and printed in Spanish. Other materials previously printed will be put into more attractive formats. Coordination and cooperation among the three fields is "working together in harmony."

To assist us in this coordination, a special gift of computers was gratefully received. As a result of the gifts, each of the three countries will be provided with its own computer/word-processor to make possible the sharing of new and existing materials among them.

To the Colombians who watched and overheard the sing-along at the restaurant it must have been obvious that it was a group of people who had a lot in common, even if they didn't sing too well. To the participants it was merely more evidence of the real unity which we have and the harmony, apparent not only in our sing-along but, also in our work. □

*Missioner Goeglein is mass communications director for Mexico.*



## Eleven Chronicles

Forced indoors by inclement weather, fewer people than usual witnessed the recent presidential inauguration at first hand. The weather, however, did not prevent millions from watching the event on national television. They saw and heard the president take the oath of office for his second term with the Bible open to 2 Chronicles 7:14, "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

I first heard the event reported on my car radio. The announcer on the local station took something away from the dignity of the occasion when he kept saying that the president had taken the oath of office with the Bible open to "Eleven Chronicles." The remark obviously revealed little acquaintance with Roman numerals; it probably showed even less acquaintance with the Bible itself.



Every Christian will be grateful for a chief executive who begins a new term of office with that kind of emphasis. But the remark of that announcer is also a sober reminder for us not to hold our breath that what the verse calls for is likely to occur quickly and dramatically. Many of our citizens will not even understand what the verse means much

less be capable of doing what it says. Only those who are called by his name, believers, Christians, new creatures in Christ, will understand what the verse says and by the power of the Holy Spirit be able to respond.

The president of the United States is the president of every citizen, believer and unbeliever alike. He has an obligation to promote civic righteousness regardless of a person's creed. Some will be good citizens out of loyalty to their false god. Others will be good citizens in an effort to earn the favor of some vaguely-defined Supreme Being. And we would rather have either of these as our neighbor than one who is totally devoid of civic righteousness. But this won't save them from sin. Only Christ can do that. We won't see them in heaven, not without Christ.

So the chance remark of an ill-informed announcer reminds us of the unique contribution we need to make as Christians toward the healing of our nation. We need to be serious about our call to function as a salt to arrest the nation's decay. And as a church we need to renew our commitment to hold forth the word of life which not only makes good citizens for the kingdom of power, but which alone makes good citizens for the kingdoms of grace and glory.

*Carl H. Muschke*

## Lutheran population down slightly

In 1983 the total North American Lutheran membership was 8,826,832, down by 2,744 from 1982, according to Alice M. Kendrick, director of the records and information center of the Lutheran Council. This is six percent of the world Lutheran population of 69 million.

### In the news

The New York-based Lutheran Church in America is the largest Lutheran group with 3,050,062 baptized members, and the St. Louis-based Lutheran Church-Missouri Synod is next with 2,725,346. Both churches showed slight increases from 1982.

The next largest church is the Minneapolis-based American Lutheran Church with 2,342,692 members. It showed a slight loss of 4,018 members.

The Wisconsin Synod has 414,199 members, a slight increase. The St. Louis-based Association of Evangelical Lutheran Churches has 110,934 members — reporting the same as 1982 because the 1983 statistics were not completed.

The only church not reporting membership totals of 19 U.S. denominations and five in Canada was the Lutheran Churches of the Reformation. It merely lists 13 ordained pastors and 15 congregations. In a telephone interview Pastor Paul G. Koch, its administrator, said there were "about 500 members" in the church body. There were about 6,500 members listed in 1973, which was the last year it sent in statistics.

Minnesota continues to be the biggest Lutheran state with 1.1 million. The next most populous Lutheran state is Wisconsin with about 955,000. Pennsylvania follows with about 768,000. Vermont is the smallest Lutheran state with 1,937.



## New facilities dedicated

Two new facilities were dedicated by the Lutheran Evangelical Christian Church of Japan (LECC), a Wisconsin Synod sister mission church, during 1984.

