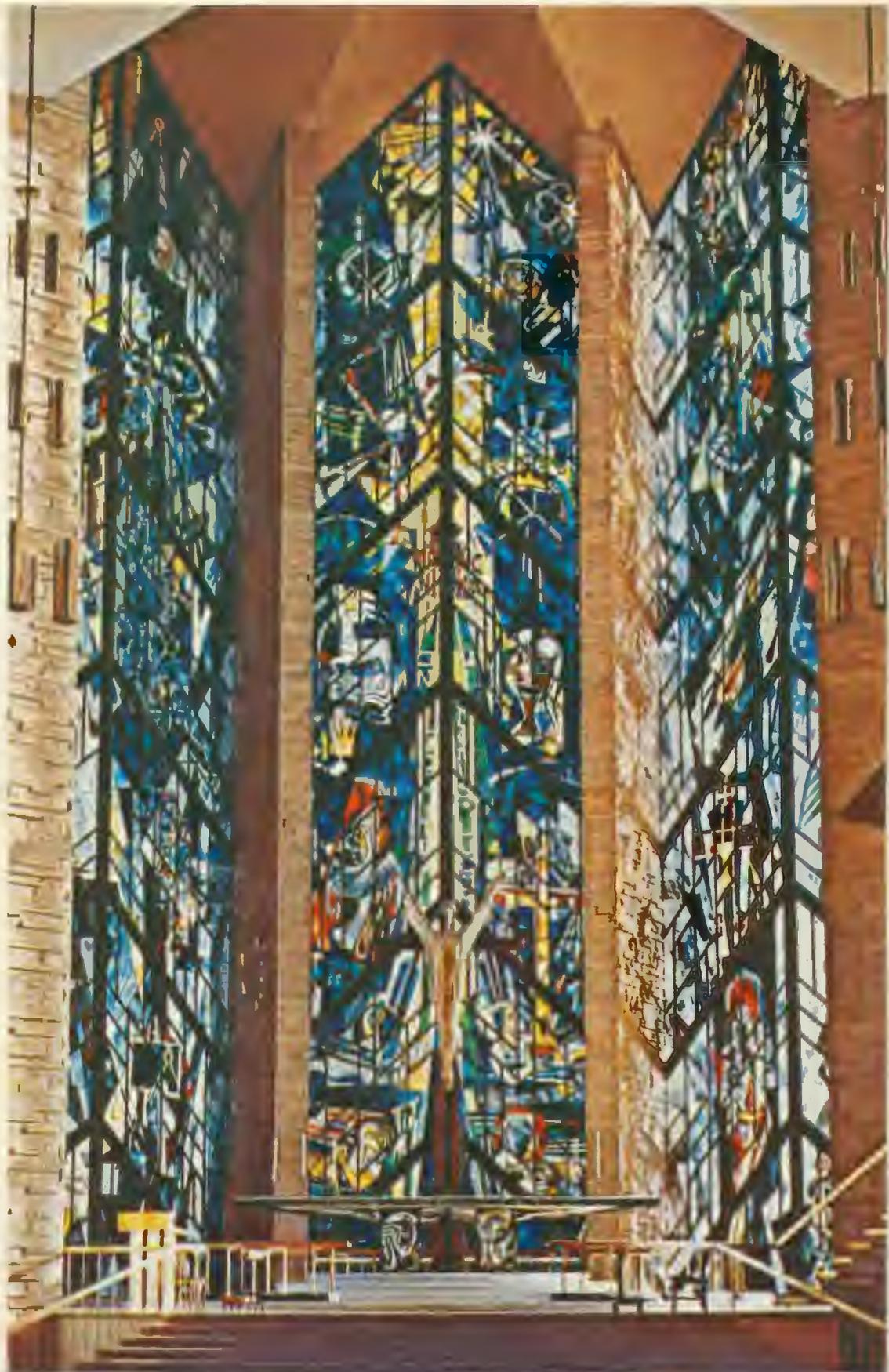


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Responsibilities... in Action

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The Munderloh Ministerial
Scholarship Foundation

1969

A Career in the Ministry



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Cover . . . Chancel Art Windows in Chapel of Valparaiso University, Valparaiso, Indiana presented by Mr. and Mrs. A. Munderloh

Above . . . Sanctuary of the Chapel of the Holy Trinity, Concordia College, Ann Arbor, Michigan

Munderloh Ministerial Scholarship Foundation

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To Christians concerned about the Ministry:

Millions of words have been spoken and written about the ever present need for manpower in the church. When it comes to assuming our responsibilities in this area, some congregations have supplied many pastors for the church, while many others have not been too successful in recruitment. Generally there has been far too little interest on the part of lay people in carrying out their responsibility to help provide men for full time professional service in the church.

Ten years ago Mr. and Mrs. Alfred C. Munderloh of Grosse Pointe, Michigan established a foundation to provide scholarship grants for students studying for careers in the pastoral ministry of the Lutheran Church - Missouri Synod. Without these grants many of the ministerial students aided by the foundation would have found it extremely difficult, if not impossible, to complete their preparation for a ministerial career.

While the immediate purpose of the foundation is to provide scholarship grants, a more basic concern is the furtherance of ministerial recruitment for the Lutheran Church. This booklet, *RESPONSIBILITIES . . . IN ACTION*, has been produced to acquaint more people with the great challenge of the work in a ministerial career.

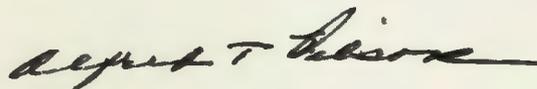
It is hoped that *RESPONSIBILITIES . . . IN ACTION* will be helpful to many people in numerous ways: to young men and older men who have to make a decision concerning a career . . . to mothers and fathers who need to be alerted to opportunities for their children to serve in the church . . . to pastors and other professional church workers who carry so much of the responsibility of "compounding" themselves in the continuance of the manpower of the church.

Read *RESPONSIBILITIES . . . IN ACTION*. Then use it any way you possibly can toward the building of God's Kingdom in Jesus' Name.

Sincerely,



Alfred C. Munderloh
Chairman of the Board



Alfred T. Wilson
President

The Theme . . .

Responsibilities . . . In Action

Responsibilities . . . In Action

In 1944, from his prison cell in Germany, a few months before his execution, Dietrich Bonhoeffer penned a note to his newest relative, a little grandnephew, who was about to be baptized with the given name, Dietrich. In this letter Bonhoeffer philosophized about the little boy's heritage, the current chaotic conditions of his country, and the hopes for participation in a new and better world.

Included in the letter was the following thought, "We have spent too much time thinking, supposing that if we weigh every possibility in advance, everything somehow will turn out all right. We have learned a bit too late that action springs not from thoughts, but . . . from a *readiness for responsibility*. In your life, thought and action will have a new relationship. Your thinking will be focused on your *Responsibilities . . . in Action*. With us thought has been little more than pastime of the spectator . . . but with you it will be entirely subordinated to action."

Then Bonhoeffer goes on to quote Matthew 7, 21, "Not everyone that saith unto me Lord, Lord, shall enter the Kingdom of Heaven, but he that *doeth* the will of my Father which is in Heaven."

Seeking a Purpose in Life

There is much in the foregoing thoughts of Bonhoeffer that is pertinent to any young man in the selection of a career. A recent issue of the Wall Street Journal contained an article about the competition that is present, and the problems that are involved in the selection of a career by college graduates. The article reports a considerable resistance on the part of many graduates to entering the field of business in large enterprises, and that instead, there is an increasing trend toward a possibly more purposeful life in the fields of service in the professions, in education, in government, including categories such as the Peace Corps. Money is not necessarily the major criterion . . . something else seems to be the deciding factor.

The impression seems to prevail that in these complex and unsettled days of computerization and depersonalization a career in large business exposes one to loss of personal identity . . . being caught in the status quo . . . little hope of self-realization . . . and possible frustration because of the lack of the essential ingredient - *Responsibilities . . . in Action*.

Now What About the Ministry as a Career?

The ministry is exactly what its name portrays . . . a selfless, purposeful career of service, all for the Cause of Jesus Christ, for the spiritual and temporal welfare of our fellowman. Here is the greatest of all opportunities for *Responsibilities . . . in Action*.

Alfred T. Wilson

Responsibilities . . . In a Ministerial Career

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Challenges of the Ministry

To Be A Man

If you've wondered "Can I be a minister and still be a man?" remember Pastor Martin Luther King. In his brief career he was stabbed, his home was bombed, he was frequently jailed, and finally assassinated. No man who is not a MAN could have endured so much and yet continued to love. Such was, of course, Jesus Christ. He became Man. He was a MAN. In fact, he got crucified because of it, remember? That takes a man.

To Be Free

Can I be a pastor and still have my freedom? No other man has more. Free to be lazy. Free to be a bore. Free to be irresponsible. Free to be mediocre. Free to be thoughtless. Free to be in the spot-light. Free to be served. Free to run the show. Free to give orders and take none. Or . . . free to be all things to all men that by all means some might be saved. The pastor has no limits to his freedom.

To Be Sacrificial

If I become a pastor, won't I have to sacrifice too much? If sacrificing self-centeredness is too much . . . yes. If sacrificing a small mind is too much . . . yes. If sacrificing a narrow vision is too much . . . yes. If sacrificing a luke-warm heart is too much . . . yes. If sacrificing a hum-drum working pace is too much . . . yes. If sacrificing a lazy mind is too much . . . yes. If sacrificing a dislike for the poor is too much . . . yes. If sacrificing partiality for the "in group" is too much . . . yes. If sacrificing your life is too much . . . yes. But if it's a sacrificing to the Lord and for the next man . . . possibly not.





To Be A Servant

If I become a pastor, it means that I've got to be a servant, right? Everybody's servant, right? As My Father sent me, so send I you. No servant is above his master, but every servant is like his master. Owe no man anything but to love him. The Son of Man came not to be served but to serve and to give His life a ransom for many. He humbled himself and became obedient unto death even the death on the cross. But I mean . . . but, actually, I mean . . . Not bad, really, Gethsemane and Golgatha . . . the ultimate in servanthood. The Father *exalted* the Son, remember? He has a way with servants.

To Be Good . . . for Something

Being a pastor means being a good guy, right? Well, yes and no. If by "good guy" you mean being perfect, never losing your temper, things like that, you're wrong. Your right to be a pastor does not come from your being good. First, it's impossible. Secondly, if that were true, you would get a wrong idea about yourself. Look at the disciples. Ambitious, contentious, silent Joes, nobodies. How many of them can you name right now? Yet, Christ called them knowing what they were, knowing they were not particularly good or charitable. He chose them to witness to an event . . . His life, suffering, death, and resurrection . . . and to witness to others of that event. Christ did not so much choose good guys as he chose men who were to be good for something. It's amazing how many guys he has made good . . . for something. You could qualify.

The Rev. Paul Harms, *Counselor,*
Concordia Senior College



The Essence of the Ministry

Jesus Christ . . . Head of the Ministry

Recent news stories that describe how clergymen are involved in public life make many people wonder what the ministry is all about. Pastors themselves often wonder at the end of a hectic day or week if they know what the ministry is all about. If we then want to get at the heart of the ministry we have no alternative but to discover what Jesus Christ, the Head of the church, has to say about the ministry.

Shepherd to Lost Mankind

Christian ministers are to carry on the ministry of Jesus Christ. This is a ministry that deals with people. It deals with people who are in trouble, deep trouble, and trouble of many kinds. The trouble is with the people themselves. Jesus spoke of these people as being "lost." He compared them to "sheep having no shepherd." Today we describe it as an identity crisis. We say that men find no meaning in life. We say men don't know who they are or why they are.

Seeking . . . Proclaiming . . . Demonstrating

In His own words, Jesus came "to seek and to save that which was lost." In His ministry Christ proclaimed that men who reject or ignore God's claim on them are doomed. By His ministry of life, death, and resurrection Christ demonstrated that men can be saved from their doom, that it is in their self-interest to yield to God's claim by taking hold of His forgiveness and mercy.

Showing the Purpose to Life

Jesus gave the keys of the kingdom as symbols of the church's ministry. The Christian minister therefore deals with forgiveness of sin, the Gospel of Jesus Christ. By the Gospel the minister is able to bring God's own blessed influence into human life. By this Gospel He gives men the dignity God himself confers through creation and redemption. By the Gospel the minister gives meaning and purpose to life. By the Gospel the minister equips men with resources equal to every circumstance among men and with God.

The Rev. Oliver R. Harms, D.D., *President,*
Lutheran Church—Missouri Synod

Responsibilities . . . In Action

Preaching

A Fool for Christ

In today's world the preacher is often considered to be some kind of fool. And of course he is. But he is a unique fool. He is a fool for Christ. He has been taken captive by the foolishness of the cross, the message that states that God became a fool for us. He made us His children by having His Son, Jesus, give His life to us from the cross.

