

The
**Northwestern
Lutheran**

MAY 15, 1985



**The dawning of
Dies ist der Tag**

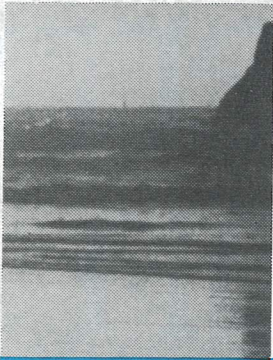
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A distant echo

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**The problem
with rock**

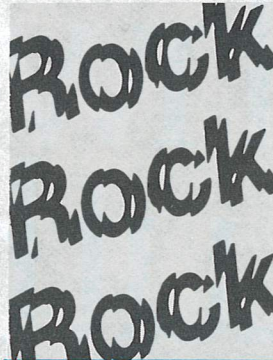
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COVER — Pastor Paul Eckert (standing) and Pastor Helmut Flegel prepare to record a service for *Dies ist der Tag*.

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

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Love identifies his family

A new commandment I give you: Love one another. As I have loved you, so you must love one another (John 13:34).

The second Sunday of May frequently causes a few problems in some quarters of our church. On the one hand, the day is always a Sunday *after* Easter. Easter, the Feast of the Resurrection of our Lord, is “too big” an event to merely celebrate it once a year and then (more or less) ignore it. Not only is this poor theology, it makes no sense for the soul. After all, we are commemorating our Lord’s triumph over death, a fact which shapes our total lives.

It is neither whim nor capricious fancy which sees the church focus attention — repeatedly — on the Easter fact. Easter is the keystone of our faith and life and as such deserves our attention on more than “one Sunday a year.”

Ah, but what about the corsages worn by so many women on that second Sunday of May? It isn’t done because it happens to be a Sunday of the Easter celebration.

It’s Mother’s Day

Almost everyone in the United States who can read knows why. It’s Mother’s Day. Because a thoughtful daughter of a bygone era wanted to honor her mother in a special way, she wrote hundreds of letters, petitioned congress, badgered people of influence until she succeeded in having a day set aside which would honor “mother.” It’s a good idea and the custom has much merit.

But what shall the church “do” about it? It’s major responsibility is to direct the hearts of God’s people toward the mighty saving acts of God. It should not jump into the arena of the secular world to find things to “talk about” lest its attention be diverted from the central message of Christ crucified and resurrected for

the salvation of the world.

Conversely, to ignore everything on “the outside” is neither practical nor Christian. Our purpose and goal given to us by our Lord is to witness to those on “the outside” so that they may share the blessings of salvation which we hear “inside” the sacred walls.

Fortunately, one of the appointed readings for “Easter Five” (John 13:31-35) not only would have us think of the resurrected Jesus but also speaks to us as his family as we function in God’s world. Although it doesn’t single out “mothers” specifically, they surely occupy a prominent position in God’s family.

Love is the key

But that raises another question. How does one *identify* members of God’s family? The Savior tells us that *love* identifies his family.

Isn’t that simple? The answer is “love” and if there’s one thing we all know about, it has to be love. We use the word constantly. It’s the one word which has been used more by poets and song writers than any other word in our language. On this day, literally millions of children will say, “Mom, I love you!” Husbands and wives will exchange three of the sweetest words ever heard — “I love you.” There is no mystery here trying to decode “love.” Or is there?

If “we know all about it,” why would Jesus say that love, one toward another, would identify, distinguish us as his followers? Why is love an *unusual* mark, an *identifying* mark? Could it be that love is *not* well understood, that love is a mystery?

What is love? It has been variously described as “a feeling, an emotion, as butterflies in the stomach, or as more than a strong liking.” These definitions are all quite inadequate.

Remember, “as I have loved you.” Our love is to be patterned after that

which Christ had for us, namely, *sacrificial*, a love which caused him to give himself for us. Love is Christlike care and concern as God reminds us, “Husbands, love your wives even as Christ loved the church and gave himself for it.” In 1 Corinthians 13 God gives us a beautiful explanation of this gift. Please read this chapter of Scripture and you will find that God gives us a soberly magnificent list.

Empowered by God

Because of love’s qualities, non-Christians cannot fulfill the standards which God sets. Only those who are, by the power of the Spirit, “in Christ,” can begin to strive toward these lofty goals. Jesus changes the heart of people and empowers them to emulate his patterns.

Now we can begin to appreciate why love identifies his family. We are the “set-apart people,” marked and destined by his love to be those who give good examples to those who see our Christian lives. Our Savior said that we are to be the candles set high on the hills so that others can see the flame of our love and glorify our God who empowers us.

Mother’s Day is a day when love is all around us. But the love that is evidenced and expressed toward these great gifts of God, our Christian mothers, should be a manifestation of a daily Christian love shown toward her and all the rest of the family members.

It’s also a day when we can pray: “God, give us more loving, Christian families who are known as ‘your families’ because they love one another.” □



Pastor Koepflin serves at Atonement, Milwaukee, Wisconsin.

EDITORIAL COMMENT

Why the Hatch Amendment?

Why are so many American public schools under fire? It's not just because 23,000,000 adult illiterates have graduated from our public schools. It's also because so many public schools have been doing other things instead of devoting themselves to teaching children how to read, write, spell, add and subtract; and instead of having children learn the essentials of history, geography and civics.

The 1978 Hatch Amendment reveals what too many public school classrooms have been doing instead of concentrating on communicating knowledge and skills. The amendment specifies that "no student shall be required, as part of any applicable program, to submit to psychiatric examination, testing, or treatment, or psychological examination, testing, or treatment, in which the primary purpose is to reveal information concerning [for example]: (2) mental and psychological problems potentially embarrassing to the student or his family; (3) sex behavior and attitudes; (4) illegal, antisocial, and self-incriminating behavior; (5) critical appraisals of members of the child's family."

Why this amendment? Because in thousands of public schools there are teachers who have been following the curriculum and the methods promoted by the humanistic National Education Association and by the U.S. Department of Education. Such teachers have been using questionnaires to invade the privacy of the child and his family; they have been playing psychological games in the classroom to force the child "to make adult decisions about such matters as suicide and murder, marriage and divorce, abortion and adoption" (*Child Abuse in the Classroom*). By means of books, games and films (some even providing explicit and pornographic instruction in sex acts) such teachers tear down the "values" parents have been striving to implant in their children. Such teachers are corrupting the children's sense of right and wrong, shaming their faith in God and in Scripture, and setting them against their parents.

In seven days in March 1984 hundreds of parents (including also public school teachers) testified at seven U.S. Department of Education hearings in various areas of our country concerning what was often being taught in such courses as "family living," "sex education," "guidance counseling," "decision making," "moral reasoning," "citizen and character education," and the like. More than 1300 pages of testimony record their anger at what humanism in public schools is doing to the morals and patriotism of our nation's children.

Public school teachers have permitted few parents of public school children to inspect the instructional materials for this "therapy" — including teacher's manuals, films and tapes. Now these parents can get information about this "therapy" when they read the testimony of the parents and public school teachers recorded in *Child Abuse in the Classroom* (Pere Marquette Press, Alton, IL), from an official transcript of Proceedings before the U.S. Department of Education.

Prayers are in order: that more parents become aware of and be concerned about what may well be happening to the "values" of their children behind the closed doors of public schools; and that Christian teachers in public schools recognize and resist the philosophy of education that educational leaders have developed to refashion the morals and patriotism of our nation's public school children.

Carleton Toppe



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

LETTERS

Using your anger

One minor sentence in the recent article on child abuse caught my eye: "I prayed that the Lord would remove the anger I felt toward those who did [such things]" (January 15).

Well, I pray that the Lord will *never* remove my anger toward them, because I have learned that an angry temperament can be one of the most useful gifts God has given me. For centuries Christians have suffered needless guilt because they think that St. Paul said, "Be not angry." What he said was, "Be angry, but do not sin." Jesus himself was angry (Mark 3:5). Do not repent of your anger. Only repent of the sins it may lead you to.

Your anger can do great service to both church and state, as it moves you to do such things as help abused children through the church, and work through the state to punish their "parents" sevenfold for every blow. Such fear of punishment will help stop the works of the flesh. And with God's blessing, it may even move the child abuser to seek help through the church. For the sake of generations yet unborn, let us be angry.

*Roger Kovaciny
Columbus, Ohio*

Spiritual gifts at work

The letters section in the March 15 issue contained two letters which drew my attention. One spoke of every-member involvement in the church's work. The other addressed the issue of spiritual gifts and encouraged a more in-depth examination of the doctrine and application of the invisibility of spiritual gifts.

In his inspired letters, Paul makes it clear that spiritual gifts are special gifts given to certain people at specific times to fill extraordinary needs as well as common talents enjoyed by many people employed on an ongoing basis for general needs. So every member is involved in some way by the Spirit.