The two chapels and parsonage were built with funds received in the 25th anniversary thankoffering gathered on September 12, 1982 when the synod's congregations celebrated the 25th anniversary of LECC. Further funds were added by LECC.

Holy Scripture in Shimodate City dedicated its new chapel and parsonage on April 30.

The work in Shimodate City was begun by Missionary Richard Poetter in 1962. The present pastor, M. Nakamoto, graduated from the LECC seminary in 1977 and was



Holy Scripture Lutheran called to serve Holy Scripture.

The new facilities were necessary because the former chapel-parsonage combination became inadequate.

On November 3 a new church was dedicated at Ashikaga City. The ten-year-old chapel-parsonage had been outgrown. Pastor F. Oshino, presently serving Peace, Ashikaga City, is a 1971 graduate of the LECC seminary and has served the congregation since his



Peace Lutheran graduation.

In Ashikaga City, which has a long and illustrious history, work was begun by Missionary Richard Seeger in 1963. At one time the feudal lord, Ashikaga, ruled Japan. One of the first educational institutions in Japan is located and preserved there. The locally prominent Aoki "family invited us there and have supported the work liberally," writes Missionary Poetter.

## A Christmas gift in November

Last November Pastor Edward Renz of Palos Lutheran Church, Palos Heights, Ill., wrote to his members that they would be receiving *The Northwestern Lutheran* for the next year as a Christmas gift.

"This subscription," he wrote, "is a gift from a friend, in fact a fellow believer in Christ. Our hope is that you will find time to read it from cover to cover and that you learn to appreciate all the fine articles contained in this Christian magazine. All you have to do to receive this gift regularly is to pick it up in your mail box at church. . . ."

"May the lives of our people be enriched through *The Northwestern Lutheran*. This is your pastor's prayer."

Shortly after a member responded. "This week we have received our first copy of *The Northwestern Lutheran*. We've enjoyed the articles and look forward to our future copies. As you have passed along our Christmas gift, please pass on our heartfelt thanks."

The "friend" bought 130 bundle subscriptions to *The Northwestern Lutheran*. Pastor Renz described the anonymous member as a "faithful reader of *The Northwestern Lutheran*" who felt "constrained to see to it that all of our families have the opportunity to read it."

## Twenty-first car stolen

Missionary Mark Krueger reports from Lusaka, Zambia the theft of another vehicle.

"We had it parked," he reported, "in one of the downtown Lusaka car lots. The man was going to sell it for us."

It was insured, he said, "but I don't know how much we will recover. I'm sure it will not be as

much as the pickup was worth.

"According to my records, that is the 21st vehicle that the Lutheran Church of Central Africa has had stolen over the years."

"The vicissitudes of mission work," was the terse comment by Superintendent Ray Cox of the synod's sister mission church.

## A life and death business

"I must relate one rather touching story," writes Missionary Mark Rieke of Ndola, Zambia.

"About six months ago I began exploratory work in a new township near Ndola. As so often happens, the beginning was enthusiastic, but gradually the enthusiasm died out. Eventually there were only two adults left.

"The final Sunday I was there, there was only one. But I had a nice class with him about law and gospel. He had never had a church before and was very eager to learn about the Bible.

"The next morning I received a call that he had been shot and killed at his home. I had been wondering, 'Why in all the world am I wasting my time out there.' I suddenly had my answer.

"His funeral was at the Kabushi church with the evangelist preaching the sermon. There must have been 400 people there — they couldn't all fit in the church. I think this brings home in a crystal-clear way the life-and-death business we are engaged in."



**Anniversary at Sheboygan**

Calvary of Sheboygan celebrated its 25th anniversary on December 2 with a special service.

Prof. Jerald Plitzweit of Northwestern College was the guest speaker. He was the first resident pastor from 1963 to 1967. Former pastors also include Pastor Paul Borchardt, who now teaches at Manitowoc Lutheran High School, and John A. Trapp, associate editor at Northwestern Publishing House. The congregation is currently served by Pastor Verlyn Dobberstein.