This foolishness of the cross has become the form and shape of the preacher's life and this foolishness the preacher believes to be the very wisdom of God. He is impelled by the conviction that when he proclaims the story of Jesus, when he communicates it in language that people can understand, the creating and recreating power of God is being loosed on people's lives. The preacher believes that the event of Jesus' life, death, and resurrection is gospel; that is, it is good news that has power to change people's lives, to set them free from various forms of slavery, and to make them whole.

For the preacher the message is everything. The message has the power to make known the secrets of man's heart, to condemn man's callousness, to crucify his self-centeredness, and also to give sight to the blind, hearing to the deaf, and life to the dead. The message does all these things. Really one should say He. For the message is the living Christ present among men, garbed in the form of words and ideas. The message does the work, not the preacher.

However, the fact that the message is everything does not mean the preacher is nothing. Rather the opposite is true. It is in the action of knowing nothing except Jesus Christ and Him crucified that the preacher discovers that being a fool for Christ means nothing less than having a share in all the wisdom and glory of Christ.

It is great to be a preacher. It is great to be Christ's fool.

The Rev. Paul Pfothenauer
Mt. Calvary Lutheran Church
Soquel, California



How Shall They Hear If

They Have No Preacher?

Addressing the Gospel to Modern Man

In a ministry which splashes over like a fountain with exciting challenges and still more exciting challenges I find in the area of Christian preaching, teaching, and writing a most intriguing adventure. In a generation when the sermon is being questioned as the best channel for communicating to the church and the world the Good News of God's love in Christ I hear in my own ministry three rousing trumpet calls:

1. A persistent cry to re-study the ageless Gospel and to re-analyze our contemporary problems and to bring the two together in a meaningful way for ourselves and our problemed people;
2. A haunting summons to state the Gospel of an early A.D. age in twentieth century terms, avoiding the use of old cliches or the invention of new ones, so that God's message, though couched in new terminology, is still clearly understood and is in no wise changed;
3. A happy invitation to capture contemporary illustrations from the news media, also from the world of nature and science and history which surrounds us, to increase the understanding and awe of God's people as various aspects of His Redemption Plan are spread before them.

The use of object lessons, tableau, drama, updated liturgies, etc., as potential communication channels for the Good News makes even the older proclaimers of the Word dream dreams, climb beckoning mountains, and seek to plant Christ's flags on new heights. I feel, for example, that in the world of television the Christian Church has only set its feet on an initial Plymouth Rock, behind which a whole wonderful country lies for the Church's explorers.



Rev. Lester A. Wolf
St. Stephen's Lutheran Church
Hickory, North Carolina

God Hath Given Us the Spirit of Power

There was a time when I accepted Dean Inge's sad comment that preaching was like squirting water at pop bottles; not much got in. He should have said preaching can be like fire. The Holy Spirit can make any man combustible. All it takes is one small flame of the Word, and that man will all but explode. I've seen it happen.

And why shouldn't it? Not one convert was made until the tongues of holy fire came on the apostles. The first work of God's new Church was preaching. It was while Peter was preaching about Christ crucified, risen, and exalted that men from all over the world were cut to the heart. It was while Peter was preaching about blood salvation in Jesus Christ that the Spirit fell on the Cornelius household; and they, in turn, spoke of glories.

When a man stands in a pulpit, not to show off, but to be awesomely used by the Great One, expecting the Other Dimension to break through with Full Life in Christ . . . what more excitingly vital thing can a man do?

The Rev. T. H. Voss
Guardian Lutheran Church
Dearborn, Michigan



Who Will Go for Us?

Here am I . . . Send Me.

Having Fun Preaching

Take it from me, a man who's been at it now for some 15 years: It's fun to preach. But only, of course, after a lot of hard work. Like a great many other things in life, preaching is fun only because of the sweat that goes into it. In the first place, you have to work hard with your Scriptural text. Using all the tools now available to the Biblical interpreter (and there are a lot of exciting new ones) you wrestle with your text until, with the Spirit's help and guiding, you at last uncover the meaning and message understood and heard by the ancient audience. Then with some hard thinking you leap the time gap of centuries and attempt to apply the ancient message to the hearts and lives of your own hearers.

It seems to me that there are two major sources from which the preacher draws most of his material. One is the Sacred Scriptures, and the other is himself, his own sins and strengths, desires and needs, successes and failures. Thus, the good preacher must be rigorously honest with himself and be able to strip aside all shams and fronts and hypocrisies. For in knowing himself as he really is, a justified sinner, he will most certainly at the same time be preaching honestly to the man in the pew. And the man in the pew will not only see himself in the preacher's words; he will also come to recognize that the pastor shares with him the same temptations and frailties as well as the triumphs and strengths.

To say something meaningful and relevant to people every Sunday, to move and inspire them, to jar and jolt them out of their lethargy and luke-warmness, to comfort the afflicted and to afflict the comfortable is a task that challenges the best within you. Don't miss the fun of accepting that challenge.

Finally, it's fun to preach because you've got guaranteed results. God's own promise assures that. He says: "My Word will not return empty but it will accomplish my purpose." This is the promise that will sustain you, keep you preaching and counseling and calling even when you're sure your words are falling on deaf ears and disinterested minds. Why, there's no other business in this world which has such a guarantee of results as preaching. In other words, you're in a business that can't fail. What a joy it is to be in that kind of work.

It's fun to preach. Why not join me and see?

The Rev. Herbert Hohenstein

Luther Memorial Church

Richmond Heights, Missouri



How Beautiful are the Feet of Them That Preach the Gospel of Peace

Rewards of the Ministry

It is natural that large corporations should approach young people on the college campuses today and make their presentation from the standpoint of the benefits which they have to offer anyone who comes to work for them. The joy of the parish ministry as a professional worker is very specifically found in values far beyond this approach. The benefits received are those that come from sharing the love of God in ministry with and for one another.

God has given me a varied ministry. I was graduated from Concordia Teachers College, Seward, Nebraska and served in the classroom. I was pastor of two small congregations, of a semi-rural congregation, of a suburban congregation in an industrial area, and now in a congregation in a metropolitan area. During this time I was also involved in administration and in all of the contacts that come with this ministry.

One thing stands out in my experience. I found God's blessing for a greater understanding of life and His gracious working in those situations which at the moment were quite difficult. To experience the power of the Spirit to change the lives of people because of suffering, or prejudice or frustration makes you rejoice for them, but at the same time you have grown in understanding of the promises of God. I recall sitting with a mother afraid to admit that her six months old child was mentally retarded. Her fear caused her to be hostile to any attempt on the part of friends to help her. In that session we shared some mutual experiences as well as the fellowship of the merciful guidance and care of God. Benefits . . . they were in the joy of seeing this woman strengthened, but equally important, was the maturity it gave to me as it reinforced the marvelous working of the love of Christ.

Disappointments and frustrations are a part of this ministry. They come as they do because you are in a position to touch the areas of need where such things must be overcome. This too contributes to growth and a full experience of the Gospel. It is at these times that you must draw again on the good news that God works by grace and accomplishes His purposes, not because of your greatness, but because of His constant searching love. The ministry of the professional parish worker does not commend itself because of its glory and glamour, but because of the avenues which God opens to walk the way of the cross and find in this walk the joy of the life in Christ. The opportunities are myriad; the need is great; the benefit is found in that active work of the Holy Spirit who has given you gifts by His good plan and who will use those gifts to the glory of God the Father and to your eternal rejoicing.



The Rev. Alfred Buls
*Bethel Lutheran Church
University City, Missouri*

Made All Things . . . That I Might Save Some

The Minister as Counselor

The minister as counselor is in a very unique position; as a minister of Christ's gospel, the pastoral counselor is a definite part of the healing community. The responsible minister in action has a ministry of the living Word of God as it centers in the Scripture and sacraments in the setting of the Church. His responsibility in action is to help people discover in a meaningful way the application of God's healing Word to the common frustrations, experiences and crises of life.

The pastor lives in a world of troubled people who may be heavy with grief, filled with anxieties about themselves and others, or who are troubled with emotional problems too complex to be handled alone. The responsible Christian pastor has no choice but to deal with these problems daily. Because of his unique position in dealing with troubled people, a recent survey shows that more people turn to their pastor for help with their problems than to any other resource.

The pastoral counselor has this unique position because he lives with his people—he sees them in every walk of life; he is known personally and often is an intimate family friend. He knows the overall background of the individual—his personal, family, church and community life. The pastoral counselor is close at hand and is readily available. He is a man who can be trusted; his confessor role as pastor means that the problems of troubled people may be discussed freely and openly—and they will be held in confidence. He has the redemptive resources of Christ and His Church—confession, absolution, prayer and spiritual support.

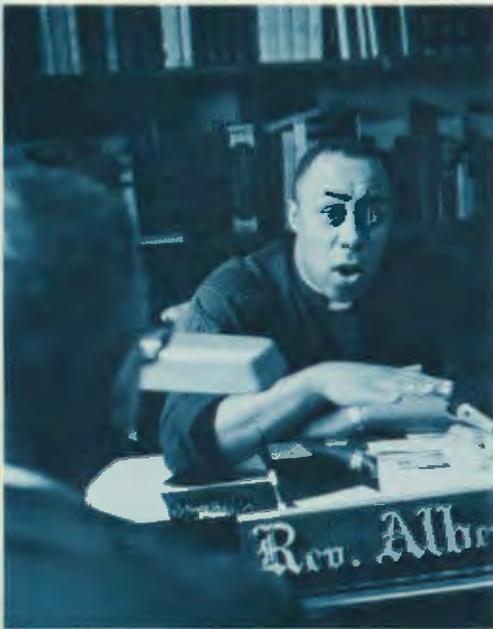
The pastoral counselor deals with a variety of personal and social problems—these include dealing with such situations as providing help for young people in the choice of a life-mate; premarital and marital counseling; counseling with parents who are concerned over delinquent or emotionally disturbed children; counseling with teen-agers . . . the childless couple . . . the alcoholic and their families . . . deeply troubled individuals . . . the bereaved and sick who need comfort and support . . . unwed mothers . . . college students . . . senior citizens . . . military people and their families—to name a few.

Research has shown that the pastoral counselor spends more than forty per cent of his time in direct help to people. He is truly a man with great responsibility! Counseling is at the very heart of being a "shepherd of the flock of Christ". Through these shepherding relationships God is enabled to reveal Himself in forgiveness, judgment and Grace. Like becoming a person, becoming a pastoral counselor is a never-ending, continuing process in which the pastor, like the person, grows toward "the fullness of Christ."

The Rev. D. D. Schiebinger, *D.Soc.*
Berea Lutheran Church St. Louis, Missouri

That the youth of this nation in ever growing numbers are seriously searching for an apocalyptic vision to which they can give themselves over, cannot today escape the notice of a sensitive person. I cannot but feel myself a participant in this movement. That I'm presently studying at a pre-ministerial liberal arts college says that I think I've caught a glimpse of that vision.

Lester E. Gierach, *Student*
Concordia Senior College
Fort Wayne, Indiana



Eternity for a NOW Generation

Ministry With and For Youth

Youth declares, "Never trust anyone over 30."

Youth demands, "Tell it like it is."

Youth asks, "What's life for?"

Youth urges, "Go where the action is."

Youth protests, "People are more important than systems. Love people and use things, not vice-versa."

Youth are vital forces in our society; they are honest and prophetic. By nature they are action-oriented and by circumstance they are searching for personal meanings and self-identity. They need a person who understands the present youth scene . . . who trusts them and is open to them . . . who notices and affirms youth as persons . . . who talks to them as equals . . . who listens to them as being worthy participants . . . who respects the freedom of youth and encourages them to make purposeful decisions . . . who serves youth with a sense of joy . . . who lives by grace and for gratitude.

The days are past when we could talk about a ministry to youth. Now we must expect and enact a ministry with and for youth. Today's pastor hopes that his ministry will be used by God to bring to young laity something of His power and presence, and a sense of responsible freedom that sends young people on mission in His world.

The Rev. Peter L. Steinke

Grace Lutheran Church
Chester, Virginia

Responsibility to Youth

Paul Claudel once said, "youth is not made for pleasure but for heroism." By 1970 there will be 100 million Americans under 25. Because the future belongs to their generation, the ministry to youth demands foremost consideration and concern . . . the very future and present life of the Church depends upon it.

Most people agree that they are different from their grown-ups, and different from any previous generation in history. Someone has described their characteristics as "courage, seriousness and ethical vigor" . . . concerned about the present . . . they want things done now . . . social concern linked with intellectual integration . . . a global awareness . . . shift in thinking from material and property value to elevate man as the only unique and irreplaceable element in the world order . . . choices dictated less by tradition, authority and scarcity . . . young are anti-establishment. *Virtually all of these things of the new age militates against the Church's historic role.* And yet, the young person of today, sensing more fully his role in the world, his relationship to others, his deeper concern for the moral life over and against his relationship to others, gives the Church a fuller responsibility than ever before in meeting the challenges of the new age of new people. Where there has been no understanding, youth have found no place in the Church's life, but where the Church has opened its doors and given youth a chance to respond fully to the intense world in which he lives, the youth have responded beautifully and the Church has been the focus of their life and concern. Sparked by the promises of Christ, the enthusiasm of the Spirit and the blessings of the Father, there are no limits to the acts of heroism to be done in the name of Christ that remain for the youth of today. This may well be the greatest challenge the ministry has ever had.