Paul's message never left any doubt that the key to discovering and employing spiritual gifts is participation. You offer yourself as a living sacrifice throughout your life. From youth to old age, even unto death, you look out for the common good of the family of Christ to which you belong. You step

forward at any and every opportunity for service. If the Holy Spirit can use you, he will. If it isn't time yet, let him determine that — if you discover your talent doesn't fit the need. . . .

*William E. Herrmann
Santa Maria, California*

Tax dollars support anti-family programs

I agree with Professor Toppe's editorial regarding the corrupting of the minds of our young people (February 15).

Three of our children are in a Christian day school and we do thank God daily.

Regarding planned parenthood and the promotion of their ideas of sexual conduct outside of the marriage bonds, as Christian parents and citizens I do not feel we are free from guilt and involvement just because our children are cradled in the safety of a Christian school and home.

Our tax dollars are used to support these programs. Planned parenthood and other anti-family organizations receive government grants and contracts worth millions of dollars each year.

As a Christian citizen I urge my fellow brothers and sisters in Christ to write their legislators and let them know that they oppose their tax dollars being spent to support these anti-family programs.

*Nancy Newbold
Dallas, Texas*

Church history articles appreciated

I would like to thank Prof. Kiecker for his excellent article on Constantine (January 15). He, like Eusebius, gives us a real feeling of what the end of the great persecution must have meant to those who actually experienced it. I am glad that he chose to stress the positive aspects of Constantine's reign.

It has been gratifying to find other articles on church history, including the early period. Pastor's Ehle's "350 years without Christmas" and his previous one on Christ's tomb were especially good. I also enjoyed Pastor Prange's series on the development of different denominations. Keep up the good work!

*Kathleen Huebner
Greendale, Wisconsin*

More up-to-date hymnals

I would like to comment on a topic that has appeared in *The Northwestern Lutheran* in three of the most recent issues, that of the revised hymnal for WELS. I know many consider this to be of almost academic interest; that it cannot and should not occupy an important part in our Christian endeavors. After reading the recent editorials I want to shout out: Yes, the liturgy is important, *but* let's not forget the people who have to use it. I have read comments in other issues stressing the liturgy as though it is a classic art form worthy of preserving at almost any cost. I have also traveled throughout Europe admiring the classic art forms that largely go begging for people; that lack the love of Christ because tradition had become so deeply ingrained that the true original purpose was lost forever.

And then in the February 15 letters section, I read the letter by Debra Hjorth and could barely restrain myself from shouting a very un-Lutheran "hallelujah!" Most of our pastors do outstanding jobs preaching sermons but many, if not most, of the hymns are beyond the tolerance of the average church member. If WELS is to perform its Christ-given responsibilities to save souls, then — among other things — the hymns of the 16th, 17th and 18th centuries must give way to at least the 19th and 20th centuries. I'm not saying we should convert to some neo-Pentecostal form of worship, but I have a very strong impression that the average WELS worshiper would gladly embrace renditions of hymns that exist in other Christian persuasions.

I don't know if updated hymns will result in a great increase in the number of souls being saved for Christ, but I suspect that at least they won't be the cause for their loss.

*Raymond N. Miller
Encinitas, California*

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I find myself getting defensive in religious discussions with my friends because of the "rigid" position of my church. I have trouble answering the question: "Isn't it presumptuous to say that your church is right and others are wrong?" Can you help me?

If rigid means we have a theological backbone, we're in the company of prophets like Elijah and Jeremiah who weren't appreciated. If it means only that we're personally hard and ecclesiastically legalistic, we're in the company of pharisees whom Jesus didn't appreciate. Let's sort this out.

We're not saying that everyone else is *all* wrong. A good religious discussion should begin by looking for areas of Christian consensus. We can thank God for whatever truth he's impressed on people. Furthermore, we're not suggesting that every judgment or opinion voiced within our church is infallible. Sinners err. And in areas where God has neither prescribed nor forbidden church practice and tradition, we agree with St. Paul, who said: "Let us therefore make every effort to do what leads to peace and to mutual edification" (Romans 14:19). We don't argue over *adiaphora*. Finally, the issue shouldn't be *who* is right, but *what* is right. It's not a matter of church dogma or personal opinion when God has spoken. *He* speaks in Scripture.

When people won't agree that the Bible is God talking, be quick to identify that — not denominational differences — as the issue. Christianity is a consistent whole, centered around Jesus and salvation in him alone. When people don't agree on the primary point of religion, you can expect disagreement on everything else. The Apostle Paul says: "Anyone (who) teaches false doctrines . . . has an unhealthy interest in controversies and arguments" (1 Timothy 6:3,4). Focus your discussions on the causes of disagreement, not the effects. When you and your friends agree that salvation is by God's grace alone in Jesus and the Bible is God's errorless word, thank the Lord and search the Scriptures on points of disagreement. If necessary, Christians can disagree without acrimony.

The fact is that there *should* be religious disagreement because there *will* be religious error. Jesus said so (Matthew 7:15-21). God gave us his word so that we *would* discern and correct error (1 John 4:1; 2 Timothy 3:16). It is also a fact that when two religious convictions are mutually exclusive, one has to be wrong. The notion that everybody's right eliminates not only the discovery of truth, but truth itself.

When your church's "rigid" position is biblical, it's not presumptuous to say that your church is right. Real presumption is any attempt to negotiate away what God has revealed or to leave open questions where Scripture gives definite answers. We were called to be ambassadors — not policy-makers; disciples — not diplomats. As someone once said, "When you don't stand for some-

thing, you'll fall for anything."

Don't be defensive. Be positive. Don't be argumentative. Be loving. "Always be prepared to give an answer . . . for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15,16).

Is the church justified in removing a woman from membership for seeking a divorce when she has been a victim of wife-beating? What does the Bible say?

Marriage and divorce counseling by mail is little different from medical diagnosis and prescription by phone. It isn't done. The church and its pastor are entrusted by God with applying biblical principles to complex situations.

Perhaps because the first-century world — both Jewish and Roman — offered "easy" divorce (at least to husbands), the New Testament emphasizes the lifelong, one-flesh relationship God intends marriage to be. It is the refusal to accept God's will and promise that produces recrimination rather than reconciliation, loopholes rather than love. Jesus refused to be drawn into situational sophistry on the subject of divorce (Matthew 19:3-9). He did recognize, however, that a Christian may seek a divorce when his or her spouse has been sexually unfaithful. And St. Paul, addressing mixed marriages, says, "If the unbeliever leaves, let him do so. A believing man or woman is not bound (by the marriage bond) in such circumstances" (1 Corinthians 7:15).

No spouse should be asked to live under the continuing threat of physical violence. No Christian spouse seeks merely to avoid abuse by abandoning the marriage. Separation may be the necessary and appropriate response to bring an abusive spouse to the penitent realization of his sin and to counseling for whatever emotional disorder expresses itself in violence. Listen to St. Paul again: "If she does (separate from her husband), she must remain unmarried or else be reconciled to her husband" (1 Corinthians 7:11).

However, the persistent refusal of a man to "love his wife . . . to nourish and cherish her" (cf. Ephesians 5:28, 29), identifies him as an unbeliever, of whom the apostle said: "If he leaves, let him do so." That word translated "leave" means literally to divide or separate. When an abusive spouse's attitude and actions make reconciliation impossible, it is he who has caused the division or separation. "A believing . . . woman is not bound in such circumstances." The church is bound to acknowledge her divorce and provide emotional support. □

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

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

Love

Its three faces: eros, philia, agape

Fourth of a series

It was the season of Lent and little three-year-old Paul was listening attentively in Sunday school. For the first time he began to understand the story of the crucifixion. That evening at supper he unexpectedly said: "Jesus died on the cross!" Needless to say, his Christian parents were very pleased to hear such a confession come from their little guy. But then his mother asked him a crucial question: "Why did Jesus die on the cross?" After a moment of silence and excited anticipation on the parents part, the three-year-old rolled his eyes upward, thought real hard and answered, "Because he couldn't get off!"

The parents looked at each other with surprise. It appeared their son believed that Jesus was physically stuck on the cross and unable to free himself. His answer seemed far from the truth. But the more his mother and father reflected on it, the more accurate, even profound the little fellow's statement sounded to them.

*Jesus died on the cross
because he couldn't get off.*

In a sense, little Paul was right, they concluded. Even though Jesus could have come down from the cross because of his divine power, yet he could *not* get off because he had so *much* love. Without knowing it, the preschooler summed up the depth and width and height of God's love with just one phrase: "He couldn't get off."

In our "me-first" society, love is often spoken of in a different way. It's defined as a *feeling* that satisfies ones desires. Thus, if the feeling goes, love goes. "I've lost that loving feeling," a girlfriend tells her jilted boyfriend. "I don't love my dad," a child tells his mother. "We don't love each

other anymore," a married couple conclude as they take steps toward divorce proceedings.

Notice how people often define love: "What's in it for me?" "What can I get out of it?" "What can I gain from it?"

How refreshing it is to turn to the pages of Holy Scripture (like 1 Corinthians 13:4-7 and Luke 6:35) and find an opposite meaning of the word love when it's applied to the Christian. To the Christian, love is not taking, it's giving. It's not self-seeking, it's self-sacrificing. It's not: "What can I get out of it?", it's "What can I put into it?"