Calvary dedicated its present church in 1966 and added a Christian day school in 1974. Paul Snamiska is the principal of the 90-pupil school which is taught by three full-time and two part-time teachers.

— Jan Eggert

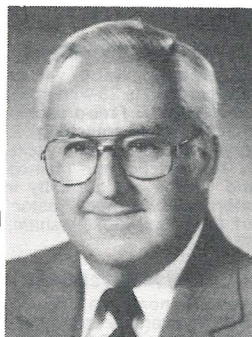
**Fortieth anniversary at Grace, Oshkosh**

On September 16 Grace of Oshkosh celebrated the 40th anniversary in the ministry of its pastor, Clarence Koepsell. Pastor Edward Meier was the guest speaker.

Koepsell is a 1943 graduate of the seminary. After serving a four-congregation parish in McIntosh, Morristown, and Watauga, S., Dak., and Miner, N. Dak., and St. Luke of Oakfield, Wis., he accepted a call in



**A.D., A 12-HOUR MINISERIES**, will be aired on NBC-TV during Holy Week, March 31 through April 4. The miniseries, a sequel to "Jesus of Nazareth," covers the life of the early Christian church to the year 68. Events in the book of Acts, covering 35 years, are dramatized in the context of Jewish and Roman culture and history. The miniseries was several years in the making. In this picture Paul is led through the streets of Rome in chains.



Koepsell

1961 to Grace, Oshkosh.

He currently serves the Northern Wisconsin District as its first vice president and serves on the boards of Dr. Martin Luther College and Luther Haven, Milwaukee.



**DEDICATION** — Christ Redeemer Church, Trumbull, recently dedicated its new chapel close to all the major arteries in southwestern Connecticut. At a special afternoon service 225 members and friends crowded the chapel to hear Pastor Karl R. Gurgel who conducted the first service for the congregation. A parsonage was dedicated at the same time. The congregation, organized in 1979, numbers 82 baptized members and is served by Pastor Keith Kuschel.

**Looking back**  
from The Northwestern Lutheran

**50 years ago . . .**

The leader of the German Faith Movement, Prof. Hauer, has substituted nine commandments for the Ten Commandments as follows: Honor the deity; Honor your forefathers and descendants; Honor the great of your nation; Honor father and mother; Keep yourself pure; Be true to your nation; Do not steal; Be true; Help the noble.

**25 years ago . . .**

Many congregations of the Michigan District have joined to form the Martin Luther Memorial Home, Inc., with the aim of providing a home for the aged members of our congregations. Several choice sites are now being considered.

**10 years ago . . .**

Twenty men were present for the sixth Latin American Conference held recently in Mexico City. A special purpose of the conference is the planning of the production of literature for our Latin American fields. There is also a need for men in such specialized and often widely-separated ministry to have opportunity for discussing mutual problems and sharing mutual joys.



# NOTICES

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

## CHANGES IN MINISTRY

### PASTORS:

**Koelpin, Daniel H.**, from Beautiful Savior, Cincinnati, Ohio, to Trinity, Waukesha, Wis.  
**Kolterjahn, Darrick P.**, from St. Paul, Naper, Nebr., to Our Savior, Hollidaysburg, Penn.  
**Oldfield, James H.**, from Divine Peace, Renton, Wash., to Redeemer, Yakima, Wash.  
**Ruddat, Arnold E.**, from Friedens, New Prague, Minn., to St. Peter, Chilton, Wis.  
**Waage, David W.**, from Zion, Valentine, Nebr., to St. Peter, Mishicot, Wis.  
**Winter, Ronald L.**, from St. Paul, Monroe, Mich., to Grace, Wausau, Wis.  
**Zessin, Larry I.**, from St. Paul, Menomonie, Wis., to St. John, St. John, Antigua, West Indies.