Rev. Paul John Thielo
Calvary Lutheran Church
Leonia, New Jersey

Responsibilities . . . In Action

Has God's People Growing

Growing People

The Church, which has been called "The Fellowship of Growing People," has the responsibility of offering Christ's people a continuing Christian education program for all ages. In order to have good education in a congregation, there must be good adult education.

It is very easy in a mission congregation to neglect such a life and growth program, when so much time must be given to the evangelism activity. To slight Christian education of adults and youth, however, is to build in the possibilities of difficulties in the future. The first responsibility of a Board for Christian Education should be to determine the needs of the people, the goal for the year, and the theme under which the life and growth program will be offered. The big problem is trying to motivate adults to participate in the program.

Once the needs and goal and theme for the year have been established, then the conversation in every small group meeting can be guided and directed as an educational process. Many pastors fail to recognize that every existing small group in a congregation can be a meaningful educational experience. The inductive method of teaching needs to be used in the majority of situations in the average congregation.

Growth Through Interaction . . . the Word and People

There are other loosely structured situations that can be offered to Christ's growing people with a minimal amount of effort and time by the overextended and understaffed pastor. We have in mind "Coffee with the Clergy," a half hour discussion of the sermon offered after church twice a month to enhance communication between pastor and people. Similar groups can be formed in advance of Sunday to discuss with the pastor his text for the coming Sunday's sermon, giving the people an opportunity to say how they feel this text can help them to get where they are going in life. "The Night With the Pastor," through which the pastor and his wife invite all members of the congregation to their home once a year in a small group situation, can also be used for important interchange and interaction with structuring limited only to questions like: How do you feel about the new morality, situation ethics, black power, Vietnam, etc. Naturally, the Living Word is present as the dynamic for growth.

As the life and growth program develops, there will be opportunity to experiment with mid-week morning and evening Bible classes or discussion groups, running them for about six weeks, including a Bible study period after the Lenten Vespers; Sunday afternoon seminars, with an outside resource person in some special field; viewing and discussing existential films; prayer study groups, where the emphasis is on how to learn to pray; "Read and Talk" groups, whereby a small group meets once a month to discuss a book that all have previously read; youth discussion groups after school, especially if the young people are making this a substitute for church, when offered on Sunday mornings.

The soul of education is the education of the soul.

The Rev. George Kurz

*St. James Lutheran Church
Grosse Pointe Farms, Michigan*

The Ministry . . . In Action

Has God's People In Action

People on the Move

A creative committed parish pastor can make the Christian ministry the "action-center" of all professional career fields. The PARISH ministry remains the "action-center" of all the specialized ministries offered clergymen today. Here the pastor reaches the largest number of people in the most effective way possible. "When a baby is born, you are there. When someone is seriously ill, you are wanted. When someone dies, you are called. When a man and woman want to spend the rest of their lives together, they come to you." The parish pastor is one of the most wanted and certainly the most needed men in the community.

Some churchmen have become disenchanted with the parish in recent years. Some say the institutional church has had its day. But dedicated, resourceful, committed, and creative parish pastors are proving them wrong across the country. Convinced that Christ's call to the church was not to "redeem political, social, and economic power structures", but "to preach the Gospel to every person" parish pastors are, under God, "changing men into changing the world" by effectively communicating the dynamic of this Christian Gospel message.

About the Father's Business

In relevant parishes today the spiritual energies of the lay people are not being dissipated in bazaars, church suppers, or bake sales, but in getting at the real business of the church—communicating the Gospel of Jesus Christ. New organizations are emerging in the church, such as the Christian Service Society of Prince of Peace Lutheran Church in Orlando, Florida. Activities of this organization include visiting the sick each week, greeting at worship services, visiting prospective members, hosting the Pastor's class for new members, sponsoring Friendship Sundays monthly, and any other tasks assigned them by the pastor or elders. Their concerted efforts resulted in this young parish growing from six families to 1000 members in ten years in an area so transient that three members move away for every five gained. In the parish setting the effective communication of the dynamic Word of God always places the accent on growth, renewal—life, new life.

The Rev. Henry C. Abram

*Prince of Peace Lutheran Church
Orlando, Florida*



Megalopolis Ministries

Lost in the City

In America, the urban society has been propelled into the forefront of the minds and imaginations of all. Headlines—television—and radio—shriek of murders and riots and man's inhumanity to man, and the Committees are formed to investigate and determine the causes so we can take steps to prevent these tragic occurrences in this wonderful "free" country.

WHY do these things continue to happen in spite of "the Great Society", in spite of new advances in education, in spite of great discoveries on the moon and on the earth? Simply because we have not yet learned to put into practice the word of God—"Seek ye FIRST the kingdom of God—and all these things will be added unto you."—"There is ONE THING needful"—"Seek and ye shall find . . ." The Churches are leaving the city—the churches are forsaking their very commission to "preach the Gospel to EVERY creature."

We don't have to go to foreign mission fields to find the lame, the helpless, the trod upon, the destitute who feel that they have absolutely no place to turn . . . who feel, "What's the use? NO ONE cares for me—I might just as well give up and die—or turn to dope—or alcohol—or LSD—or whatever the "current popular method of escape may be" . . . IN THE CITY, that's where you find the prostitute, the murderer, the thief, the torturer . . . IN ABUNDANCE.

Christ did not leave these who needed Him . . . HE sought them out . . . HE taught them to love one another . . . to be content with food and clothing . . . and in loving receive the great rewards of knowing and believing that God loves you even when you feel that no one else does . . . that God sent His Son to take the punishment in your place for the terrible sins that you have and still do commit . . . that God promises you a place beside Him in His loving home after you have met the death that we all must face!

Leaders in Urban Renewal

The Church of today faces a real challenge! Are YOU strong enough to meet it? Are YOU brave? Yes, brave enough to administer the WORD and SACRAMENTS to the ones in dire need? A young man looking for excitement and real challenge in the twentieth century will take up the office of the Holy Ministry. The urban church is real! The urban people are seeking and in need of their Lord and Savior Jesus Christ. Their cry is real, "SIR, WE WOULD SEE JESUS!" Some feel the church is dead, the parish is a useless institution in our urban society. Yet, no other "agency" deals with the whole man from the cradle to the grave. No other group ministers to the total family with such positive meaning and purpose. Man seeks dignity, and dignity is only found as a child of God.

The urban church needs YOU to minister to the "dead in Christ" where they are . . . in their homes, in their communities, on their front porch, wherever they may be. Minister with the "tools of your trade," the blessed Word and Sacraments given by God. If you can take up "the yoke that rests lightly," you will truly be blessed, for no other profession, as valuable as they all are, can ever fulfill the full mission and ministry of our Lord.

The Rev. David Eberhard
Riverside Lutheran Church
Detroit, Michigan





A breakthrough in a new understanding of ministry in our day came among young men ministering in our inner cities. There the familiar pattern of strong church support on the part of white, middle class Americans had completely broken down. Churches found themselves surrounded by people in overwhelming need. The people were caught in the spin of a vicious cycle from which they could not escape: poverty—poor education—few jobs—rundown housing—crowding—health problems—broken families—welfare cases—inadequate services—isolation and alienation.

These pastors did not come as professional outsiders who escape every evening to the suburbs. They came to live among these people and to serve as had their Lord. They quickly saw that they would have to minister to the “whole man” and “whole community.” The need demanded more than theoretical words and a few pious gestures. The need demanded a priestly ministry to the individual: a young man stood at the threshold of escaping the ghetto by going on to college, but powerful forces were trying to pull him back—an alcoholic mother of five wanted to help her children but was weak as a child herself—an elderly grandmother, whose family had forgotten her, lived on in a community which seemed alien and frightening to her. These people need the Word and sacraments, the compassion and patience, the understanding and skills of a pastor.

The need also demands a prophetic ministry. God’s judgment must be spoken upon the structures and situations that slowly crush and dehumanize people. Like the eighth century prophets, they must speak the hard word, join their people on the streets, and insist that every man be treated with dignity because God has created him and Jesus Christ has redeemed him.

Some have tried to glamorize such ministries lately. Those who feel the appeal of the Peace Corps will understand the challenge of this type of ministry. There is however, little glamor, but real need. God will continue to call some of his strongest men to proclaim his Word and carry Christ’s ministry to our inner cities.

The Rev. David S. Schuller, *Associate Director*
American Association of Theological Schools
Dayton, Ohio

The responsibility of the Church in the world of today has never been greater and the role of the ministry never more important. At a time when the influence of the home and the educational institutions upon the youth of today and the citizenry of tomorrow is breaking down, the role of the pastor to undergird character development on the basis of God’s Word is an increasingly important one.

The Rev. Carl E. Mehl, *Executive Director*
Greater Detroit Council of Lutheran Churches

Responsibilities . . . In Action

On College and University Campuses

Faith in the Midst of Ferment

One of the most sensitive and at the same time challenging aspects of the church's mission in the twentieth century lies on the college and university campus.

This ministry is so significant for many reasons. The numbers of students enrolled in the colleges and universities—over 5,000,000—represents an important segment of the population, the future leadership of the nation. But perhaps even more important is the ferment, and sometimes foment, that is a part of the campus scene. The campus is where the action is. It is the place where the thought patterns of generations to come are developing and emerging.



Seeking Students

Much has been said to describe today's campus scene. The student is in the midst of a vast knowledge explosion. This has made his quest for academic achievement and excellence more competitive than ever before. It has also brought to the campus students who are more mature and more knowledgeable than they have ever been before. Students today are asking basic and fundamental questions. They are concerned with issues and problems.

During a time of growth and searching students are internalizing their religion. They are in the process of making their own what has been handed down to them. They are asking some probing questions about the mission and function of the church. They are re-examining the impact of institutionalized religion and even challenging it.

It is for this reason that the church must be strong on the campus. There is a search and groping for meaning and purpose and identity. The good news of God's love to our world in Jesus Christ provides such meaning and purpose and identity. It is with clarity and certainty that this good news must be proclaimed. With that good news at the center, life takes on a new orientation with new directions and new goals, a dire necessity in our chaotic times.

The campus needs good messengers of this good news more than it needs anything else.

The Rev. Wilbert J. Fields, *Campus Pastor*
Iowa State University

Responsibilities . . . In Action

In Special Ministries

The Deaf Shall Hear

God has called men to diverse stations of life; some of those called are men and women who hear God's Word with their eyes and sing His praise with their hands. You too are called to serve Him—might it be by letting Him reach out through your hands to people who cannot hear? Rather than serving by some sort of distant pity, it is our responsibility to bring true charity and the gift of God's love to bear on these people's lives.

New life in God's deaf people is a thrilling prospect, for they have proved themselves capable of achievement in the secular field, and God did not destine them to second-class citizenry in His kingdom. In this ministry we are not as a kindly father pitying this poor people; we learn to live and breathe their joys, sorrows, and successes. As pastors we rejoice in God's commission to equip His saints—using our talents to draw out the untapped versatility with which God has endowed His deaf saints.

Ministry to God's deaf people carries you into unexpected circumstances: interpreting for court or labor-management, counseling hearing parents of deaf children, rehabilitation work, teaching sign language to employers, teachers, and parents, striving to improve the situation of the deaf politically and educationally, travelling far and near to minister to men in need, always assessing your role to meet new needs—it is a personal, informal, and **richly** rewarding ministry.

The Rev. Charles E. Jones

Our Savior Lutheran Church of the Deaf Chicago, Illinois



Sick and in Prison and You Visited Me

Congregations looking within their membership find that each year individuals enter an institution for surgery, rehabilitation, convalescence, or discipline. At the point of being institutionalized they seek the ministry of the Chaplain as a source of strength in the day of weakness and as a source of guidance in the day of decision. He is part of a staff that specializes in bringing wholeness where sickness has taken over. The Chaplain must of necessity go into quick and deep relationships with people new to him. For this the Chaplain must know himself. He must understand the dynamics of relationship. He must understand the theology of redemption by God's Grace to minister appropriately and serve humbly. To this he adds method as he disciplines himself to listen, appreciate people, and offer and risk himself with individuals struggling for personal worth and identity.

Responsibility in action asks that we serve because need exists in another. It asks that we understand rather than judge. Many mature and experienced pastors find unique satisfaction in specialized institutional ministries.