The ten commandments are summed up in one word, "love." And when Jesus expands the definition of the ten commandments to two sentences, it's: "Love the Lord your God with all your heart and with all your soul and with all your mind," and "love your neighbor as yourself" (Matthew 22:37,39). The focus of Christian love is not on oneself, but on others. Thus love does not take, it gives. Of course a person with Christian love will *take* a butcher knife from a small child. But that taking has an ultimate goal of *giving* a lesson in safety. So Christian love sometimes takes, but it takes in order to give. Giving's the bottom line in Christian love.

The Greek language, in which the New Testament was written, clarifies the truth that Christian love is truly one of giving. The Greek language uses at least three different words that we translate with one word, "Love." One of the words is *eros* which is a passionate love that often is associated with taking. *philia*, a second Greek word, often means friendship, a 50-50 proposi-

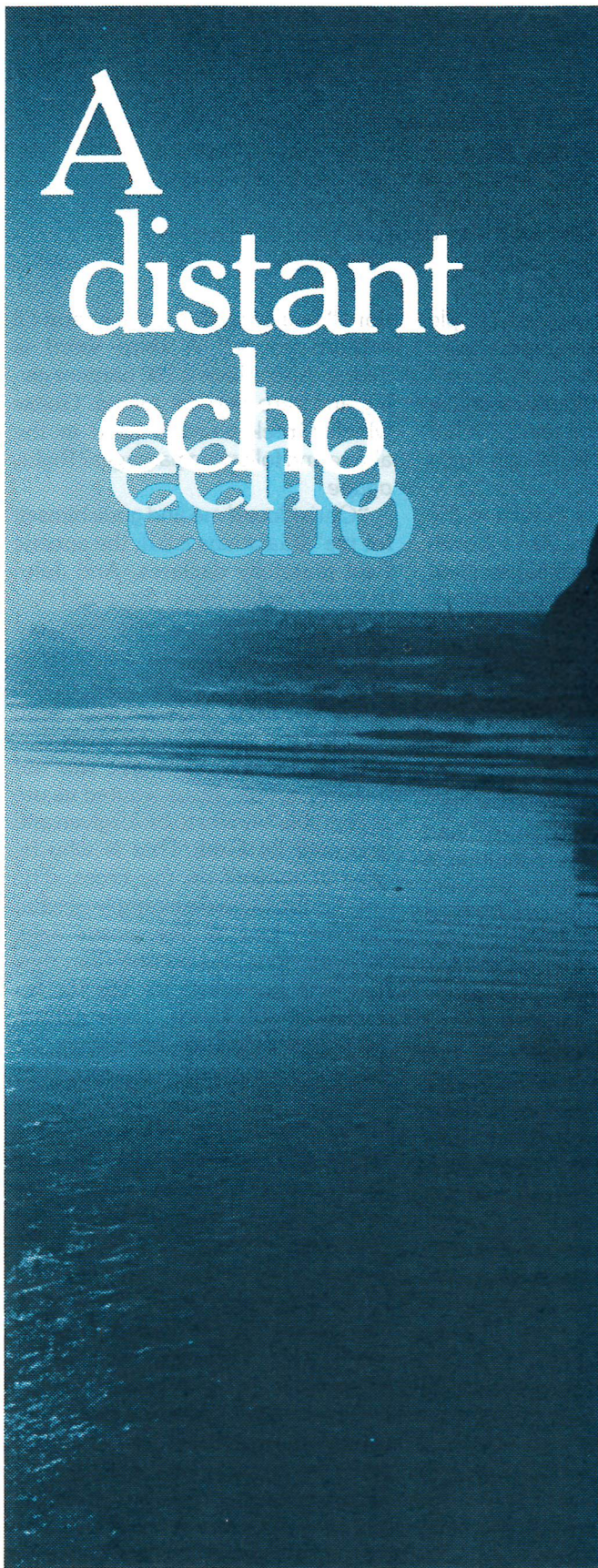
tion: "You scratch my back, and I'll scratch yours." A third word is *agape*. Agape love is 100 percent giving and zero percent taking. Guess which Greek word is used in the above and following passages? Right, *agape*.

"Christ *loved* me and *gave* himself for me" (Galatians 2:20), the apostle Paul gratefully declares. And John writes, "God so *loved* the world that he gave his one and only Son that whoever believes in him shall not perish but have everlasting life (John 3:16). The Bible does not say, "God so loved the world that he *took*. . . ." The object of Christ's love was not himself, but us. Jesus wanted us unacceptable sinners to be forgiven and accepted by God. That is why he gave of himself on the cross. The cross is the ultimate example of what Christian love is like. Jesus said, "Greater love has no one than this, that one lay down his life for his friends" (John 15:13). Jesus did not lay down his life for his friends, he died for his enemies — us (Romans 5:8).

Christian love is not based on a feeling, but on giving. Christians are to love others, not necessarily because they *feel* like loving others, but because Christ first loved them (1 John 4:19), because he "couldn't get off." Do you ever have difficulty loving certain people? Do it anyway, whether you feel like it or not. That's love. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.



A distant echo echo

DECISIVE MOMENTS IN THE CHURCH

by James G. Kiecker

The 135th anniversary
of the synod
will be celebrated May 26.
A look at its roots
is appropriate.

It was a dark and stormy night. . . .
Actually, it was probably just your average late summer day in 1780. August 30, to be exact. The place was Basel, Switzerland. Something happened there that day which was to have a great effect on most of you reading these words.

The story opens in 1755. Twenty-seven-year-old John August Urlsperger, a recent university graduate and newly ordained Lutheran minister, was visiting in the home of a Pastor Fresenius in Frankfurt, Germany. In the course of a meaty discussion the two friends drafted a “plan for the formation of a society to promote Christian love.”

This was done on no sudden impulse. John got the idea for such an organization from his father, Pastor Samuel Urlsperger (born in 1685, the same year as J. S. Bach). These were rocky days for the church in Germany. Many people had been discarding Christian doctrines that didn’t seem reasonable to them, leaving Christianity weak and barren. Others turned to an exaggerated kind of pious living, and minimized differences between denominations.

Concern for Germans in America

Unfortunately, Samuel Urlsperger tended in the latter direction. Still, he had a sincere concern for people’s souls, and had once even lost his pastorate for denouncing the sins of the local duke. Wisconsin Synod church historian J. P. Koehler pays tribute to him by remarking, “His work was greatly blessed,” and, “With Samuel Urlsperger the systematic care for the preaching of the gospel among the Germans in America had its beginning.”

From his father, then, John derived his concern for souls, but added to this a stronger commitment to Lutheranism. The project he and Pastor Fresenius had agreed on embodied both these goals. But for the time being it stayed on the back burner. John Urlsperger accepted a pastoral call to Augsburg, and got wrapped up in the affairs of the parish ministry.

Funny how a bad turn of events often leads to something good. In 1776, after twenty-one years as a pastor (and the year the U.S. declared its independence), John Urlsperger’s health gave out, and he had to resign his call. Undaunted, he turned to theological writing. Though

this earned him a doctor of divinity degree, it also brought irritations, ridicule and even court actions. Disillusioned, he returned to the plan that had intrigued him years before in Pastor Fresenius' home. He decided to carry it out.

For that purpose he went to Switzerland. A lot of Germans lived there who, he thought, would warm up to a society that fostered spiritual growth along Lutheran lines, and as a bonus helped preserve the German heritage. In addition, Switzerland at that time was more industrialized and therefore wealthier than Germany. And well-off Swiss Christians had a reputation for supporting religious projects generously. John Urlsperger had guessed right. He found many receptive minds and good financial support.

An English revival

Not so in Germany. So he continued on to England, which also had many German immigrants. Here as in Switzerland he met with success. England was just then experiencing a revival of religion through the preaching of John Wesley and other Methodists. So when John Urlsperger called for a religious society among Germans, his idea was considered in keeping with the general spirit of the time. In fact, while he was there, a society was founded according to his plan. He grew excited. He began to think of a great, international association devoted to Bible study and German culture.

Returning, finally, to Augsburg, in November 1780, word reached him that a society had also been formed in Basel, Switzerland. A Pastor Burkhardt, joined by a theological professor named Dr. Werner Herzog, and a Pastor Maienrock, had founded a society with the imposing title, "German Society of High-Minded, Active Promoters of Pure Doctrine and Pure Piety."

The date of this society's first meeting: August 30, 1780.

It would be nice at this point if we could say great things about this society — how it fulfilled John Urlsperger's dream, how it saw to the spiritual growth of Germans living outside Germany, how it advanced true Lutheranism. But we can't. For whatever reason, John Urlsperger didn't take over the direct management of the organization, but was content to receive regular reports on its affairs. Maybe that's why it soon set a course that ran counter to his wishes and expectations.