### TEACHERS:

**Eickhoff, Eunice**, from inactive to Trinity, Kiel, Wis.  
**Hopf, Dorothy**, from inactive to St. John, Lannon, Wis.  
**Kuehl, Ann**, to St. John, Stanton, Nebr.  
**Lemke, Werner**, from Grace, Yakima, Wash., to Evergreen Lutheran High School, DuPont, Wash.  
**Nell, Mary**, from inactive to Redeemer, Fond du Lac, Wis.  
**Stiefel, William**, from Bethany, North Fort Myers, Fla., to Bethany, Kenosha, Wis.

## ADDRESSES

### PASTORS:

**Koelpin, Daniel H.**, 1607 Cottonwood Dr., Waukesha, WI 53186; 414/547-4367.  
**Mattek, John**, 1076 White Rock Ave., Waukesha, WI 53186; 414/547-6769.  
**Naumann, James F.**, 128 Mills St., Shawano, WI 54166; 715/526-6870.  
**Valerio, Arthur J.**, 4464 Columbia Blvd., Juneau, AK 99801.

### ATTENDING DeVRY INSTITUTE?

If you will be attending DeVry Institute in Kansas City, the following churches are close to your school: Mt. Olive, 9514 Perry Lane, Overland Park, KS 66212; 913/888-6293 and Gethsemane, 10007 James A. Reed Rd., Kansas City, MO 64134; 913/765-0624.

### RETREAT

"Together with Christ in Recovery" will be the theme of the second Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by the Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program. It will begin at 7:00 p.m. Friday, April 19 and end at 1:00 p.m. Sunday, April 21 at a center near Hubertus, Wis.

Devotions and participations by retreatants will be featured along with learning, sharing, fun and Christian fellowship which were enjoyed last year. Recovering individuals and/or their entire families are invited. It is hoped adults attending are members of Alcoholism Awareness, A.A., or Al-Anon. For alcoholics who attend, sobriety for the previous three months is required. Children 10 and over may participate in the sessions. Topics for children may be presented if numbers warrant. Babysitting for younger children will be provided during the Saturday sessions.

A \$10.00 non-refundable registration fee will be charged per individual or family which will be applied toward the total cost. The cost will be \$35.00 per adult in a two-bed room; \$15.00 for each child (18 and under). Two children can fit in a parent's room using their own sleeping bag and pillow. Financial adjustments can be made for special circumstances upon request.

Send reservation early to be assured of a place. For further details or reservation information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

### LWMS SPRING RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its spring rally April 23, 9:30 a.m. at Grace Lutheran, 700 Beechwood Ave., Waukesha, Wis. Speaker for the day will be Pastor Robert W. Kleist of the Institutional Ministry.

### HANDBELL FESTIVAL

The 1985 WELS Handbell Festival will be held April 13-14 at Northwestern College, Watertown, Wis. The festival will conclude with a concert at 2:00 p.m. on April 14. For further information contact Prof. Wayne L. Wagner, 1605 Boettger Rd., New Ulm, MN 56073.

### MIMEO AVAILABLE

An electric A. B. Dick mimeograph (model #418) plus supplies, stencils and protective covers, are available for shipping costs. Contact Pastor Friedel Schulz, 5919 - 37th Ave., Kenosha, WI 53142; 414/652-3054.

### 125TH ANNIVERSARY

St. Stephen, Adrian, Mich., will observe its 125th anniversary this year. The following Sundays will receive special emphasis: June 9, Reunion Sunday (J. Jeske); August 18, Christian Education (J. Lawrence); October 20, Anniversary Sunday (C. Mischke). Friends, former members, teachers and vicars are invited to attend. For further information write Wayne Traub, St. Stephen 125th Committee, 5480 Rollin Highway, Manitow Beach, MI 49253; 517/547-7126.