The Rev. E. J. Mahnke, *Chaplain*

Minneapolis, Minnesota



Around the World

New Responsibility in Missions

Not so long ago, the challenge of world evangelism was regarded as "the whiteman's burden." Churches of Europe and America felt the responsibility of the Lord's commission to make disciples of all nations; and their men and women were ready to fan out across the globe in Christ's name. History tells romantic stories of the struggles and victories of those pioneer missionaries. Today, the maturing community of believers in mission lands witnesses to the success and power of the Gospel.

The very existence of this community of believers tells us that, today, we face a new responsibility. World evangelism is no longer "the whiteman's burden." The Christians and the young churches of "the other world" are ready to do the work of God's people where they are. They are ready to accept primary responsibility for witnessing the Gospel in their own lands, to their own people. But they know that they cannot do it alone. They are looking for their parent churches to become their partners. Our Christian brethren are challenging us with new responsibility—the responsibility of partnership.

The young churches are looking expectantly to us—not for leaders to stand over them, but for partners to stand beside them. They thirst for the assistance of men and women of training who are willing to live among them in love and train others for the work of ministry. They do not want our traditions; they want us to go with them to the frontier and forge out new patterns for church and ministry.

Who is ready for this responsibility? A special kind of man is called for: Christ's redeemed men who are ready to give their lives to the ministry of the Church. Lively men of faith, who have drunk deeply from the Scriptures and the Church's treasure of theology. Men of love, who despise racism and find equality in Christ a thing to be cherished. Men with the mind of Christ, who are ready to decrease as others increase. Adaptable men, who are eager to learn new languages and new customs. Is it demanding? Then let us remember this: what the situation demands, the gracious power of Christ also supplies—**readiness for responsibility**.

Who will offer himself to be trained and made ready for this responsibility of partnership?

The Rev. Donald H. Maier, *Missionary*
Kumasi, Ghana
West Africa

The ministry of a missionary is in some respects no different than any other for we're all responsible to God for our actions in proclaiming his Word. My ministry takes place some 10,000 miles from home but is one where I feel the Lord has called me into ACTION. It is here that I've seen what power the Gospel can perform in the lives of semi-primitive people. Foremost it has called them out of spiritual darkness into the sonship of Jesus Christ. Secondly, it has had an affect on their whole society, way of life and surely will play a primary role in the destiny of this land.

The Rev. Warren Arndt, *Missionary*
Wapenamanda, New Guinea



To the Uttermost Parts of the Earth

God's Voice . . . In Japanese!

Most Americans who come to Japan to stay for a long time, find that the romance of the early days fades all too quickly into a time of pure frustration. The home and neighborhood which had seemed so "exotic" come to be simply inconvenient. The TV, once prized for Sumo wrestling, classical arts of Japan, and Samurai movies, comes to be most popular during the once-a-week English program or when Peter, Paul and Mary are in the land. And for the missionary, there is the long, dreary burden of two solid years of wrestling with a language which seems to lack all similarity to any Western language. The 1850 Chinese characters used in writing cease to be things of beauty and become the bane of one's existence.

Yet there is joy in the frustration, for while bearing the cross one is following Christ. Language study finally ends and one finds himself doing the work Christ sent him here to do—evangelizing the people of Japan! Then the fruit of two years of one's life becomes evident in one's ability to communicate the Gospel in speech and writing. Romance often returns. You lay aside the finished sermon and realize with wonder that you actually wrote it in Japanese! You hear God's voice speak from your Bible and are suddenly aware that the words He is using are Japanese!

So you get to work, in a land where a congregation of a hundred souls is a rarity, in a land where evangelism is usually a long, long road. Your "parish" is about 200 square kilometers of earth's largest city and you want to train your people to be a Gospel beacon here among their neighbors and also to the ends of the earth. Yet you can't do all you want because the American way of serving may just cause problems for the Japanese pastor who will one day replace you. You can afford to pay your own postage and stationary costs, but he won't be able to do so. You have a car and he may not. You can't put your own offerings into the congregation's budget or you will distort the whole stewardship picture.

And when you get up every morning, there is no one but God and your conscience to tell you to really put out. You rarely see your fellow pastors, even if they live not too far away. The Board is six or seven thousand miles away in St. Louis. God has put you on your own. And in the evening you can look back and see whether you followed Christ or not, whether you came not to be served but to serve.

The Rev. Donald R. Neiswender, *Missionary*
Koganei—shi, Japan

それ神はその御子と婦らほどに世を愛し給へり
すべて彼を信ずる者の亡びサして、永遠の生。
命を賜ふなり。

There is no way a man can work half-heartedly for the Lord because he is either compromising his belief in the Word of the Lord, or he perpetrates a sham in his own mind and before all other people to whom he is responsible. Responsibility in Action is therefore a life force calculated to enable each Christian man to live totally for the Word and in so doing to achieve integrity as a man.

LaRue Ave-Lallemon, *Seminarian*
St. Louis

Responsibilities . . . In Action

In the Chaplaincy

Soldiers of the Cross

For variety and depth of action it is difficult to match the military chaplaincy as an area of service. Chaplains are ordained pastors who have at least two and one-half years of parish experience behind them. They must meet all the requirements in terms of education and health set by the individual military services and by their respective chiefs of chaplains. As a commissioned officer, the chaplain bears the responsibilities and enjoys the privileges of such a status in the military structure. His opportunities for ministering to others are limited only by his own energies and time. Federal statutes require that he conduct a public service each Sunday. In addition, he is expected to engage in religious education, personal counseling and humanitarian services to the extent that needs exist.

The chaplain is protected by regulation against pressures to compromise his convictions and practices. In fact, he enters military service as a representative of that particular church of which he is a member. The pluralistic and ecumenical situation in which he works offers countless opportunities to articulate and implement the specific confessional interests of the Lutheran Church. In his pastoral ministrations he comes into contact with men and women of many faiths and of none. These confrontations and associations offer a broad scope for witnessing to both by deed and word to the basic expectations of the Christian faith.



The chaplain is found where the action is, especially in combat. That is where needs are most crucial; and that is where his ministry becomes most meaningful. Under peaceful surroundings his previous parish experience will have equipped him to serve effectively in caring for the dependents and families of the service personnel in whose midst he serves.

Rarely does a chaplain have a congregation to work with. His ministry will be a much lonelier one, therefore, than the one in which his civilian counterparts are engaged. At the same time, this very loneliness is a reminder of the hiddenness of Christ's Easter victory. Only at the Lord's second return will the full scope of his triumph become evident. In that setting the military chaplain will see the total dimension of what he accomplished for His Lord in extending that victory to others.

Chaplain Martin H. Scharlemann,
Brigadier General, Air Force Reserve

Tell It to the Chaplain



Reflecting on my own few years in the Army Chaplaincy, my thoughts wander back to a particular night on a brush-cleared knoll east of Qui Nhon, South Vietnam. The gloomy darkness was interrupted only by an occasional eerie light from a distant flare or the sudden shuddering shock from a neighboring Marine howitzer. I was having a quiet conversation with a young soldier about a myriad of troubling things in overseas life when quite to my surprise, he remarked, "You know, sir, a unit without a chaplain would be like a home without a mother."

There was a great deal more to that brief statement, I'm sure, than I had first given credit. Much like the little boy who periodically runs in from the frightening world outside to the comforting love of mother's arms, many of the men and women of our armed forces, facing some of the most trying conditions of their lives, turn to the chaplain for the refuge and safety of God's abiding care.

The military chaplaincy, an organization as old as military organizations, has continually offered the opportunity for clergymen to proclaim God's love to God's people in every corner of God's world. Unlike many other areas of the ministry, the military chaplaincy requires no special publicity to encourage the troubled in spirit to seek the counsel of God's Word. "Tell it to the Chaplain," has become the byword well understood and endlessly applied by those in real need.

The military chaplaincy, however, is not a ministry of numbers. It's not a position from which the pastor very often can be periodically thrilled by the evident results of the Spirit in his ministry. There are no comforting laurels of a new building program, a growing church membership, or a proposed budget larger than last year's. Yet, at the same time, there are few other ministries that offer the rich opportunities which are part of the every day experiences of the chaplain. What other ministry puts the pastor in his parishioners' working clothes and sends him off to the same place of employment? What other ministry places the pastor at the side of the Church's young people when they are separated from everyone and everything that means "home"? In what other ministry can you eat, sleep, work and often face death hand in hand with every member of your congregation?

In less than five years, the Army Chaplaincy has placed me with men in the deserts of Texas and New Mexico, on maneuvers in California and Missouri, across the expanse of the Pacific to Vietnam, and now at their bedsides in a hospital in Washington, D.C. We have worshiped together and shared God's counsel in chapels and tents, on windy knolls and rain soaked valleys, on the decks of rolling ships, and in the quiet confines of their own homes. Responsibility in action? There are few other callings that meet that criteria as well as the military chaplaincy. The chaplain, like few other clergymen, is not only where the action is, he is where God's people are twenty-four hours a day.



Chaplain Rodger R. Venzke
Major, U.S. Army

Responsibilities . . . In Considering The Ministry

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Why Not To Choose the Ministry

Why Not?

The best way to start would be with reasons why a man should not choose the ministry. While this may not be considered good salesmanship, it should be done because the ministry demands personal conviction and must not be entered merely because a man cannot find anything better to do. The ministry does not offer the financial success and the social status that other vocations may give. Nor does it necessarily promise job security. For if a man becomes comfortable in his clerical, there is a good chance that he is no longer faithful to his original calling. Moreover, a man should not choose the ministry because it is a better vocation than others. This is not always the case. After all, serious and dedicated Christians are sorely needed in countless other vocations also.

Life in All Its Fulness

The ministry is a Word to be proclaimed . . . the Word of life and death. The real action of life is among Christians wherever they may be. Jesus has said, "I have come in order that they might have life, life in all its fulness." This is why I am preparing for the ministry . . . to be where the action is.

That's Why!

History has shown that the church functions best under the fire of persecution. Presently, the church is entering the largest persecution of all time. No, Christians are not being slaughtered like they were under Nero. That would be the easy way out. The persecution of the church is in the form of what is called secularization of society and institutional Christianity. In times past the church has been supported, or at least tolerated, by society and government. But now people are discovering that they can do without God and even replace Him. Modern man has so isolated himself from God by means of materialistic goals and security that even a good many church members do not know what God is all about.

In the face of this strange persecution, the ministry means two things to me: Excitement and Challenge! Christ our Lord has already given us the Victory! There is a big job to be done and I am anxious to do it. Yes, we need ministers . . . good men. The old "straight-laced" ministerial image is gone. We need **MEN** who will not be satisfied just to fulfill a role in society but rather are ready and willing to prepare Christians to move society and to proclaim Christ to a Godless generation.

Raymond H. Reinbolt, *Seminarian*
St. Louis



—to qualify for this ministry it is necessary that the candidate

A. displays the gifts with which the Holy Spirit has endowed him, by reverence for God, faithful personal discipline in the use of Word and Sacrament and the opportunities for study, and for growth in the grace to edify his fellow Christians, to serve men in their need, and to witness to all as a person of good reputation;

I Experienced 'A Call From God'

The Way God Called Me

There is no question that the church today is experiencing a drastic shortage of pastors. It would be very easy to say that I chose to become a Lutheran minister simply for that reason, or because my father is a minister, or because I had to choose an occupation right away or plan on extra years of college, or because a 4-D looked a lot better than Vietnam. Certainly these factors were contributing ones in my decision, but they were minor. The major considerations were not so fallibly materialistic.

First, I believe I experienced a "call from God." This call was neither a nerve-tingling sensation everytime I entered church, nor a cloudy vision, nor a cathedral bell clammering with a "This is the Lord" message. Instead, God acted in me through heredity and a Christian environment to give me talents and aptitudes suited for His work. That is the way God called me.

Second, I found that there was more to life than a new Chevy Super Sport, a color TV set, or a secure, high-paying, 40 hour a week job. Christ showed me something different in His servanthood. And it is this servanthood, tempered with love, which is life. As St. Paul so aptly stated in I Corinthians 9:22: "I have become all things to all men." So I hope to become.

Then there was the Church, the Church that Christ established. Two thousand years ago Christ established His Church in the hearts of men and the Christians of the Missouri Synod-Lutheran Church are part of that Church. Some people have said that the Missouri Synod is still living in the same century in which Christ lived. In a sense, those people are right, because the Gospel is relevant today just as it was relevant when Christ walked the earth. I want to somehow be a contributing member of this Church.

To Share the Joy

Finally, I have found a joy in the Gospel, a profound excitement in telling it to others. There is a joy in seeing the diseased and drunken bum of the inner city find comfort in the Gospel when he has not been able to find comfort in the flabby social gospel he so often hears. There is excitement in confronting a friend, previously unchristian, with God's free and full salvation and watching him grow through the power of the Holy Spirit until he shares your excitement. There is joy in seeing the layman realize that he too has a mission to the world through Christ. There is excitement in seeing the effects of God's love at work in your own home. Most of all, I am thankful that God has chosen me to be not only a partaker, but also a sharer of the joy and excitement that is ours through His Son.