A disappointment

We can gather what its direction was from its stated aims: "Our purpose is that in these days, when the foundations of Christianity are being deliberately undermined, the Christian brethren of all confessions must

hold together." Another statement reads: "The concern of this association is the preservation of pure doctrine and Christian life. . . . Wherever there are such who delight in the gospel of Jesus . . . they may be admitted to membership in the society." In other words the society would be a union of all Protestant denominations. "Pure doctrine" in the sense of the fundamentals of the gospel would be preserved, doctrinal controversies would be avoided. Which sounds nice. But if doctrinal differences between denominations are overlooked, isn't there a chance that the fundamentals of the gospel might be lost, and you might wind up without pure doctrine? In fact, there is this chance. In fact, it's happened.

So the kind of society that John Urlsperger first envisioned, with its concern for souls within a Lutheran framework, never materialized. Though a lot displeased him, he continued to give his literary support to the organization for a few years, until 1783. Then gradually he distanced himself from it, and finally died December 1, 1806.

Quite a disappointment, we might think: A young Lutheran pastor has a good idea for an organization to spread Lutheranism among Germans emigrating to other countries. The plan seems to work out when an organization trades its Lutheran character for a general Protestant one.


Basel Mission Society

Nevertheless, that date, August 30, 1780, is important. For eventually the society organized that day became the Basel Mission Society. The Basel Mission Society trained and sent pastors to such distant places as the wilds of the Midwest. And some of these pastors regained their Lutheran roots. And in 1850 — a full seventy years after that first society was formed — the Wisconsin Evangelical Lutheran Synod was born whose first president, John Muehlhaeuser, had his early educational roots for the ministry deep in this religious soil of Basel.

It took a long time for John Urlsperger's dream to come true. God's ways are often like that. But in view of how things turned out, and the great effect those events have had on the spiritual life of most of us, that late summer day in 1780 was undoubtedly a decisive moment in the story of God's people on earth. □



Professor Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.



John Barber prepares to record a service for *Dies ist der Tag*, looking on are (left to right) Pastors John Trapp, Paul Eckert and Helmut Flegel.

The dawning of *Dies ist der Tag*

Dear Pastor Flegel!

. . . After I succeeded in receiving your radio worship service for the second time, I decided to write you these lines. I rejoice at being able to share with you the news that your broadcast is being heard these many thousands of miles away. When I heard your worship hour for the first time last week, it was clear to me that I could not afford to pass up today's broadcast. For in these days, which are full of violence, fear, misery and distress in many parts of the world (and I, too, greatly fear what the future may hold), your words are a source of comfort and encouragement for my faith.

Even if your message, which is transmitted from KFBS in distant Saipan, is not intended to reach our area, I hope nevertheless that you will be interested in knowing we can hear it. . . . I would be very grateful to receive additional information. I am enclosing a postage-paid envelope for the convenience of your reply. I am a single, 22-year-old chemistry student. My residence is 80 kilometers north of Cologne. . . .

by John A. Trapp

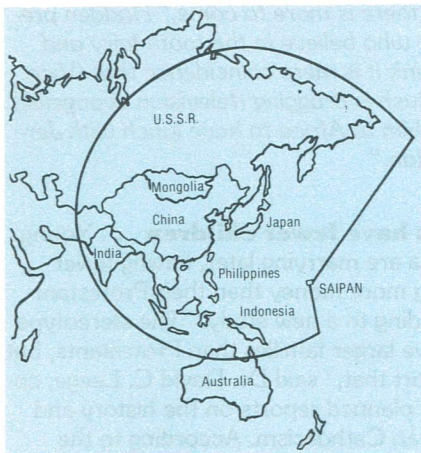
After a false start in November, thanks to active sunspots and proceedings in Seoul, South Korea, the WELS international German-language radio broadcast is now on the air. And it was not unfitting that the weekly half-hour worship service, entitled *Dies ist der Tag*, should make its radio debut on Sunday, January 6, the festival of Epiphany.

The first response

On April 5, Good Friday, the first response arrived in the mail. An excerpt is printed on the previous page. In many ways, it took us by surprise.

First of all, *Dies ist der Tag* has no ready-made German radio audience anywhere. The stations that carry it have no other programs in the German language.

Moreover, various reports inform us that with the recent "changing of the guard" in the Kremlin there has been a tightening of restrictions. So we cannot expect the members of our target audience in the vulnerable isolation of central Asia to write us at the drop of a hat. For them there is great risk involved. And it will take time for us to establish our legitimacy in the minds of people who must live either cautiously or not at all.



Finally, we never expected any response from the western hemisphere. As you can see from the map, KFBS, the shortwave station in Saipan, is not designed to cross the Ural Mountains into Europe. Yet a young chemistry student was able to monitor our program near the western border of West Germany — quite literally, on

the other side of the world.

For those readers who would like to inform German-speaking friends or relatives in the Soviet Union, or even in western Europe, *Dies ist der Tag* is broadcast weekly as follows:

KFBS (Saipan, Beam 312), Sunday, 1530-1600 UTC, 9.610 kHz 31 MB

HLAZ (Korea, 250 KW), Sunday, 1600-1630 UTC, 1.566 kHz

KFBS (Saipan, Beam 341), Monday, 0930-1000 UTC, 11.915 kHz 25 MB

Far East Broadcasting Company

The transmitters are owned and operated by Far East Broadcasting Company, which has its headquarters in La Mirada, California. Through its Central Asia Radio Committee the WELS has purchased the two Sunday spots through December 1985. The Monday spot is a promotional "filler" which Far East Broadcasting was kind enough to add on a temporary basis at its own expense.

If you were living in east-central Kazakstan, the geographical center of the Soviet-German population, you would be able to hear *Dies ist der Tag* on your short-wave receiver (station KFBS) at 8:30 every Sunday evening. The medium-wave (AM station HLAZ) broadcast of the same program would follow immediately at 9:00 p.m. The Monday broadcast would be heard in Kazakstan at 2:30 p.m.; this is the one the student in West Germany picked up at 9:30 in the morning.

Pastor Helmut Flegel, who serves the German-speaking St. Michaelis congregation in Milwaukee in addition to St. Philip, is our regular radio preacher. Pastor Flegel was born and raised in European Russia. The announcer is Pastor Paul Eckert of St. Jacobi in Greenfield, Wisconsin.

The other regular members of the production team are Prof. Delmar C. Brick of Dr. Martin Luther College in New Ulm, Minnesota, and Mr. John Barber, head of the WELS Mass Media Ministry in Milwaukee. Prof. Brick heads up the staff as its executive producer and selects and approves

the materials that are used on the air. Mr. Barber is our broadcasting consultant, and the man behind the controls in the sound studio. Prof. em. C. J. Trapp of New Ulm assists in editing the sermon materials.

A sermon worship service

Dies ist der Tag follows the pattern of the German Lutheran worship service and includes basic elements of the liturgy, Scripture readings, hymns, prayers and a 10- to 12-minute sermon. The title is a quotation from Psalm 118:24, "This is the day the Lord has made; let us rejoice and be glad in it."

Since the Central Asia broadcasting venture was adopted by our 1983 synod convention in honor of Luther's 500th anniversary, it seemed appropriate to draw its program title from his favorite psalm.

But it is much more appropriate, even vital, that we remember the work of the Central Asia Radio Committee in our prayers. The word of God is not bound. He created the airwaves and has led us to use them in this international radio ministry.

When our first respondent took us by surprise it reminded us once again that through our limited efforts the Lord is able to accomplish more than we can begin to imagine. "My word . . . will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isaiah 55:11).

So we should not become discouraged, even if outwardly things only seem to go from bad to worse — as they did for Israel when Moses preached in Egypt. For we can be sure that wherever the gospel of Christ is faithfully proclaimed, captives are freed, prisoners are released, the despairing find hope, and precious souls of men escape from the worst of all enemies — Satan and eternal death in hell.

Contributions for the Central Asia Radio Fund may be sent to: Central Asia Radio Committee, Rev. John A. Trapp, Chairman, 2929 North Mayfair Road, Milwaukee, WI 53222. □

Pastor Trapp is an associate editor at Northwestern Publishing House.

NEWS around the world



Cardinal: Do not fund abortions . . . Cardinal Joseph Bernardin of Chicago has called on a congressional panel to quash a movement underway to overturn the Reagan administration's new ban on U.S. aid to family-planning programs that promote or fund abortions. Representing the National Conference of Catholic Bishops, Cardinal Bernardin sent a letter to members of the House Foreign Affairs Committee asking that they reject a March 19 proposal by the Africa subcommittee which he said would have "grave implications for American human rights policy." The subcommittee had listed abortion as a legitimate type of family planning. In response, the cardinal said the amendment would be in "stark contrast with a well-established federal policy excluding abortion from the definition of 'family planning.'" He added, "No procedure that destroys a member of the human family should be treated as a method of 'family planning.'" He said U.S. foreign aid programs have a "laudable tradition" of demanding adherence to human rights as a condition of foreign aid and that it would be "absurd" and "arbitrary" to make an exception in the case of family planning.