### 100TH ANNIVERSARY

St. Paul, Gresham, Nebr., will celebrate its 100th anniversary June 23 with special services at 10:00 a.m. (Gerald E. Free preaching) and 3:00 p.m. (Gerhard P. Eckert preaching). A noon meal will be served and a reception will follow the afternoon service. Former members, confirmants and friends are cordially invited. For further information contact Pastor Wayne C. Hilgendorf, Rt. 1, Box 139, Gresham, NE 68367; 402/735-7528.

### 25TH ANNIVERSARY

Bethlehem, Menomonee Falls, Wis. will observe its 25th anniversary on May 19 with special services at 8:30 and 10:30 a.m. (Pres. Carl Mischke, preacher) and 6:00 p.m. (Pastor Martin Janke, preacher). A catered dinner will be served at noon and refreshments will be served after the evening service. Friends, former members and confirmants are cordially invited. For further information and dinner reservations contact Jim Casper, W217 N9862 White Horse Dr., Colgate, WI 53017; 414/255-4180.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**DE LAND, DELTONA, ORANGE CITY, DE BARY, FLORIDA** — Deltona Community Center, east of Providence Blvd. across from Lake Monroe. 9:30 a.m.; SS/Bible Class, 10:30 a.m. Pastor Mark Johnstone, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

**SAN ANGELO, TEXAS** — Our Savior, YMCA, 3516 Dr., San Angelo. 10:30 a.m.; SS/Bible Class, 9:15 a.m. Pastor Jeffrey Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

**GALESVILLE, WISCONSIN** — Bethel, Sandy Lane, Galesville. 10:00 a.m.; SS 8:45 a.m. Pastor Joel Suckow, 416 High St., Holmen, WI 54636; 715/526-4829.

### NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

**CALIFORNIA AREAS OF BAKERSFIELD, MERCED/ATWATER, HEMET, RANCHO/TEMECULA, SALINAS/MONTEREY, YUBA CITY/MARYSVILLE, COVINA/WEST COVINA/LA PUENTE, IRVINE.** — Pastor Joel C. Gerlach, 1851 Hampshire Rd., Tustin, CA 92680; 714/544-7465

**FREDERICK, MARYLAND and CHARLOTTEVILLE, VIRGINIA** — Pastor Paul Ziemer, 7782 Beadfield Ct., Manassas, VA 22110; 703/791-3482.

## NOMINATIONS NORTHWESTERN COLLEGE College Coach

The following men have been nominated for the position of coach at Northwestern College to fill the vacancy caused by the retirement of Prof. Lloyd Thompson.

Mr. James Bauer	New Ulm, MN
Mr. Timothy Bentz	Appleton, WI
Prof. Loren Dietrich	Saginaw, MI
Mr. John Eggert	Stevensville, MI
Mr. Richard Everts	Waco, NE
Rev. Dean Fleming	Pelican Lake, WI
Prof. Dennis Gorsline	New Ulm, MN
Mr. John Gronholz	Steilacoom, WA
Mr. Robert Gruetzmacher	Phoenix, AZ
Rev. Jon Guenther	Charlotte, NC
Prof. Ronald Hahm	Watertown, WI
Mr. Allen Hovda	Corpus Christi, TX
Mr. Steven Lecker	Appleton, WI
Prof. Carl Lemke	Prairie du Chien, WI
Mr. David Menges	Lewiston, MN
Mr. William Plamann	St. Paul Park, MN
Rev. Leland Punke	Payson, AZ
Mr. Mark Ricke	Lake Mills, WI
Mr. Karl Schlender	Fort Atkinson, WI
Prof. Armin Schwartz	Prairie du Chien, WI
Mr. Neil Scriver	Rapid City, SD
Mr. David Toepel	Saginaw, MI
Rev. Mark Toepel	Lake Mills, WI
Mr. David Umms	Appleton, WI
Mr. Craig Winkler	Santa Ana, CA
Rev. Richard Zahn	Fond du Lac, WI

The Northwestern College Board of Control will meet on March 11, 1985 and call a man from the above list of candidates. Please send all correspondence regarding these nominees to the undersigned by March 10, 1985.