Paul Gross, Student
Concordia College
Portland, Oregon

—to qualify for this ministry it is necessary that the candidate

B. accepts the Scriptures of the Old and New Testaments as the written Word of God and the only rule and norm of faith and practice; and all the symbolical books of the Evangelical Lutheran Church contained in the Book of Concord as a true and unadulterated statement and exposition of the Word of God.



I Cannot Refuse

Do You Have What It Takes?

I am vicaring now under Pastor Harry Huxhold at Our Redeemer Lutheran Church, Indianapolis. The challenges are many, the congregation very complex. We minister not only to our own 850 communicants, but also to students of Butler University and of the I.U. Medical Center. Our parish is integrated, our members ranging from the very wealthy to the very poor. Needless to say, sermon preparation and teaching technique are difficult tasks; for there is no stereotyping possible, while man must nevertheless still be met with the Word of God at his basic levels of life as a saint and a sinner.

In the last circular letter sent to vicars the question was put whether or not a man should want to serve the parish as it stands today. My sincere response is **parish or perish**, boys. I was once tempted to explore some specialized ministry (teaching or the like), but no more. The responsibility of shepherding Christ's people cannot be flaunted because a few utopians believe the parish looks less than desirable. My fellow seminarians refusing pastoral responsibilities are reacting certainly the least desirable . . . God help them. The call remains from Christ to us all, "Do you love me? Feed my sheep." I cannot refuse at present His summons to the parish. Pray that I remain firm in this resolve.



Richard Kraemer

Vicar, Our Redeemer Lutheran Church
Indianapolis, Indiana



Mark Kuehl, Student

Concordia College,
St. Paul, Minnesota



I am getting to the point where I just can't picture myself going into anything besides the ministry. The material world and the opportunities for wealth seem strangely remote and small. I have no intention of becoming a monk or a hermit, but I now know that *spiritual and emotional values are what makes the world go 'round* and that one lost and miserable soul brought to a joyful rebirth in Jesus Christ has more *significance* than the armed might of all the nations in the world. When it comes to giving comfort and assurance to an aged, dying person concerning the after life, you're getting into an area where you just can't set values. Every day I am becoming more convinced that the ministry is for me.

—to qualify for this ministry it is necessary that the candidate

C. manifests an appreciation and comprehensive understanding of the theology of the Bible, and the skill to interpret the Scriptures on the basis of their original languages and in accordance with sound hermeneutical principles;



We Wonder Why

If Only . . .

Often times we wonder why we, of all people, were called and given this opportunity to prepare ourselves for service in the holy ministry. It is an experience we wish all our Christian brothers could share and enjoy along with us. If only they could walk at our sides for a couple weeks as we go to classes and to chapel. If only they could join us as we bow our heads in prayer with an elderly shut-in. If only they could be with us as we share in the joy of a new birth, as we share in the joy of one newly reborn in faith, and as we stand at the death bed of someone's loved one and silently rejoice at another soul in heaven—then a new dimension of the ministry would open up to them and they, too, would see how relevant the Gospel of Jesus Christ is to our people today.

Elmer Haight, *Seminarian*
Springfield, Illinois

Some Unexplored Impressions . . .

I am under the impression that many youth do not even consider the ministry because they carry some unexplored impressions. One of these is, "I don't want to be a parish pastor or a foreign missionary, and that's all the church offers." But the variety of opportunities in ministry is limited only by our ingenuity. Special ministries include Pastor Blumhorst who ministers to the occupants of Chicago's Marina Towers; Pastor Giese who is working on the Pine Ridge reservation in South Dakota to develop a ministry to the Indians; and Pastor Heins who has no congregation but conducts a downtown ministry in St. Louis to businessmen. And I'm sure our church is conducting experimental ministries which I haven't even heard of.

Another discounting of a church profession comes because today young people are looking for exciting and challenging occupations, "and the church does not offer this." However, that is a gross misimpression. In an ever changing world where we no longer hear about history but live within it (if it doesn't happen in our country, it comes to us instantaneously via satellite); in a world where man's great achievements cause many to doubt their need for God; in a world where mass media have made poverty, racism, crime, and all of men's social problems so evident that the church can no longer ignore them; in such a world the work for any church which is moving to meet the needs of man can only be exciting and challenging. The message of the Gospel will never change, but the opportunity to present this message in its most meaningful way, offered by the ministry, whether as parish pastor or in a special ministry like those mentioned above, is one of the greatest and most exciting challenges any young man could accept today.

Richard Siemers, *Seminarian*
St. Louis, Missouri



—to qualify for this ministry it is necessary that the candidate

D. manifests an understanding and appreciation of the church's formulation of Scriptural doctrine in the light of its varying needs, and the skill to present such doctrine clearly;

The Education Needed to Make You a Minister

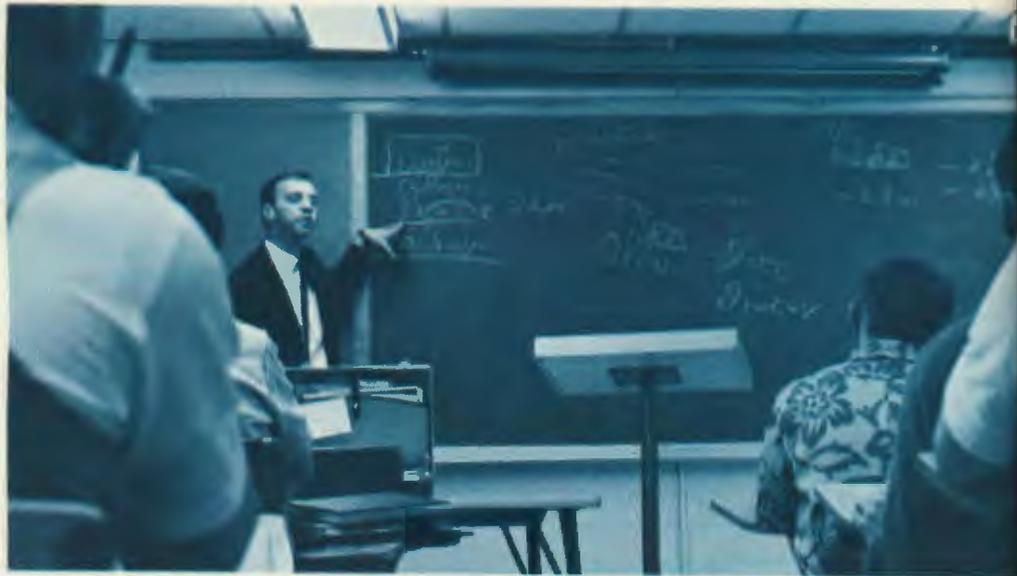
Junior Colleges

Except for those fortunate few who have had the opportunity to attend a synodical preparatory high school or a community Lutheran high school, the Junior College will be the beginning step along the path toward the ministry. One of the most thrilling aspects that most students find in their junior college years is the association with young people who share the same faith, goals, and ideals. While this is a community of saints, students are yet "sinners." In the relationships between individuals, the student can grow in his ability to apply the dynamic of the Christian faith.

One advantage of the Junior Colleges of the church is that they may yet claim to be small colleges. All of the human and personal values that enrich human experience can be and are nurtured in this Christian setting. Not only between students but also relationships with faculty are developed at a level which transcends the formal in education. Because the Junior Colleges of the church have limited their goals and their curricula, they are yet able to offer a quality education. In size the Junior Colleges are often comparable to the smaller colleges within a large university.

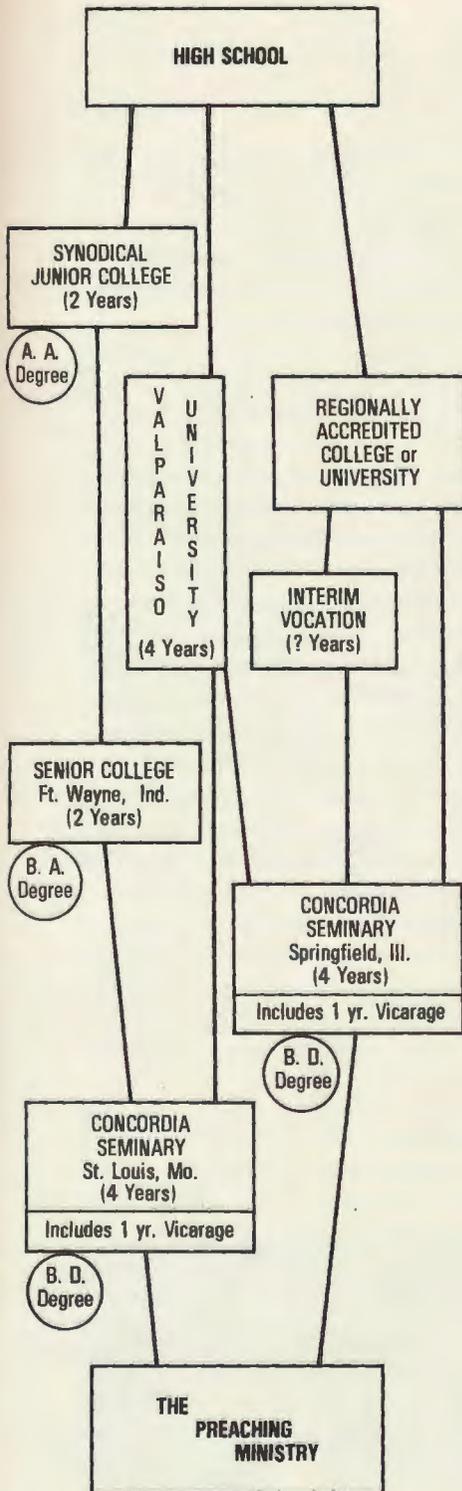
Two facets of the school program will bring particular delight to the ministerial student. First of all, the curriculum and the instruction give recognition from the beginning to the vocational focus of the ministerial student. The student will have an opportunity to begin college level study of religion and intensified language study toward ultimate competence in basic theological work. The second aspect will be the opportunity to study under Christian teachers who will bring to bear the Christian faith and understandings on the various disciplines of knowledge.

- Dr. Paul A. Zimmerman, President
Concordia Lutheran Junior College
4090 Geddes Road
Ann Arbor, Michigan 48105
- Dr. Walter C. Rubke, President
Concordia Lutheran College
3400 East Avenue
Austin, Texas 78705
- Dr. Albert E. Meyer, President
Concordia Collegiate Institute
171 White Plains Road
Bronxville, New York 10708
- Dr. Lambert J. Mehl, President
St. Paul's College
Concordia, Missouri 64020
- Rev. Roland A. Frantz, President
Concordia College
7128 Ada Boulevard
Edmonton, Alberta, Canada
- Dr. Walter W. Stuenkel, President
Concordia College
3126 West Kilbourn Avenue
Milwaukee, Wisconsin 53208
- Dr. Elmer F. Eggold, President
California Concordia College
8325 Camden Street
Oakland, California 94605
- Dr. Erhardt P. Weber, President
Concordia College
2811 N.E. Holman Street
Portland, Oregon 97211
- Rev. Paul G. Elbrecht, President
Alabama Lutheran Academy & College
1804 Green Street
Selma, Alabama 36701
- Dr. Reuben C. Beisel, President
St. John's College
Winfield, Kansas 67156
- Dr. William A. Poehler, President
Concordia College
275 North Syndicate Street
St. Paul, Minnesota 55104
- Dr. Martin J. Neeb, President
Concordia Senior College
8800 North Clinton Street
Fort Wayne, Indiana 46805
- Dr. Alfred O. Fuerbringer, President
Concordia Seminary
801 De Mun Avenue
St. Louis, Missouri 63105
- Dr. J. A. O. Preus, President
Concordia Theological Seminary
Concordia Court
Springfield, Illinois 62702



—to qualify for this ministry it is necessary that the candidate
E. manifests an understanding and appreciation of God's guidance in the ongoing life of the church throughout the world and its continuing interaction with the social order, and the skill to investigate the church's past and to interpret it to all sorts and conditions of men;

CHART YOUR COURSE



Philosophy of a Ministerial Junior College

Concordia College stands as witness to the acts of God in the life of men, believing that human words and actions find their ultimate validity in dialogue with the Word of God, that human hope is finally answered in the Redemption of God. These are claims of Faith, response to the revelation centered in Jesus Christ. In this light Concordia undertakes its educational task.

By its existence a college states that human life is to be pursued with vigor, responsibility, and sensitivity. It claims, furthermore, that *learning* plays a decisive role in the pursuit and attainment of such qualities. In fact, man's unique nature is displayed in remembering the past, in choosing present action, and in planning the future. The learning process is not restricted to the structures of formal education. Yet formal education contends that the academic community is indispensable to preserving and enhancing the quality of human life.

Concordia insists, then, that all learning under its auspices reflect the best of human qualities. Under its *discipline* the student develops the art of clear thinking; in its *efficiency* he acquires method and clarity of expression; through its *liberating aspect* he renews confidence in his individual potential and gains a broader vision of the human enterprise. Such educational functions thrive in a free environment in which the student is regularly challenged to work to capacity and to walk the path of continuous discovery.