Ninety percent of Finland is Lutheran . . . Archbishop John Vikstrom of Turku, Finland, toured churches and seminaries of the United States during March. Vikstrom called Finland "the most Lutheran country in the world" with nine out of ten Finns officially Lutheran. But, he said, "attendance at services of worship are among the lowest in Western Europe." In the course of a month, only about ten percent of the population attend services, he said, "about the same as in Denmark and Sweden."

LCMS official liaison in D.C. . . . Candace P. Mueller was recently named to an experimental "government information" post in Washington, D.C. by the Lutheran Church-Missouri Synod. She will gather information and establish liaison with various governmental offices to provide regular counsel and reports to the synodical leadership. Part of her responsibilities will be to communicate Missouri Synod positions or policies to government leaders. The Missouri Synod has not had official liaison with Washington offices since it withdrew from the Office of Governmental Affairs of the Lutheran Council in the USA in the mid 1970s.

N.C. commission upholds spanking ban . . . A rule banning the spanking of children in day care centers in North Carolina has been reaffirmed by a state agency, despite opposition of church-operated centers and Gov. James G. Martin. At the conclusion of a hearing requested by the church-operated centers, the North Carolina Child Care Licensing Commission voted 7-2 to uphold the rule, which it had adopted in November. The rule prohibits the administering of corporal punishment to a child in a day care center, even if parents sanction it. Thomas E. Strickland, attorney for the North Carolina Association of Christian Schools, said the rule deprives the association's members of their rights. He argued that spanking is sometimes necessary to maintain discipline. . . . But Carolyn S. Turner, who chairs the commission, said the decision was based on "the rights of children." Following the meeting she asked, "Is it appropriate discipline to hit when we are trying to teach a child that it's not right to hit?"

Religion and the news media . . . Religion is a phenomenon that must be taken seriously by the news media if people are going to understand world developments, a sociologist told the Religion Newswriters Association at its annual meeting in Columbia, Mo. Jeffrey Hadden, professor of sociology at the University of Virginia, noted that religious animosities are at the root of "turf struggles" in Northern Ireland between Catholics and Protestants, in India between Hindus and Moslems, and in "scores of other places around the world." He said a rising tide of fundamentalism which claims to be "an authentic recovery of religious tradition as a response to secularism and modernism" is a key ingredient that must be understood and interpreted by reporters. It is spreading throughout Islam, Judaism and Christianity, he said. The force of Christian fundamentalism in the United States is clear, but "there is more to come," Hadden predicted. "Only people who believe in the tooth fairy and the Easter Bunny think it is mere coincidence that (Vice President) George Bush is dragging (television evangelist) Pat Robertson with him to Africa to have lunch with Jerry Falwell in the Sudan."

Young Catholics have fewer children . . . Young Catholics in America are marrying later, having fewer children and earning more money than their Protestant counterparts, according to a new study. "The stereotype is that Catholics have larger families than Protestants, but the data don't support that," said Dr. David C. Leege, co-author of a series of planned reports on the history and character of American Catholicism. According to the report, 57 percent of Catholics under 30 have never married, compared to only 41 percent of Protestants in that age group. At the same time, the authors of the report said that married Catholics in their 20s and 30s are having fewer children than Protestants. □

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

Self-study available soon

A congregational self-study will soon be made available to the synod's churches by the Conference of Presidents. The instrument was developed by a special committee appointed by the presidents in response to a 1983 convention resolution.

The convention resolution directed the presidents to "develop and disseminate a self-study tool that can help congregations determine the scope and volume of their ministry needs." The trend toward more pastoral staff has accelerated in the last five years in which about 40 congregations have called additional pastors.

The committee appointed by the presidents to create the self-study

guide warned that a self-study "is not an opportunity to find a scapegoat for whatever difficulties a congregation may be experiencing." It will not "overcome weakness in any part of the congregation's program."

"A good self-study," the committee said, "should describe what exists, assess, evaluate and lay plans for the future. A self-study should help a congregation modify and improve areas in which it is weak as well as rejoice over and preserve those which are done well."

There are eight sections to the self-study instrument: worship, education, visitation, counseling, evangelism, stewardship, administration and organization.

"The self-study may appear frightening in its length," the committee said. "But each section may be completed independently of the other seven. Nor does it seem wise to attempt to complete the entire self-study in one year."

Serving on the committee were President Winfred B. Nommensen of the Southeastern Wisconsin District, chairman; Prof. John Isch of Dr. Martin Luther College; Executive Secretary Robert J. Voss of the Commission on Higher Education; Pastor Larry Ellenberger of Manitowoc, Wis.; Prof. John Bauer of Wisconsin Lutheran College; President Walter Beckmann of the North Atlantic District; and Greg Alsch, Black Creek, Wis., on the staff of Wisconsin Lutheran Child & Family Service.

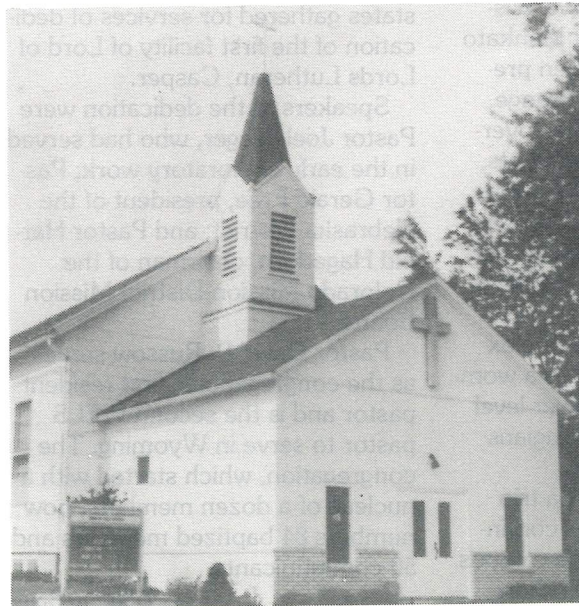
Worker training counselor authorized

At its meeting April 11 and 12, the Coordinating Council authorized the world mission board to call a worker training counselor as authorized by the 1983 synodical convention.

Initially the position will be funded by a gift of \$120,000 from an anonymous benefactor in Columbus, Ohio. Permanent funding will come through a trust established to benefit WELS mission programs by the same donor.

The counselor is to plan and conduct worker training seminars in which the placement of resident missionaries is not feasible or possible, such as India, Nigeria and Cameroon. He is also to serve as a resource for the staffs of the synod's other world mission fields, as they initiate and develop their own national worker training programs.

"He has another important function," said Pastor Duane K. Tomhave, executive secretary of the board. "He is to develop and conduct more adequate orientation



St. John of Cold Spring (Fort Atkinson), Wis., celebrated its centennial with two special services at which Prof. Lloyd Huebner of Dr. Martin Luther College and President Carl H. Mischke were the guest speakers. Site of a permanent Winnebago Indian camp, it was organized in 1884. Eight pastors have served the congregation during its 100 years. Present pastor is Russel G. Kobs who has served the 172-member congregation since 1962. Pastor Kobs also serves St. James, Cambridge.

programs for missionaries and their families as they prepare to serve in our world mission fields. We have not always done very well in this area.

"We hope to have him at work as soon after July 1 as possible," said Tomhave. "His first assignment will be to work with our sister mission churches in Nigeria and Cameroon. Both are in the process of setting up a seminary program."

Role of man and woman defined

A new tract, *Man and Woman in God's World*, published under the auspices of the Conference of Presidents, is available for distribution.

The tract, four years in preparation, was prepared by a committee of ten pastors and professors asked for by a resolution of the 1981 synodical convention. With the excep-

IN THE NEWS

tion of the two newest districts, each district of the synod was represented on the committee.

The 1981 resolution recommended "that a pamphlet on the subject [of man and woman according to Holy Scripture] be prepared in simple language so that it can be placed into the hands of our people."

Individual copies of the tract are available from Northwestern Publishing House at 65¢ plus 35¢ for handling and postage (5% sales tax for Wisconsin residents). Quantity discounts are also available.

Minnesota

Housemother retired at Mankato

Since the Lutheran Collegians student center was opened in 1963 in Mankato, Minn., to serve Wisconsin Synod students at Mankato State University, it has been presided over by Mrs. Cora Prange.

For over 22 years she has overseen and counseled the students, collected the rent, kept the books, maintained an immaculate center, entertained parents and participated in Lutheran Collegian meetings and social activities.

The student center is a duplex with the upper level used as a women's dormitory and the lower level has meeting rooms for collegians and the matron's quarters.

Mrs. Prange was one of a trio which has set a record for continuous service in the synod's campus ministry. Pastor Martin Birkholz, the part-time campus pastor, has served the collegians since 1951 and is still serving them. Completing the trio are Prof. and Mrs. Robert Becker, MSU faculty sponsors since 1957. In that year Becker came to teach chemistry at the university.

To honor Mrs. Prange an open house will be held on June 9 in the afternoon and evening at the student center. Present and former students, relatives, friends and

members of the synod are invited. Greetings may be sent to Mrs. Prange at the Lutheran Collegian Center, 326 Warren St., Mankato MN 56001.