Myron R. Kell, Secretary  
 NWC Board of Control  
 233 N. Maple Street  
 Watertown, WI 53094

## 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.

Alaska	Juneau* South Anchorage* Wasilla
Arkansas	Fayetteville/Bella Vista*
Arizona	Cottonwood* Gilbert N. Glendale* N. E. Tucson*
California	Amador Valley* Clovis Fowler*
Colorado	Aurora* N. E. Denver
Florida	Cape Coral* Daytona Beach Deltona* Jupiter* Miami (Hispanic)* Ocala* Panama City* N. Atlanta
Louisiana	Baton Rouge
New Jersey	Succasunna
New Mexico	W. Albuquerque
New York	Poughkeepsie* China Grove
North Carolina	Fayetteville* Dickinson*
North Dakota	S. E. Cincinnati*
Ohio	Marietta* N. W. Toledo*
Texas	Abilene* S. Austin Bryan/College Station N. W. Houston San Angelo* N. E. San Antonio*
Virginia	Roanoke*
West Virginia	Parkersburg*
Wisconsin	Hayward Madison (Hispanic)* Portage*

\*Denotes exploratory services.



**AWARENESS DAY SEMINAR**  
For pastors, teachers, parents

Adapting to the Needs of Today's Christian Youth is a day designed to provide us with information, insights and understanding about problems and temptations young Christians face, not only in today's society, but also among other Christian young people. Reserve March 30 on your calendar now. For further details write or call ADAPT, Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, WI 53213; 414/453-4567.

**MENTAL RETARDATION TRAINING WORKSHOP**

Presented by the Special Ministries Board, this workshop is for pastors, teachers and parents. Training to further the ministry for and with the mentally retarded. March 23, 8:45 a.m. to 2:15 p.m. at Luther High School, 1501 Wilson St., Onalaska, Wis. For further information write Pastor James M. Mumm, PO Box 128, Onalaska, WI 54650.

**OWLS TO MEET**

The Organization of WELS Lutheran Seniors will meet July 9-11 at Martin Luther Preparatory School, Prairie du Chien, Wis. The theme for this year's gathering is "OWLS — Served and Serving." Any WELS members age 55 or older, or whose spouses qualify, or who are retired, are invited to attend. For information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

**FIRST OWLS HOSTEL**

The first meeting of the OWLS-hostel will be conducted July 11-17, following the annual meeting of the Organization of WELS Lutheran Seniors (OWLS). Classes will be conducted at Martin Luther Preparatory School, Prairie du Chien, Wis. A variety of educational classes will be offered, covering spiritual, cultural and personal growth. Christian fellowship will be encouraged.

Cost for housing, meals and courses is \$150 per person. For further information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

**AUDIOVISUAL AIDS**

**OLD TESTAMENT HISTORY FILMSTRIPS**  
This following filmstrips have been added to the Audiovisual Aids library. The visuals consist of photographs of costumed actors.

- Joshua the Conqueror (FS-463-JSC)**  
1985 9 min. R & M color PIJ
- Gideon the Liberator (FS-464-GDL)**  
1985 9 min. R & M color PIJ
- Ruth a Faithful Woman (FS-465-RFW)**  
1985 9 min. R & M color PIJ
- Samuel A Dedicated Man (FS-466-SDM)**  
1985 9 min. R & M color PIJ

**PASTORS' INSTITUTE AUDIO CASSETTES**  
**The Doctrine of Justification (C-101-DJT)**

- Today (C-101-DJT)**  
1984 C Prof. LeRoy Dobberstein SCA
- 1. The Basic Doctrine
- 2. Objective Justification
- 3. On with the Message
- 4. Justification by Faith
- 5. Justification and Sanctification

**Preaching on the Creed (C-102-POC)**  
1984 C Prof. Martin Albrecht SCA

Order from: Northwestern Publishing House  
AUDIOVISUAL AIDS  
3624 W. North Avenue  
Milwaukee, WI 53208-0902