A curriculum is a reminder that education must be selective. Its content reflects the values that are predominant in a particular school community. Concordia regards its curriculum not so much as an aligning of courses as a total strategy aimed at quality learning. The learning experience is broad enough to reach each student and expand his perspective, intensive enough to insure penetration, particular enough to develop essential skills, flexible enough to remain relevant. A junior college with emphasis on the liberating arts, Concordia combines these features to advantage, offering a unique academic community that permits concentration of effort and method.

Concordia is more than "church related". It aspires to be a practicing Christian community in the academic world, thereby stating that the Church exists in and for the world; that the Word of God is both Creator and Judge of human achievement; that God desires the entire family of man to acknowledge Him as Father in Jesus Christ. Concordia strives for total student maturity, including a commensurate increase in the strength and scope of the Christian Commitment.

—to qualify for this ministry it is necessary that the candidate

F. manifests understanding of human need at every level and age and class, recognizes the interaction of physical, psychological, social, and spiritual forces in human beings, and is growing in the skill to meet these needs, to cultivate Christian growth in others, and to guide people effectively to serve one another in the body of Christ and to witness to Him.

Concordia Senior College

Focus Ft. Wayne

As the student moves from the junior colleges in different sections of the country to Concordia Senior College, the scene changes and the pace quickens. What looked like an unending eight year program now is one-fourth completed with only a two year jump to the seminary, after which he can anticipate two years of theological training in a new environment, and then . . . *Responsibility . . . In Action . . .* in a parish as a vicar.

Academic Life at Concordia Senior College

From Concordia Senior College the student will be graduated with a B.A. degree from a North Central accredited institution. The academic life of upper level courses is stimulating, challenging, and exciting. At this level the student finally gets to select options in fields of his own interest. In addition he chooses a concentration for an in-depth exploration of a particular area of interest. But there is still more—he now has a number of free electives which he may choose. Who could help but find intellectual satisfaction in such a tantalizing array of courses as Contemporary American Fiction, Psychology of Personality, Sociology of Religion, Soviet Russia, Evolution, Introduction to World Religions, Marriage and the Family, Contemporary Philosophy, New Testament Archeology, Cultural Anthropology, Social Psychology, Contemporary Religious Literature, and Learning and Motivation. Sounds like more than one man could learn in two years time and it is. But remember these are but some of the options. In addition, all students take senior level courses in Movements of Thought, a year course in philosophy; Advanced Public Speaking; History and Philosophy of Science; and a year sequence in Human Growth and Development, a psychological approach to human behavior. At Concordia Senior College the student finishes his study of three languages, attaining some measure of competence in theological German, theological Latin and New Testament Greek. As if this weren't enough, he puts in a full year of biblical Hebrew before he is ready for the seminary.

Student Life at Concordia Senior College

The Christian faith and ethic determine and permeate the activities, programs, and interpersonal relationships of campus living. Since the vocational goal of the Concordia Senior College student is the Christian ministry, the approach to student life is designed to provide maximum freedom for the student to develop a sense of *Responsibility . . . In Action*, to experience the dynamic of the Gospel in his own life and relationship with others, and to make significant moral decisions for himself. Rather than regulate their lives with rigidly enforced rules, the college attempts to guide students to put into practice the law of love, to seek what is best for all, to be constrained by the love of Christ. Community life on campus centers around the dormitory units of 34, grouped into dormitory villages of four or five dormitories, each of which is under the guidance of a resident counselor with experience in the ministry and in counseling.



Concordia Seminary — St. Louis

Final Step

Concordia Seminary, St. Louis, predates The Lutheran Church—Missouri Synod. It was founded in 1839 in Perry County, Missouri, by immigrant forefathers of our Church as one of their first acts and one of their foremost concerns. The Church and the ministry were important to these people who had come to America to find freedom to worship God in accordance with their Lutheran faith. They recognized that, for the edification of the Church and the spread of the good news of the Gospel of Jesus Christ, the Church would need dedicated and educated men who were ready to assume the responsibilities of leadership and service and witness in the ministry . . . men with an active commitment to all men as creatures of God, redeemed by Christ for life with God in eternity. Since its inception Concordia Seminary has furnished the Church with over 8000 graduates and currently is the largest Protestant seminary in the United States with an enrollment of over 730 and a faculty of 60. Beside the specialized education and classroom experience, the faculty brings a cumulative total of over 500 years of experience in the pastoral ministry to its task of training future ministers of the Gospel. In addition it annually calls on over 150 pastors in the field to give supervision in practical parish experience to third year students serving the Church as vicars.

To the seminarian the experiences at St. Louis are the culmination of all he has pointed to for many years. History, leadership and a theological tradition of excellence join together to identify St. Louis as the center of Missouri Synod Lutheranism. Studies now will focus on the theological. The setting is serene and yet the field experiences, the visits of synodical officials, the return of vicars, and the assignments each spring to ministries and vicarages . . . lend an excitement and a dynamic to seminary study that impels the student onward toward his goal of a more excellent ministry.

Right: Luther Tower, a memorial to the ministry of St. Louis graduates.

Below: The library of over 125,000 theological books and 800 religious periodicals, the center of study for seminarians and the almost 1000 pastors, missionaries, and chaplains who annually return for in-service training.



*—to qualify for this ministry it is necessary that the candidate
G. manifests a readiness to place his life, talents, and skills into the service of the
Lord and His church when and where it becomes clear that God is calling him.*

Concordia Seminary — Springfield

Another Path to the Ministry

Concordia Theological Seminary, Springfield traces its origins to programs of missionary training begun in Ft. Wayne in 1844. From its beginning the Springfield Seminary has enjoyed the reputation of being a "practical" Seminary. It retains this label with pride.

At the same time it realizes that to be truly "practical" a Seminary must have a firm academic base. It has therefore met the challenging demands of modern seminary training by constant revision of its curriculum. Today Concordia Seminary of Springfield is a professional theological school requiring high academic and personal standards. In recognition of this, the American Association of Theological Schools granted full accreditation as of 1968.

Through the years it has provided the Church with approximately 4000 pastors. The present student body numbers about 425.

Concordia Seminary sees itself as a Seminary with a future. It stands today as an institution which has risen to the challenge posed by the shortage of pastors in the church. Its program is designed to serve students who are graduates of virtually any accredited college or university. Over 140 schools are represented in the present student body. They span the nation and include the state universities of Michigan, Minnesota, Wisconsin, Iowa, Illinois, Nebraska, Oklahoma, Washington, Florida, and New Mexico among others. Names of other colleges such as Winona State, Purdue, Cornell, Valparaiso, the Coast Guard Academy, Eastman School of Music, Texas A. & M., M.I.T. etc., give one a flavor of the wide cross section of colleges represented. About ninety percent of the students have earned at least a bachelor's degree before beginning the Seminary's program of specialized theological study.

While college majors in English, philosophy, and history have been traditionally regarded as most desirable, Concordia Theological Seminary, Springfield, welcomes students who have received their bachelor's degree in other fields such as foreign languages, social, behavioral, and natural sciences, including physics, chemistry, engineering, and mathematics. The seminary is concerned, however, that the total undergraduate program include a broad liberal arts background. A student body composed of men who have majored in a variety of disciplines at the college level has a great potential for the cross-fertilization of ideas in the classroom as well as in the discussion and conversations normally associated with campus life. Beyond that, the Church in today's society has need for a ministry which represents a broad spectrum of talents and capabilities as reflected in the total education of its professional servants.

It's Never Too Late

Background: Chemistry . . . Navy . . . Aerospace Goal: The Ministry

I graduated with a Bachelor of Science degree in chemistry in 1955, and entered the armed forces. I received my training and spent four years as a Navy pilot, serving in the far east. I then entered the aerospace industry as a Research and Materials Engineer, working in California, Maryland, White Sands Missile Range, and Cape Kennedy. My family, wife and four children, travelled with me.

In 1961, we were confirmed in the Lutheran Church, and became active in church work—first as an usher, then Sunday School teacher, and finally an Elder in the mission congregation in Cape Canaveral, Florida. The more the Lord called upon me to do, the more I realized the need for kingdom workers. In 1964, I answered the Lord's call to become a full-time worker in the church; I sold my home and possessions, quit my job, and moved the family to Springfield, Illinois to begin four years seminary training for the ministry.

I look forward to the day when I will be active in the parish ministry, and I am sure the Lord will make good use of my background and experience in spreading the Gospel in the world. I rejoice in my blessings and this special call which I have received, and pray that my experience might be an example that will encourage others to make the decision to accept God's call when they hear it.

John C. Hetlinger, *Seminarian*
Springfield

Dear Friend—

Does the passage "Simon, son of Jonas, lovest thou me?" then "Feed my lambs." trouble you? I ask this question from the point of view that once crossed my mind, and at this time in your life may be crossing yours.

If there is some dissatisfaction in what you are now doing, if the work of the church weighs on you heavily, if the importance of the love of Christ is beginning to frustrate you only because some people are moving in a direction that carries them away from Christ and their salvation, you have reached the pinnacle I had arrived at a few years ago. From this point I talked seriously with my pastor and, with the guidance of the Holy Spirit, I am now in the Seminary at Springfield, Illinois, and happy, as is my whole family, in preparing to work for Him full time.

Read Matthew 28:19 and then ask yourself if God is not calling you to come and work for Him. I ask only that you pray in *earnest*, not once or twice, but often. Pray with your wife and family, asking God for guidance and direction in the way that you should go. Some are called, says St. Paul, to be teachers, some preachers. Are you sure you are not one of these?

Ray Weber, *Seminarian*
Springfield



The Munderloh Ministerial Scholarship Foundation

Marking Ten Years of Service

The Munderloh Ministerial Scholarship Foundation was established in 1959 by Mr. and Mrs. Alfred C. Munderloh of Grosse Pointe Park, Michigan for the purpose of providing scholarships for qualified students for the Lutheran ministry who otherwise would be unable to pursue their studies. The Foundation set for itself the goal of providing scholarships annually for 100 college and seminary students. This goal was reached during the 1963-64 school year and has been essentially maintained since that time. In this time 789 scholarships totaling more than \$350,000 have been awarded to 294 individuals. Of those that the Foundation has assisted 122 have now begun their ministries.

The activities of the Foundation are administered by a Board of Trustees, all from the Greater Detroit area. The members are as follows:

Alfred C. Munderloh, retired sales executive, Investors Diversified Services.	Chairman
Alfred T. Wilson, retired bank official	President
Douglas G. Graham, attorney	Vice President and Secretary
J. Timothy Frost, tax attorney.	Treasurer
Reverend George E. Kurz, St. James Lutheran Church.	Trustee
Richard E. Moellering, bank official	Trustee
Kenneth A. Michel, architect	Trustee
Robert I. Sealby, orthodontist.	Trustee
Edward A. Bauman, retired industrial executive.	Trustee
Herbert J. Zurstadt, mechanical engineer	Trustee
Daniel Walther, Counselor, Lutheran High School East	Admission Counselor

The address of the Foundation is . . .

170 McMillan Road
(St. James Lutheran Church)
Grosse Pointe Farms, Michigan 48236

Why a Challenge Grant?

From the beginning the purpose of the Foundation has been to do what it can toward increasing the supply of ministers. Scholarships were one way of doing this. The contacts it established with students, pastors, and colleges became another avenue of expressing its concern through the encouragement and the insights it could add to the recruitment efforts of the church. Each grantee is assigned to a specific trustee who attempts to establish a personal relationship with the student, wherein he seeks to understand the problems and needs of the individual, to encourage him in his pursuit of the ministry, to rejoice in his achievements, and to salute and foster his efforts in sharing his convictions as to the worth of the ministry.

In correspondence and conversation with its grantees the Foundation received reports from some of its students of successes in recruitment, and these were a joy and an encouragement to the Board. As is unfortunately the case with church work, however, these reports were not as frequent as one might have hoped for. Indications were that some students did not make serious efforts, did not participate in programs of recruitment offered at the colleges and seminaries, and in general were not acting in a re-

Challenge Grant Program

sponsible way toward either their calling or the expectations of the Foundation. Finally, when the Foundation looked about in the church it saw a comparable situation. It saw many churches and pastors with excellent programs and records of recruitment but also some from whom no students have come in many years, if at all. As a result, several years ago the Foundation determined to provide a challenge to its scholarship students by including a provisions regarding this important responsibility of recruitment in its scholarship plan. This plan is known as the Challenge Grant Program.

What is The Challenge Grant Program?

The purpose of the program is to stimulate recruitment. The purpose is not unique to the Foundation. It is a goal of the student and the whole church. Experience shows that the sharing of one's convictions on the worth of the ministry often serves to clarify and strengthen one's own position and understanding of his calling. The Challenge Grant program is designed to instigate such sharing.