— M. Birkholz

Dedication at Rockford

Cross Lutheran, Rockford, dedicated its remodeled/enlarged house of worship in a service February 10. Pastor Gerhard Birkholz, president of the district, was liturgist at the afternoon service and Pastor Robert Kant of Cross preached the sermon. Renovations include a new organ and heating system, added seating capacity and a remodeled entry and drive.

— Charles Degner

Wyoming

Dedication at Casper

On September 30 and October 1, 1984, 225 brethren representing six states gathered for services of dedication of the first facility of Lord of Lords Lutheran, Casper.

Speakers at the dedication were Pastor Joel Jaeger, who had served in the early exploratory work; Pastor Gerald Free, president of the Nebraska District; and Pastor Harold Hagedorn, chairman of the Colorado Mission District Mission Board.

Pastor David P. Russow serves as the congregation's first resident pastor and is the second WELS pastor to serve in Wyoming. The congregation, which started with a nucleus of a dozen members, now numbers 84 baptized members and 50 communicants.

— Timothy Bauer

WITH THE LORD

Esther Raasch 1901 — 1984

Esther Raasch, nee Martin, was born February 20, 1901 in Echo, Minn. She died December 17, 1984 in Omaha, Nebr.

From 1920-24 she taught in our WELS school at Stanton, and from 1957-65 at Hadar, Nebr.

In 1924 she married Ernest Raasch.

She is survived by sons Ernest and Robert; daughters Miriam and Winifred; sister Margaret; brothers Helmut, Pastor Gerold and Philip Martin, eight grandchildren and two great-grandchildren.

Funeral services were held December 22, 1984 at St. Paul, Norfolk, Nebr.

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

According to an International News Service dispatch, supporters of the anti-Christian movement in Germany recently celebrated the government's announcement that church papers were to be prohibited throughout Germany. The leader of the movement was quoted as saying that Christianity is "a danger to the unity of the German people." According to this leader of German paganism, Christianity clashes with good citizenship and patriotism. However, the effect of Christianity is just the contrary.

25 years ago . . .

According to *Life*, movies now being made will be much more "frank" and "candid" than they have ever been to entice customers from their TVs to the neighborhood theaters. Now, more than ever, Christian parents will have to be the movie censors for the family. Even professional movie reviewers, who are not likely to have Christian sensitivities, acknowledge the need for some kind of control of teenage movie-going where these films are shown.

10 years ago . . .

The new chapel at Wisconsin Lutheran Child and Family Service in Milwaukee was recently dedicated and at the same time Rev. Robert H. Michel was installed as public relations manager of the agency. The chapel proper seats 225 on the upper level and is connected to the present convalescent center by ramps to facilitate easy access by the 160 patients and residents.

**LIST OF DELEGATES TO THE 48TH BIENNIAL CONVENTION OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD**

Saginaw, Michigan, August 5-9, 1985

VOTING DELEGATES

ARIZONA-CALIFORNIA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Apache Black Canyon	LeRoy Wallquist Fred Eisz Robert Gruetzmacher	Salem, Scottsdale, AZ Prince of Peace, Yuma, AZ Emmaus, Phoenix, AZ	Arthur Guenther Daniel Pautz Frederic Nitz	James Pasbrig Ronald Kallies Joseph Beatrice Michael Bahn Stephen Berg
Gadsden	Orrin Foles Lorren Behmlander Steven Pechin	Grace, Warren, AZ Trinity, Morenci, AZ Christ, Lodi, CA	Alan Eckert Beck Goldbeck John Boehringer Joel Gerlach	
California-North California-South	Al Kleinschmidt John Draper Duane Wendt Erwin Greger	Our Redeemer, Santa Barbara, CA Shepherd of the Hills, La Mesa, CA Mt. Olive, Las Vegas, NV Messiah, North Hollywood, CA	James Humann David Kiecker Richard Kugler	

DAKOTA-MONTANA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Alberta-Montana Eastern	Kasper Friedly William Mohr Martin Schmidt Charles Oppelt	St. Paul, Livingston, MT Bethlehem, Raymond, SD Trinity, Clear Lake, SD Trinity, Elkton, SD	John Sullivan Elroy Conrard Wayne Rouse	Daniel Schmal
Western	W. O. Rorrig Leroy Rohrer Troy Rossow	St. Paul, Timber Lake, SD St. Paul, Rapid City, SD St. Paul, Mound City, SD	Gerhold Lemke Alvin Schulz	

MICHIGAN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Northern	William Schmiege Eugene Jutzi Ernest Smith Lloyd Hewitt Howard Frenzel Earl Hagstrom	Salem, Owosso, MI Hope, Indian River-3S, MI Mt. Sinai, Montrose, MI St. Paul, Saginaw, MI St. Paul, Mayville, MI Hope, Swartz Creek, MI	John M. Brenner Frederick Casmer Richard deRuiter Joel Ehlert John Lawrenz James Tiefel	Loren Dietrich David Essmann William Mundt Robert Potratz
Ohio	William Mundinger C. William Marchmann Morris Arras	Good Shepherd, Girard OH Beautiful Savior, Cincinnati, OH Immanuel, Findlay, OH Zion, Lansing, MI	Thomas Hilliard W. Keith Roehl Kenneth Jahnke Daniel Buske Edgar Herman Edwin Frey	Daniel Kuehl
Southeastern	Radney Acker Elton Braun David Williams Oscar Bryan	Our Saviour, Westland, MI Redeemer, Ann Arbor, MI Grace, Tecumseh, MI	Gerhard M. Cares Curtis Franzmann Ronald Raddatz Dennis Valleau	Harry Gudmundson Fred Biedenbender
Southwestern	Larry McLaughlin Carl Sandahl	Grace, Eau Claire, MI St. John, Allegan, MI		Hans Johannsen Kenneth Kasten James Bruner

MINNESOTA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Crow River	Raymond Hoff John Duesterhoeft	Immanuel, Hutchinson-5W, MN Immanuel, Hutchinson-5SW, MN	Andrew Backus Andrew Domson Frederick Fallen Paul Hanke	David Farstad Eldon Lemke Carl Nolte Robert Buschkopf Gerald Warning Frederick Panning
Mankato	Harvey Schwichtenberg	St. Paul, Jordan, MN	Richard Kuckhahn Delmar Brick Melvin Smith Carl Ziemer	James Stueber Ames Anderson Gary Carmichael Morton Schroeder David Wendler Daryl Hanneman
New Ulm	Otto Fluegge	Zion, New Ulm-10NE, MN		
Red Wing	Hollace Abraham Ed Fick Walter Albertson	St. John, Lake City, MN Trinity, Lake City-12SW, MN Grace, Nelson, WI	Brian Terrell Paul Alliet David Tiarks Alfred Jannusch Arnold Lemke John Willitz Carl Henkel Wilber Niermeier John Stellick William Hartmann	
Redwood Falls	Norman Riediger Johannes Hansen Dave Pomerence Robert Ball	St. John, Renville, MN Immanuel, Tyler, MN Mt. Olive, Shakopee, MN Faith, Prior Lake, MN		
St. Croix	Norman Mischke Norman Krueger Orville Bielenberg Robert Telesky Vern Flitter Herbert Morris	Ascension, Plymouth, MN St. John, Stillwater-3SW, MN Salem, Woodbury, MN Redeemer, Florissant, MO St. John, Janesville-9SW, MN Grace, Columbia, MO		
Southern At Large				

NEBRASKA DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Central Colorado	Garry Gibb Paul Kahrs John Kennedy	Grace, Sioux City, IA Salem, Colorado Springs, CO Our Savior, Longmont, CO	Philip Zarling Harold Hagedorn Raymond Beckmann Roger Wahl	Karl Blauert Jason Nelson James Hewitt
Rosebud	Albert Schramm Richard Anderson Ted Freibus Walt Lade Paul Rakos	Trinity, Winner, SD St. John, Witten, SD Redeemer, Norton, KS Good Shepherd, Kearney, NE Bethel, Waco, NE	Paul Reede Joel Schroeder Joel Jaeger	

NORTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Colonial North	Bruce Mallon Jack Danhof	Abiding Word, Orleans, Ontario, Can. St. Paul, Amherst, NH	Allen Lindke Kieth Kuschel	
Colonial South	Milton Foelske Bradley Johnston	Our Savior, E. Brunswick, NJ Resurrection, Virginia Beach, VA	Robert Balza Paul Schmiege	

NORTHERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Fox River Valley	Glenn Knutson Gilbert Laabs Roland Redlin Herbert Krueger Donald Mallow Delmar Nispel Delmar Hoeffner Harvey Thoma Fred Witt	St. Matthew, Appleton, WI St. Paul, Dale, WI Bethany, Appleton, WI Mt. Olive, Appleton, WI St. Paul, Green Bay, WI Immanuel, Waupaca, WI St. Paul, Appleton, WI Grace, New London-6N, WI St. Mark, Lena-8W, WI Grace, Crivitz, WI Immanuel, De Pere-10SE, WI Christ, Denmark, WI St. John-St. James, Reedsville, WI St. Peter, Chilton-10E, WI Trinity, Minocqua, WI Good Shepherd, Fond du Lac, WI Good Shepherd, Plymouth, WI St. Peter, Weyauwega, WI St. John, Fremont-6SW, WI St. Paul, Berlin-4W, WI Zion, Oshkosh-5W, WI St. John, Markesan, WI Grace, Waupun, WI	Roy Rose Carl Voss Gerhard Schapekahn Nathan Engel James Plitzuweit Jerome Kingsbury Alan Klessig Harlyn Kuschel Charles Schlei Glenn Unke Eugene Ahlswede Robert Bitter Douglas Engelbrecht Walter Moll David Kastenschmidt	Kenneth Richmond Edward Krause David Nell Jay Roth Walter Otterstatter John Schibbelhut Raymond Seibel Robert Becker Douglas Needham James Carolfi Paul Kaiser Stephen Kehl Paul Hartwig Thomas Niedfeldt Eric Troge Warren Stebnitz Donald Helwig
Lake Superior	John Wallgren Gerhold Zirbel Dennis Fabian A. C. Buchner Victor Voight Walter Andrus Norman Oberbeck Roger Laning Wilbur Hinz Clifford Bakkom Harry Smith Carl Arndt Roland Jahnke Clayton Krug			
Manitowoc				
Rhineland Winnebago				

PACIFIC NORTHWEST DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	Karl Kuckhahn Marvin Harmel Jesse Shafer	Faith, Tacoma, WA Gethsemane, Tigard, OR Grace, Portland, OR	Melvin Teske David Zietlow Carl Schomberg	Thomas Schwartz John Gronholz

SOUTH ATLANTIC DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Cypress Everglades	Charles Bundschuh Allen Turner Lynroy Samuel Fred Hemmrich Allen Richard	St. Paul, Beverly Hills-3N, FL Trinity, Englewood, FL St. John, St. John, Antigua, W. Indies Rock of Ages, Madison, TN Living Word, Mobile, AL	Joh. P. Meyer James L. Vogt Richard Seeger Wilmer Hoffman Roy Brassow	Paul Jacobs
South Central				

SOUTH CENTRAL DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
	Wallace Mohr Charles Beckelman George Washington	Gethsemane, Oklahoma City, OK Mt. Olive, Tulsa, OK Gethsemane, Corpus Christi, TX	Robert Sawall Theodore Horneber Gary Pieper Loren Fritz	Carl Hochmuth

SOUTHEASTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
Chicago	Walt Vonau, Sr. Dan Kerkhoff Earle Dropp	Lord and Savior, Crystal Lake-3NW, IL Faith, Kokomo, IN Hope, West Chicago, IL Trinity, Hartford-5W, WI St. Peter, Allenton-5NE, WI St. Matthew, Port Washington, WI Calvary, Thiensville, WI Christ The Lord, Brookfield, WI Zion, Hartland, WI St. Paul, Milwaukee, WI Our Savior, Grafton, WI St. Matthew, Milwaukee, WI Christ, Pewaukee, WI St. John, Oak Creek, WI St. John (68th St.), Milwaukee, WI St. John, Wauwatosa, WI St. Lucas, Milwaukee, WI St. Paul, Cudahy, WI St. Paul, Franklin, WI St. Paul, Hales Corners, WI St. Peter, Milwaukee Trinity, Union Grove, WI St. Paul, East Troy, WI Lutheran Church of the Abiding Word, Somers, WI	R. James Voss Peter Prange Edward Renz James Castillo Nathan Retzlaff Martin Westerhaus Helmut Flegel James Behling Martin Janke Howard Kaiser James Westendorf Edwin Biebert Dale Baumler Roger Fleming Donald Kolander Henry Lange Daniel Malchow John Trapp John Martin II Gerald Meyer	Elmer Baacke Daniel Feuerstahler Gary Heiman Steven Enter Jerome Harders Mark Hinds Dale Just Wayne Keller Robert Lehninger Kenneth Luedke Raymond Manthe James Marshall Glenn Raasch Gary Reinke Paul Ruege Floyd Schwecke Dale Stelter Ronald Unke Ronald Zahn
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Metro North				
Metro South				
Southern				

WESTERN WISCONSIN DISTRICT

Conference	Lay Delegates	Congregations	Pastors	Teachers
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Chippewa River Valley Mississippi River Valley	Albert Brockelman Jerry Mode Robert Hickisch Richard Ellinghuysen Glen Alleman Dorwin Rieke Rulland Rochester Eldon Nuessmeier Welsley Meier Arthur Duerr Roger Smith Harold Kincaid			
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Rev. Daniel M. Gieschen
Convention Preacher

NOTICES

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

WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The forty-eighth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 5-9, 1985 at the Michigan Lutheran Seminary in Saginaw, Mich.

The opening communion service at St. Paul Lutheran Church will begin at 9:00 a.m. on Monday, August 5, Pastor emeritus Edgar Hoenecke will preach the sermon. The closing service will be held immediately after the last session on Friday, August 9. The preacher will be Pastor Daniel Gieschen, chairman of the General Board for Home Missions.

The opening session of the convention will be held immediately following the opening service in the auditorium of Michigan Lutheran Seminary. Delegates are asked to arrive early to register in the lobby of the auditorium either on Sunday or before the beginning of the opening session.

The convention theme is "GOD'S WORD IS OUR GREAT HERITAGE". Two essays will be presented: "A heritage to guard" by Professor James Westendorf, and "A heritage to share" by Pastor emeritus Theodore Sauer.

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

There will be a special service at 3:00 p.m. on Sunday, August 4, dedicating the additions and renovations at Michigan Lutheran Seminary, which were made possible by the Reaching Out offerings.

Mail sent to delegates during the convention should be addressed in care of Michigan Lutheran Seminary, 2777 Hardin St., Saginaw, MI 48602. Delegates may be reached by telephone at 517/793-1041.

David Worgull, Secretary
Wisconsin Evangelical Lutheran Synod

CHANGES IN MINISTRY

PASTORS:

- Dobberstein, Verlyn J.**, from Calvary, Sheboygan, Wis., to First Lutheran, Lake Geneva, Wis.
Fleming, Dean H., from St. John, Pelican Lake, Wis., to Winnebago Lutheran Academy, Fond du Lac, Wis.
Froehlich, Richard A., from civilian chaplaincy in Europe to Shining Mountains, Bozeman, Mont.
Huhnerkoch, Herbert C., from Cutler Ridge, Miami, Fla., to California Lutheran High School, Tustin, Calif.
Rosenow, Carl R., from Trinity, Manitowoc, Wis., to Gloria Dei, Sierra Madre, Calif.
Schaefer, William J., from Shepherd of the Verde Valley, Sedona, Ariz., to St. John, Minneapolis, Minn.

TEACHERS:

- Boehm, James H.**, from Good Shepherd, Beloit, Wis., to Peace, Bradenton, Fla.
Fischer, Trudy A., from Beautiful Savior, Milwaukee, Wis., to Siloah, Milwaukee, Wis.
Frost, Rebecca L., from Good Shepherd, Midland, Mich., to Bethany, Manitowoc, Wis.
Gorsline, Dennis D., from Dr. Martin Luther College, New Ulm, Minn., to Northwestern College, Watertown, Wis.
Homan, Bruce III, to Wisconsin Lutheran College, Milwaukee, Wis.
Hopf, Dorothy, to St. John, Lannon, Wis.
Peterson, Cynthia, to Calvary, Dallas, Tex.
Schmeling, Ellen J., from Calvary, Dallas, Tex., to Christ the Lord, Brookfield, Wis.
Von Eschen, Cindy, from inactive to Pilgrim, Minneapolis, Minn.
Wilde, Mary E., from Our Savior, Grafton, Wis., to St. John, Wauwatosa, Wis.

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE

Dr. Martin Luther College is seeking a replacement for Prof. Dennis Gorsline, who has accepted a call to Northwestern College, Watertown, Wis. With the concurrence of the Commission on Higher Education, the board of control of Dr. Martin Luther College herewith requests the voting members of the synod to nominate candidates to serve as head football coach, teach physical education, direct the men's intramural program and coach a spring sport.

Names of candidates with pertinent information should be in the hands of the secretary of the board of control no later than June 1, 1985.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

NOMINATIONS

Michigan Lutheran Seminary

The men listed below have been named for a professorship in the Languages Division (Latin and possibly Spanish) at Michigan Lutheran Seminary.