# Financial Report Wisconsin Ev. Lutheran Synod

**PREBUDGET SUBSCRIPTION PERFORMANCE**

Twelve months ended 31 December 1984

	Subscription Amount for 1984		Twelve Months Offerings	Percent of Subscription
Arizona-California .....	\$ 784,355		\$ 790,267	100.7
Dakota-Montana .....	375,503		387,111	103.1
Michigan .....	1,814,026		1,818,978	100.2
Minnesota .....	2,166,810		2,170,626	100.1
Nebraska .....	464,481		463,271	99.7
North Atlantic .....	197,652		205,676	104.0
Northern Wisconsin .....	2,129,049		2,129,398	100.0
Pacific Northwest .....	233,681		237,655	101.7
South Atlantic .....	267,952		274,702	102.5
South Central .....	203,424		212,086	104.2
Southeastern Wisconsin .....	2,820,033		2,734,727	96.9
Western Wisconsin .....	2,533,578		2,389,555	94.3
Total — 1984 .....	\$13,990,544		\$13,814,052	98.7
Total — 1983 .....	\$13,468,431		\$12,798,085	95.0

N.B. Offerings for 1984 received through January 11, 1985 are included in PBS 1984 offerings total

**CURRENT BUDGETARY FUND**

**Statement of Receipts and Disbursements**

Twelve months ended 31 December 1984 with last year comparisons

Twelve months ended 31 December

	1984		1983		Increase or (Decrease)	
	Amount	Percent	Amount	Percent	Amount	Percent
<b>Receipts:</b>						
Prebudget Subscriptions .....	\$ 13,530,433		\$ 12,621,449		\$ 908,984	7.2
Gifts and Memorials .....	275,996		208,345		67,651	32.5
Bequests .....	224,231		273,820		(49,589)	(18.1)
Other Income .....	135,263		140,682		(5,419)	(3.9)
Transfers from Other Funds .....	878,580		412,390		466,190	113.0
Total Receipts .....	\$ 15,044,503		\$ 13,656,686		\$ 1,387,817	10.2
<b>Disbursements:</b>						
Worker-Training .....	\$ 5,824,101		\$ 4,957,152		\$ 866,949	17.5
Home Missions .....	3,390,698		2,996,069		394,629	13.2
World Missions .....	2,479,554		2,301,831		177,723	7.7
Benevolences .....	916,432		784,479		131,953	16.8
Administration and Services .....	1,490,901		1,301,552		189,349	14.5
Sub-total .....	\$ 14,101,686		\$ 12,341,083		\$ 1,760,603	14.3
CEF — Interest Subsidy .....	623,367		897,243		(273,876)	(30.5)
Transfers to Building Funds .....	225,000		402,080		(177,080)	(44.0)
Total Disbursements .....	\$ 14,950,053		\$ 13,640,406		\$ 1,309,647	9.6
Twelve Months Increase/(Decrease) .....	\$ 94,450		\$ 16,280			
Fund Balance — Beg. of Period .....	\$ 15,341		\$ (939)			
Fund Balance — End of Period .....	\$ 109,791		\$ 15,341			