In the Challenge Grant program the Munderloh Ministerial Scholarship Foundation on its part provides funds for the education of ministerial students on the basis of need as it has done in the past. Instead, however, of providing these funds as outright scholarship grants, funds are provided on a no interest loan basis.

The Challenge Grant Program includes a rather unique repayment provision which focuses on the *Responsibility* on the part of the student to engage in recruitment. **The plan for repayment provided that for any student recipient who is responsible for the recruitment of one other person for the study of the ministry the entire scholarship obligation will be cancelled. This recruitment of one other person can be accomplished anytime during the student's undergraduate or seminary years, or within ten years after graduation into the pastoral ministry. If no recruitment is effected, the Challenge Grant is to be repaid.**

This approach on the part of the Foundation is unique only in its particular application. Foundations in general have provided funds to religious, charitable, or educational institutions on a matching basis. American companies will frequently match the gifts of their employees to such institutions. All such programs are designed to secure a *Demonstration of genuine Responsibility* on the part of the institution or employee. Such is the purpose of the Munderloh Ministerial Scholarship Foundation's Challenge Grant Program.

The Munderloh Ministerial Scholarship Foundation has no real desire to ever collect any of the money it has offered to students. It takes delight in helping them finance their education for the ministry. Moreover, it recognizes that if we, as Lutherans, give credit for our very faith to the Holy Spirit, we will also recognize that it is God who gives the increase when we plant this seed of recruitment. God has promised that his Word will not return void, and this also includes the invitation to "Come, follow me" and to "Feed my sheep." If students recruit in this spirit and this conviction, the Foundation is convinced that God will bless such efforts with results, and the student's responsibility to God, to himself, and to the Foundation, will have been discharged.

Concerned About Finances?

How Do Costs Compare?

Typically the costs of room, board, and educational expenses at one of the synodical colleges is comparable to and somewhat less than the cost of attending the public state supported institutions. This in turn is often half of what one might expect to pay at a private college. In the state institution the differential is provided by taxes. In the synodical college the differential is underwritten by The Lutheran Church—Missouri Synod in the interest of supplying church workers.

Are Finances a Concern?

Finances are often a matter of concern to students and parents as they contemplate the total cost of education. It is, however, the assertion of the church that no qualified student interested in preparing for the ministry be denied this opportunity because of lack of funds. No student should hesitate to apply for financial assistance when needed. The church needs workers and through its subsidy to the colleges is in effect granting a scholarship to all students. The Colleges, the District Student Aid Funds, the Munderloh Ministerial Scholarship Foundation, and other groups all stand ready to provide additional assistance as needed. The primary criterion for such assistance is need and not academic achievement. Thus all students who are able to do college work may be considered.

How Does One Apply?

Information as to how to apply for this aid can be secured from the respective college to which the student plans to apply. A list of District Student Aid Chairman is published in the *Lutheran Annual*. The pastor can often be very helpful in assisting the individual in making the appropriate contacts. Many congregations have scholarship programs which are designed to encourage and help local students. The typical college program today involves a combination job opportunity—grant—loan package. Parents and students are expected to contribute according to their ability. In synodical colleges loans are often the last resort in emergency situations. Students should also consult their high school counselors regarding other scholarship opportunities and state programs of financial assistance.

Below: Meeting of Trustees of Munderloh Ministerial Scholarship Foundation. From left to right . . . Alfred T. Wilson, retired bank officer . . . Richard E. Moellering, bank officer . . . Kenneth A. Michel, architect . . . Reverend George E. Kurz . . . Donald Lorenz, editor of this booklet, now principal of Concordia College

High School, Portland, Oregon . . . Alfred C. Munderloh, sales executive, Edward F. Bauman, retired industrial sales executive . . . Donald Berlinski, teacher, Lutheran High East, Detroit . . . Dr. Robert I. Sealby, orthodontist . . . Douglas G. Graham, attorney. (Herbert J. Zurstadt, absent)



Responsibilities . . . For Sharing The Ministry

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Sharing Our Convictions

On the Worth of the Ministry

Two Decades of Missouri Synod Growth

	1947	1957	1967
Pastors (North America)	4084	5038	5876
Entered the Ministry (graduates)	111	204	175
Number of Vacant Parishes	213	415	477
New Home Mission Stations Opened	123	100	40

Source: 1967 Statistical Yearbook, p. 262.

This section of the booklet is entitled Sharing our Convictions on the Worth of the Ministry. To this point the booklet has concentrated on describing the ministry, its challenges, its opportunities for Responsibility . . . In Action, the qualities of person and the education required. The invitation to consider the call to the ministry has been posed as an opportunity to participate in the deepest needs of man and society. In God man can find the happiness and security and peace he seeks. It is the privilege and the responsibility of the minister to bring man to God and God to man.

Interwoven through this latter third of the booklet will be two themes. The primary emphasis will be "sharing". In the process we anticipate that added light will be thrown on the ministry itself and the motivations basic to a commitment to the ministry as a life career. These latter reasons, the testimony of laymen, students, and pastors may well serve as convincing arguments to one who seeks to find information about the ministry, and as "sales arguments" to one who seeks aids in persuading another to take up the ministry. But it is to the **Responsibility for Sharing** that we will now primarily direct our attention. As individuals, as families, as congregations we now look no longer inward to our needs but outward to the needs of other men, of our whole society and the world for the new commandment of Christ and the hope his resurrection gives.

The number of vacant parishes is increasing despite the fact that the number of pastors and the number of graduates is increasing because the church in action has tried to answer in a responsible way the challenges and opportunities which God has given it by opening approximately 100 new home "mission" churches each year. The church could easily reduce the number of vacant parishes by the simple expedient of not opening new missions. The harder task is to increase the supply of new men. Christ's imperative "Make disciples of all men!" leaves us no alternative. If the church is to grow and not stagnate, it must make Recruitment—"sharing"—its **Number One** priority.

With whom does the responsibility for recruitment lie? Who has the opportunity and the know-how? Every Christian who hears Christ's imperative has the responsibility and God provides countless opportunities. Some of the simple fundamentals of "how to go about it" are explored on the following pages of this booklet. Basic to success in any endeavor is a conviction, a belief in what one is doing. Pastors and laymen, ministerial students and parents, all Christians possess in common one faith, one responsibility. From this faith must come a **Readiness for Responsibility . . . in Action . . .** in sharing our convictions, communicating and convincing. Certainly, some have natural talents and advantages in this direction. Young people talk young people's language. Ministerial students, themselves sold on the ministry as a vocation, ought to be the most effective salesmen. Pastors know their field most intimately and communicate their convictions as to the worth of the ministry often most effectively and simply by the image they portray . . . by the joy they show in their work. Laymen often show young Christians the importance they place on the church by the **Responsibility** they display **in Action** in the life of the church. The parent and layman can exert tremendous influence by encouraging young men to consider the ministry.





This Calling Grows on You

I witnessed some of the joys and the sorrows which are such a part of the parsonage. Thus I suppose that it was not a real surprise when I decided to study for the ministry, although I can truthfully and thankfully say that this was my decision. My parents were most encouraging when they heard me speak of it, but they never hounded or otherwise made up my mind for me. I do not feel that there was some sort of "Damascus hour" decision to study for the ministry. I began my course of study on the assumption that I would see what interest it held for me . . . This calling grows on you the more you progress in school . . .

If anyone needs motivation to study for the ministry and to serve people in this high calling, let him look around and see what is happening in the world today. It seems to me that there can be no greater challenge than to make the message of the Gospel speak to an age which does not always want to listen, and to aid the people of God as they live their lives in a world which would rather live otherwise than in the Christian manner. Indeed, what greater challenge or higher calling could there be? In recruitment it is most desirable to make the ministry sound every bit as exciting and virile as it is, instead of picturing it as the last in a chain of vocational alternatives open to the young man looking for a career. Whatever we do, the ministry must not be undersold, for who would want to study for a career if those who talk about it to him hardly seem enthused about it themselves?

John C. Zeile, *Seminarian*
St. Louis



Called to Love

"A new commandment I give unto you, that ye love one another; as I have loved you, also love one another." (John 13:34) I look at these words as a clear definition of my Christian responsibility. True faith in Christ cannot help but reflect His boundless love. While there are many phases of life in which a Christian may serve and witness, I hope to serve God as a minister. In the ministry I may devote my entire life to showing love and concern for others.

During this present school year such feelings have become real and living for me. I feel very privileged to be helping in a program for children in a poverty area in Fort Wayne. As I work in this area I am beginning to realize the many needs of other people, both materially and spiritually. I am also experiencing the rewarding feeling which comes with such work.

I am looking forward to the time when I may serve full-time in one of the areas of church ministry. *I feel that there is no more effective way to serve God with my entire life.* The various ministries of the church are in need of willing and capable laborers. I pray that God may supply His vineyard with faithful servants and, if it is His will, that He may grant me power and strength to be numbered among them.

David Denninger, *Student*
Concordia Senior College
Ft. Wayne, Indiana



The Value of Sharing

Enlist Others

Mr. A. C. Munderloh has often reflected with fondness upon his childhood days in Nebraska. There he attended and graduated from a Lutheran elementary school and thought of studying for the ministry. Circumstances of farm life precluded his leaving home at this time. Mr. Munderloh attended Midland College and Wayne Normal, and as he recalls, although he attended churches in those communities, nothing was ever mentioned to him about studying for the ministry. He worked for a while in Omaha and subsequently went to a school in Chicago to study to be a Court Reporter. Again, Mr. Munderloh notes that although he attended churches in these locations he was not approached about the ministry.

It was at this point that a chance remark and invitation on the part of a friend, "I've got a chance to make \$5.00 a day in Chicago. Why don't you come along with me?" brought him to Detroit to work for 4 years as a reporter in the Criminal, Circuit, and U. S. Courts. With marriage, and a four year stint as an advertising manager with Thomas J. Doyle, Inc. the idea of the ministry had completely left his thoughts.

Of all the inopportune times Mr. Munderloh chose 1929 to once again make a vocational change. At this time he became a salesman with the Investors Diversified Mutual Fund Organization. One can well appreciate that survival in such a profession during the depression was a challenge. But survive and succeed he did, ultimately to retire as Regional Sales Manager. Under God, the success he had with this firm made possible the work now carried on by the Munderloh Ministerial Scholarship Foundation. Through this Foundation, Mr. and Mrs. Munderloh have had the personal satisfaction of providing scholarships for many ministerial students who might otherwise not have made it.

Mr. Munderloh's job with Investor's Diversified was not only to sell mutual funds or to direct and encourage a sales force in their selling, but equally important it was his particular responsibility to have his sales force enlist others to become salesmen in an effort to help his company grow. It is **this experience and this philosophy** that Mr. Munderloh hopes will be conveyed in and through this booklet. His experience suggests that many young men who are undecided about their future could be convinced to study for the ministry if someone would bring it to their attention properly. Mr. Munderloh is personally convinced of the importance of the minister in the lives of people and in the community in which he works. Mr. Munderloh says, "This book is being written to help convince young men that a minister's job is a sure way to success, happiness, and contentment." The booklet will become most effective as it becomes a vehicle for sharing our convictions on the worth of the ministry on a person to person basis.

For his work in establishing the Munderloh Ministerial Scholarship Foundation and in promoting recruitment, Mr. Munderloh has been awarded the *Christus Primus Award* by Concordia Lutheran Junior College in Ann Arbor, Michigan and citations from Concordia Seminary, St. Louis, Missouri and Valparaiso University.

How to be Successful in Sharing

Personal Preparation

How do you interest another man in what you are doing? Obviously, you have to be thoroughly convinced that what you are doing is important to other people. Examine for yourself how you perceive the importance of the ministry. The ministry is important to your happiness and to the moral well being of your community and of the entire nation. Therefore, you as a minister, (or a ministerial student . . . or one who needs the services of the church and who is recruiting for his church), are important.

It is not sufficient to be personally convinced of the worth of the ministry. One must itemize the pros and cons and organize his thoughts convincingly on the basis of what other people want. What do other people want? How does the ministry relate to their needs? Throughout the first portion of this booklet we have tried to indicate some of these ideas. People want action . . . responsibility . . . security . . . happiness . . . to do something interesting . . . to do something significant. The ministry, as we see it, offers a person an opportunity to satisfy all of these needs.

One must reflect a personal enthusiasm. One must have the courage and conviction to let young men know how to get happiness and contentment out of their lives. You will find that after you have expressed yourself once or twice, each successive time becomes easier. Ask intelligent questions about how others feel about their lives. Have they a purpose? Faith is a great and wonderful fundamental. You can't live without it and be happy. That is particularly true about your life's work. You must have faith in it and believe in it. The faith that a minister has in God and the knowledge that God Himself has ordained the ministry to serve His purposes and His people certainly should give him the confidence to demonstrate the belief that what he is doing could be the source of happiness for another.