- | | |
|---------------------------|--------------------|
| Teacher Paul Bases | Milwaukee, WI |
| Pastor Thomas Behnke | Miami, FL |
| Pastor Marcus Bode | New Ulm, MN |
| Pastor James Connell | Medellin, Colombia |
| Pastor Charles Degner | Prior Lake, MN |
| Pastor Lloyd Fager | Elgin, ND |
| Pastor Dale Hella | Alpine, CA |
| Pastor Dennis Himm | Centerville, OH |
| Pastor David Haeuser | Santa Ana, CA |
| Pastor Herbert Huhnerkoch | Miami, FL |
| Pastor Mark Jeske | Milwaukee, WI |
| Pastor Roger Kobleske | Pompano Beach, FL |
| Pastor David Kriehn | Ann Arbor, MI |
| Pastor Peter Kruschel | Orlando, FL |
| Pastor Carl W. Leyrer | Corpus Christi, TX |
| Pastor Ralph Martens | Guayama, PR |
| Pastor Robert Meister | Taipei, Taiwan |
| Pastor Lawrence Retberg | Medellin, Colombia |
| Pastor Joel Schroeder | Overland Park, KS |
| Pastor Donald Sutton | Lansing, MI |
| Pastor Glen Thompson | New York, NY |
| Pastor Lynn Wiedmann | Howell, MI |
| Pastor Richard Zahn | Fond du Lac, WI |
| Pastor Mark Zarling | Fort Atkinson, WI |
| Pastor Ernst Zimdars | Lodi, CA |

Comments regarding any of these nominees should be received by the secretary no later than June 1, 1985.

Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, MI 48603

LUTHERAN WOMEN'S MISSIONARY SOCIETY Annual Convention

The Lutheran Women's Missionary Society will hold its annual convention on June 28-30 at Washington University, St. Louis, Missouri. Theme of the convention will be: Jesus: The Gateway to Heaven. For information and registration form please write or phone: Mrs. Harold J. Wolf, W744 Deerview Road, Brillion, WI 54110; 414/756-2835.

A PENNSYLVANIA VACATION

Peace Lutheran parsonage is available to a pastor, professor or seminary student of our fellowship who will conduct services July 7 and/or 14. An ideal vacation spot, located near Valley Forge, Philadelphia, Gettysburg and much more. Contact Pastor Roger Huffman, 352 Sweetbriar Rd., King of Prussia, PA 19406 or call collect 215/337-1997.

PASTORS: AN OFFER YOU CAN'T REFUSE

You are invited to vacation in the Mountain State of wild and wonderful West Virginia for two fun-filled relaxing weeks in July and stay at the parsonage of Good Shepherd Lutheran Church in Beckley, West Virginia. On July 14 and July 21 you will conduct worship services for Good Shepherd. If interested, write: Good Shepherd Lutheran Church, 725 Dry Hill Road, Beckley, WV 25801 or call: 304/252-5820 or 252-4793.

CENTENNIAL

St. John, Wood Lake, Minn., is celebrating its 100th anniversary June 22-23. Special services and events are planned for both days. A catered dinner will be served Sunday from 11:00 a.m. to 1:30 p.m. Cost is \$4.00 for adults and \$2.00 for ages 12 and under. Friends and former members are invited. To reserve a meal ticket or for further information contact Mrs. Gary Hartke, Box 181, Wood Lake, MN 56297.

75TH ANNIVERSARY

St. Andrew's, Goodrich, Wis., will celebrate its 75th anniversary June 16 with services at 10:30 a.m. (Pastor Wilbert Neumann guest speaker) and 2:00 p.m. (Pastor Roger Vomhof guest speaker). Lunch will be provided at noon and refreshments following the 2:00 service. Friends, confirmands and former members are cordially invited. For further information contact Pastor Reuben Schmitz, N3188 Lemke Dr., Medford, WI 54451; 715/748-4552.

50TH ANNIVERSARY

The Evangelical Lutheran Church of the Redeemer, Mandan, N. Dak., will observe its 50th anniversary in 1985. Special services will be held June 9, August 11 and November 24. Friends, confirmands and former members are cordially invited. For additional information contact Pastor Paul R. Zittlow, 210 Fifth Ave. NW, Mandan, ND 58554; 701/663-5344.

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FROM THIS CORNER

St. Luke was the first of a long line of statisticians in the church of the New Testament. In Acts, for example, Luke lists early statistics of the New Testament church born on Pentecost. There were, he said, "one hundred and twenty believers," "three thousand were added to the church," "the number of men grew to about five thousand." And somewhere between statistic one and two St. Paul added "five hundred brothers."

And we are still counting. Just the other day I received my free copy of the *Statistical Report of the Wisconsin Evangelical Lutheran Synod for 1984*, one of a number of exciting fringe benefits for those of us who are on its roster of pastors or male teachers. The statistics are gathered annually from our congregations by the synod's statistician, David Worgull, who is pastor of Calvary in Chandler, Arizona. Worgull is also secretary of the synod.

There are
sunrises
and
sunsets
which can
serve as
signs and
portends

The report attests that the Holy Spirit of Pentecost is still active in calling, gathering, enlightening and sanctifying. The synod has never known the impressive growth of the New Testament church as related by Luke. WELS growth has been slow, usually less than a percentage point a year (at least in the last ten years there has been no loss). The 1984 statistics are 416,657 baptized members (sometimes called "souls") in 1184 congregations (in all 50 states) served by 1062 pastors. There are another 364 pastors who are either teachers, missionaries or at other non-parish posts. (The 1974 statistics were 390,028 baptized in 1037 congregations served by 823 pastors.) Not spectacular growth but not withering on the vine either.

Several health indicators are included in the statistical data. Attention to the means of grace, for example. In 1984 on the average Sunday 46.9 percent of the baptized membership were in church. (In 1974 it was 45.5 percent.) Highest attendance was in the South Atlantic District with 66.4 percent on an average Sunday. (Low among the 12 districts was the Western Wisconsin District with 43.1 percent.) The national average attendance on Sunday was about 40 percent of the adult population (over 18). Nothing to talk about up front in the temple.

Then there is a statistic relating to our generosity. Congregations received \$106.3 million in total offerings during 1984 for all purposes. That's a per communicant average of \$336, an estimated 2.5 percent of family income — not dramatically higher than the national average of two percent of income for benevolent giving.

The \$336 per communicant average was divided like this: \$236 went for home purposes; about \$43 was forwarded to the synod for its operating budget; another \$12 came to the synod for special purposes; and \$17 was spent supporting other non-congregational agencies, such as area Lutheran high schools. The total giving is somewhat better than most Lutheran church bodies, but I read somewhere it is spiritually unhealthy to run our affairs with an eye to our neighbor rather than to God.

Yes, God's word grows silently, and the Spirit "bloweth where it listeth." Yet there are sunrises and sunsets which can serve as signs and portends. Jesus chides us if we do not note them.

Some might like to further study this book of figures. Since extra copies are limited, perhaps a pastor can be found who will share temporarily his own copy.

James P. Schaefer

The problem with **Rock**

by Rolfe F. Westendorf

Rock music is not well thought of in some parts of the Christian church, for obvious reasons. The simplest solution would be to condemn the whole thing. On the other hand, rock music is immensely popular with teenagers, our own teens included. Is their judgment so warped by our society that they have heartily endorsed something that is so offensive to God? I don't think so. But perhaps some proper guidance is in order to point out what is right and what is wrong with rock.

From an objective musical point of view, rock is a musical art form, like baroque, or swing or jazz. It may be a crude art form at least in this point in its development with its unyielding emphasis on volume and beat, but an art form nevertheless. As such it may be considered a gift of God to be enjoyed with gratitude to the Giver, like any other musical art form.

But it is not possible to be totally objective about rock because of everything that has been associated with it. Some rock lyrics are pornographic in nature. They are an open invitation to adultery. To be sure, the lyrics are often totally unintelligible and completely ignored. But Christians cannot endorse the shouting of obscenities, even if the obscene words are spoken in a foreign language. Some rock must be rejected because of the lyrics.

Rock also has a bad reputation because of the public life and performances of the musicians. These people — with some notable and commendable exceptions — regularly thumb their noses at God's commandments. They defy God's law and dare him to do something about it. And the public pays them for doing it. Every dollar that is spent on records and tickets to such performances helps to support this godless lifestyle. We do not have the right to prevent such behavior. But we don't have to support it financially. How can a Christian knowingly support what he by faith opposes?

But there is something even more disturbing about the rock scene. I cannot get too excited about the accusations of Satan worship or subliminal messages honoring Satan. But there is nothing subliminal about the vulgarity and obscenity that is offered for purposes of entertainment. For the entertainment of their audiences, the rock stars will mock and defy anything that is considered godly and decent. And that says more about the audience than it does about the entertainers. It is not at all unusual for people to defy moral and divine standards in exchange for large amounts of money. What is unusual and frightening is that people, mostly young people, will publicly approve and enjoy that kind of entertainment.

Did the parents of these young people teach them no other way of enjoying themselves? Has the straight life become so boring that this type of diversion is necessary? This is not the cult-type worship of Satan. This is the adoration of everything that the devil approves, the defiance of everything that God condemns.

There is a proper place for rock music in the life of a young Christian. And maybe fifty years from now rock music will be enjoyed free from the shameful overtones of our society. But for now there are some places in the world of rock where a Christian conscience will not go. □



*Pastor Westendorf
serves at Siloah,
Milwaukee, Wisconsin.*