Norbert M. Manthe  
Chief Accounting Officer

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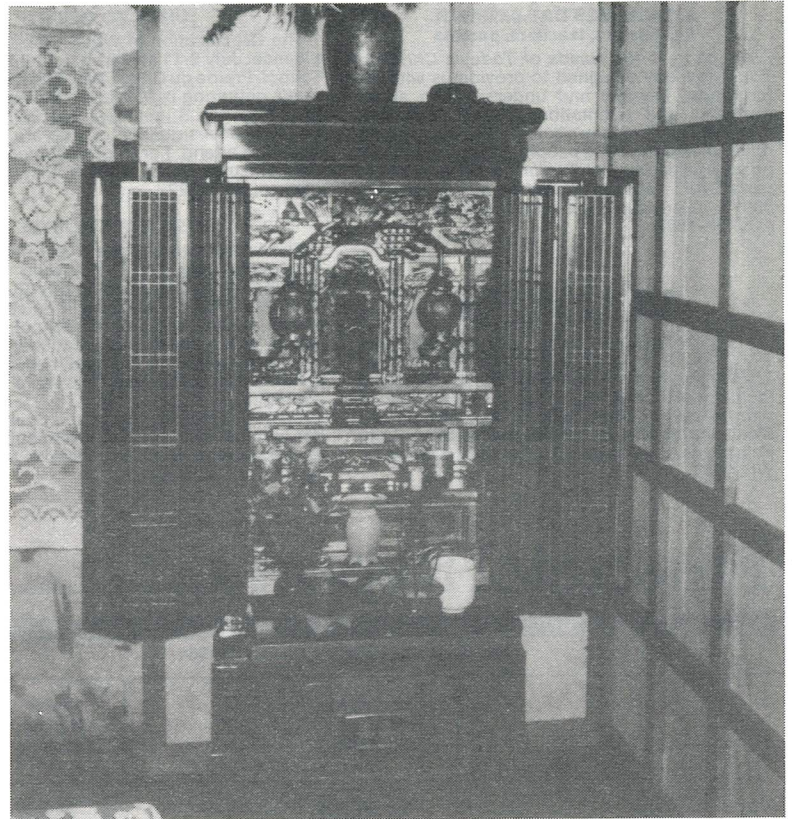
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# It's just a box

by Ronald F. Freier

Butsudan,  
a Buddhist  
family altar.



**I**t all started as Annette Habben on her way to school was standing on the street corner one morning waiting to cross. Standing next to her at the same corner was Eiko Narita. Both of them were eight years old. They lived in the same neighborhood but had never met. Annette invited Eiko to Sunday school the next Sunday — and Eiko came.

On Christmas Day Eiko, her brother, Yoichi, and their parents, Mr. and Mrs. Narita, and Mrs. Narita's sister, Miss Yukiko Hirata, were baptized at Atonement Lutheran Church in Tokyo by Missionary Kermit Habben.

Here's the rest of the story.

Ten years ago when the Naritas were married, the condition was that Mrs. Narita, who had been attending church off and on, could never go to church again. Then two years ago Annette met Eiko on the street corner on the way to school and became her friend. First Eiko came to Sunday school. Soon she brought her brother, Yoichi. Next Eiko and Yoichi brought their parents, Mr. and Mrs. Narita. Soon the parents began the rather lengthy Bible study in preparation for baptism.

Mrs. Narita's sister, Miss Hirata, who was living in Osaka, heard that her sister and her brother-in-law were going to church. "I just couldn't believe," she said, "that Mr. Narita had changed so much." She was so excited and impressed that she decided to sell her shoe store in Osaka and moved to Tokyo.

She tells of how she couldn't find a buyer for her store, so she decided to give it away if that was God's will. "I wanted to study the Bible more than anything in all my life. Two weeks before I was scheduled to move to To-

kyo, the store owner next door approached me with an offer. It was a miracle because nobody wants to buy a building built on leased land."

"I wish you could meet the Naritas and Miss Hirata," Missionary Habben writes. "You would see Christmas joy all year around in spite of the opposition they have experienced. Mr. Narita's parents told them they would have to get out and lose his inheritance if they were baptized. Mr. Narita's answer was, 'Fine, if that is what you wish.' Later his parents relented.

"One day Miss Hirata said, 'Pastor Habben, I have my parent's family altar (butsudan), but I don't need it anymore. Will you take it?' Perhaps some of you will get to see this trophy of grace. It is now in the hands of Pastor Freier, chairman of our Japan executive committee to be used in mission displays. When I asked Miss Hirata if she was sure it was all right to send it to America to be used for a mission display, her reply was, 'It is just a box to me now.'"

"And the Lord added to their number daily those who were being saved. . . ." and sometimes "a little child will lead them" (Acts 2:47, Isaiah 11:6). □



Pastor Freier  
serves at Grace,  
St. Joseph,  
Michigan.