One of the secrets of success for the salesman is the individual approach. Though he may hold meetings with groups, he always seeks to detect the individuals who are most susceptible to what he is talking about. These he sees individually after the meeting. To be successful, you must plant the seed and in the best Biblical sense, you must see that that seed is watered and proceed with the confidence that God will grant the increase. Do not depend on literature and books. Call personally. The Insurance and Mutual Fund business grew to its present size not by sending out literature, but by personal contact through salesmen, a face to face situation.

To a person vitally concerned about sharing his convictions on the worth of the ministry almost any time and any place may provide an opportunity for recruitment.

Personal preparation is not complete until we have asked in prayer for God's guidance and blessing, for courage and insight, for a deeper understanding of the needs of this person, the church, and the world.

My parents began taking adult instruction and were so pleased to hear the pure Word of God that they asked if I and my older brother could attend the class. My older brother, Larry, was 16 and Pastor said he could be confirmed but that I was probably too young. The 2nd session that I attended Pastor asked both Larry and I if we had ever considered the ministry, since he saw that we were both Christians and, for our age, well-versed in the Scriptures. After 2 weeks of prayerful consideration I decided that The Lord had so structured my life and given me certain talents which could be best put to use in His service as a minister. I announced my decision and was confirmed in the adult class at Redeemer. I was age 13.

Craig Rinker, Seminarian

St. Louis

Steps In Sharing

Success for the salesman lies in how the interview is carried out. The structure of an interview is outlined below with suggestions on applying it to recruitment. Personal preparation, including prayer, will pay off.

The Opener

The opener may be a *question*, "Are you going to college? What are you going to be? Did you ever consider the ministry?" The opener may be a *statement*, "I'm studying for the ministry and I think Concordia is a great place. You ought to come up to see it some week end." The opener may be an *exhibit* . . . this booklet, for example.

The Sales Talk

The sales talk will present salient features of the ministry and how the ministry will satisfy this particular individual's needs.

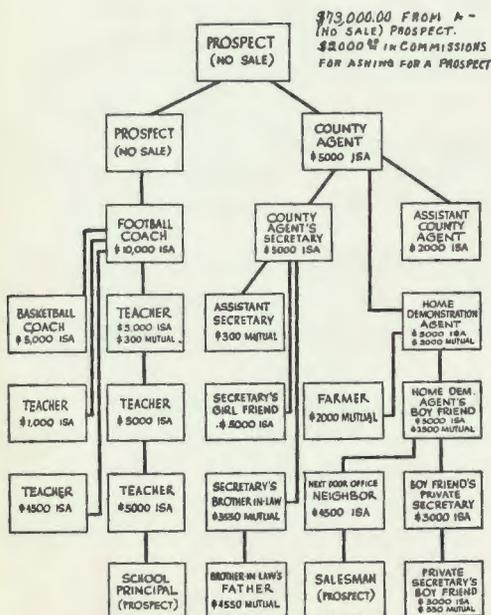
EXPECTANT ATTITUDE. The recruiter expects a positive response because of his personal conviction as to the worth of the ministry, because he knows that he is dealing with another Christian, and because of a personal enthusiasm for his own work.

OBJECTIONS, EVASIONS, AND ARGUMENTS. The recruiter learns to anticipate objections. Some may be turned into reasons why one should study for the ministry. Arguments are to be avoided. Evasions are not to deter the recruiter for long from the main subject.

The Close

The application to college may be a natural close. A further interview with parents or the setting of a definite date to visit the college or some alternate choice of action in the direction of an ultimate decision may be a good close. The recruiter must be sensitive to signals of a positive reaction and let the prospect make the decision.

A factual demonstration by Emery L. Applegate, Zone Mgr.—Fort Wayne, "Chain Reaction" Prospecting



Prospecting

After the interview is over, the recruiter asks for other prospects, others who might be interested in hearing about Concordia, about the ministry, or about what we have talked. Friends, relatives, officers in the Youth League, and any other categories might be suggested to solicit more prospects. Ask for the use of his name as an introduction. This last step of the interview may well be the most important, for a no sale may lead to others who are sold as the diagram from the sales management experiences of Mr. A. C. Munderloh demonstrates so aptly.

(For a sample interview see Page 48 of this booklet.)

Adapted from: Be a Winner . . . How?
by A. C. Munderloh

The Pastor's Role in Recruitment

The record of achievement of Pastor Wiechmann commends the outline below to all pastors for serious consideration and adaptation.

1. **PRAY THE LORD OF THE HARVEST FOR RECRUITS IN HIS ARMY.**

2. **SET A GOAL FOR REPLACEMENTS YOURSELF.**

Early in my ministry I set a goal of 10 replacements. This seemed very high, but I set out to attain it. To date 9 are serving in the Holy Ministry and many in the teaching ministry. The 10th is presently being assigned as a vicar. So after 38 years in the ministry, my goal, the Lord willing, is nearly reached. Another student is enrolled in the 11th grade in Milwaukee.

3. **REFLECT THE JOY OF SERVING THE LORD IN YOUR OWN MINISTRY.**

Let it be known to young and old alike that it is a great privilege to be an undershepherd of Christ; to lead and equip others enroute to heaven. You may, as Paul did, speak of "my Gospel". A radiant attitude over even unhappy tasks is infectious.

4. **SELECT PROSPECTS FOR THE FULL-TIME WORK IN THE LORD'S VINEYARD EARLY.**

Watch their ability to learn . . . suggest to them early in what field you believe they might best use their talents (ministry, teacher, social worker, etc.). Follow through by being specific in confirmation classes, in Walther League meetings, etc.; reminding others that you believe a certain boy or girl has the qualifications necessary.

5. **LET THE CHILD ASSIST YOU.**

Get the boys to be acolytes. Pick up books out of your library and page through them with the prospect. Let them assist you in minor duties in your study or the church office.

6. **PLANT THE SEED OF FULL-TIME SERVICE INTO THE MIND OF THE PARENTS.**

Remind the parent that this is the most important work in the world, even though the pay would be less than in another vocation. Remind the parent also that if there are no replacements, eventually OUR pulpit will stand empty. Even if one or the other is not a Lutheran, or even a Christian, the seed should be planted early.

7. **ENLIST OTHERS IN THE CONGREGATION.**

Ask them to suggest to the child or young per-

son full-time work for the Lord. This is effectively done by the Christian Day School Teacher, the Sunday School Teacher, an officer of the congregation, etc.

8. **SEND THE NAME OF THE PROSPECT TO ONE OF OUR SCHOOLS.**

Ask the President or Recruitment Director to write him a letter of encouragement. Include the prospect in the vocational guidance interview with a staff member of one of our schools as he makes the rounds.

9. **ASK THE STUDENT TO "BUILD FIRES" AND TO "TALK IT UP" WITH OTHER PROSPECTS.**

A student who has been enrolled and returns home for a vacation is a natural in assisting the pastor in recruitment efforts. The pastor may point out to the student how influential he may be through enthusiastic correspondence with friends at home. Later when the young person has entered the ministry, these experiences will help him to lead others in his own parish.

10. **HAVE THE CONGREGATION REMEMBER THE STUDENT.**

Ask organizations or individuals to remember the student with cards, letters, and packages while he is away at school.

11. **BUILD A CONGREGATIONAL SCHOLARSHIP PROGRAM.**

Ask the congregation or individuals in the congregation to assist in the support of the student. It remains true that our interest is usually connected with our purse. People are usually quite proud to be able to say: "He is a member of this congregation," and are glad to help him.

12. **DISCUSS THE MATTER OF RECRUITMENT FROM THE PULPIT.**

Since this is very impersonal, there will be little response other than that: "The Jones boy ought to study. My boy can make more money in another field." One can be more effective and personal in small groups and with individuals.

13. **THANK GOD FOR GRANTING A RECRUIT.**

Follow him with letters of encouragement while he is studying and even after he is serving the Lord full-time.

The Rev. H. H. Wiechmann
Faith Lutheran Church
Hialeah, Florida

The Role of the Parent in Recruitment

Hannah and I

Hannah was so happy to be given the gift of a son that she pledged Samuel to the Lord. Our feelings as parents of sons preparing for the ministry are similar. There certainly are occupations which would enable our children to accumulate more material wealth and prestige in this world, but they have decided that this is not the Lord's main purpose for their being placed on earth. What higher purpose could they have as Christian young people? Certainly Christian parents will not only thank the Lord when their children make such a decision, but do everything possible to see that these high aspirations can be realized.

I can remember recalling the Biblical account of Mary and Elizabeth when I was in similar condition carrying my children, and praying that the Lord would not only grant me a healthy child, but one who might one day serve Him. How grateful we are that He has included this in His plan. At family devotions our boys were always interested in stories about teachers, pastors, and missionaries. They had an opportunity to observe these people "in the flesh" in their varied church activities and during their Christian Day and High School education. Here they found men and women of the Lord whom they soon accepted as ideals after which they wanted to pattern their lives.

Guidance Toward a God-Pleasing Career

We realize that these are only human efforts, but through them the Holy Spirit does have a chance to do His work. As Christians we entrust all aspects of our lives to His hands—including our dearest possessions—our children. Their professions are also committed to Him in fervent prayer. I feel it is the Christian parents' duty to confront their children with the challenge of full-time service to the Lord. If it is His will, they will accept the challenge. If not, at least one has fulfilled what is an important part of the parental role, for then, no matter what his final choice, the child will learn to serve his Savior.

When we hear cries going up from government officials on all levels, "What can we do to stem the tide of lawlessness and violence?" how can we as Christians stand by and not offer ourselves and our children as part of the solution. This sin-sick world needs the Gospel which we know and have the responsibility to share. We should find no peace until we are devoting ourselves to this God-given task. The church and church school hold the answers to the communities' problems, but it needs laborers in those vineyards. Where will the supply be found if not in Christian homes, encouraged by Christian parents?

Mrs. Dorothy Miller
St. Clair Shores, Michigan





Questions and Answers

The greatest influence in my life were **my parents**. With the aid of my pastor they kept urging me and so from as long as I can remember, I have had this idea of becoming a minister. My parents sent me to a Lutheran high school and that is where my preparation began. The questions began to build up in junior and senior college such as: I am not a very good speaker or I am not a very outgoing person. How could I ever hope to be a minister? The answers all came when we were immediately involved in field education. I was allowed to read the Scripture lessons and take an active part in my field education parish. My readings were not perfect, but I began to feel that this was what the Lord wants me to do. Getting out and doing the work of the Lord is the only way you can really let the Lord work through you.

Albert Bierlein, *Seminarian*
St. Louis

The thing I have been impressed with in the work of my father and of other ministers is a sincere dedication and conviction which seems to rival any I have seen, and which seems to rise above all obstacles. Since I have now begun to be active in some of the work of the ministry myself, I realize more than ever what gives ministers that dedication and conviction. It is not the individual man, or the particular situation that makes a minister, but it is simply the daily use and sharing of the Gospel of Jesus Christ. To know of Christ's redemption and to feel the Holy Spirit working faith in our hearts has an effect upon all of our lives, but to proclaim that message of salvation everyday from pulpit, from office, on the street and in daily conversation seems to make the cup of blessings from the Lord overflow. If we handle God's Word everyday we cannot escape the influence and the power of God in our lives.

Walter J. Warneck, Jr., *Seminarian*
St. Louis, Missouri



As Important As Eternity?

I have wanted to be a minister for as long as I can remember. In my childhood years **my parents** were the ones who first started me on the ministerial path. As I grew older I began to realize that the ministry is a unique, challenging, and rewarding profession.

It is unique in that it is the only profession in which one must know a lot about everything. In this modern world professions are becoming specialized, but what about the minister who serves people from all these specialized fields. He has to know about individual people and their individual interests. This is where the challenge comes in. The eight years of preparation for the ministry are long, hard, and demanding. What greater reward is there than bringing eternal life?

Bill Buschbom, *Student*
Concordia College,
St. Paul, Minnesota



Recruitment by Students

Confessing Our Faith



I must mention that I consider my "call" came in a somewhat dramatic way. Before I was a senior in high school, a vocation in the preaching ministry was the last thing that ever entered my mind. During my senior year, I happened to have a chance to attend an Ambassadors for Christ workshop. To make matters short, it was only two months later, after waking from a dream, that I decided to prepare for the ministry.

I feel I can give much praise to these Ambassadors for Christ workshops, probably especially because one of them influenced me so much. If properly conducted, they can move a person to want to enter any church vocation, not just the ministry. Witnessing our faith, as we attempted to do, showed us the need for all the mission work the church can possibly do.

These workshops, I believe, are excellent where large groups of people can be involved. However, "recruitment" has to be done on a personal basis also. Basing my opinion on personal experience, I know that a young man bordering on a decision of whether or not to study for the ministry has to have encouragement. This has to be done personally.

Jerome K. Peck, *Student*
Concordia Senior College
Ft. Wayne, Indiana

Responsibility in the New Life



Christian responsibility . . . what is it? Why talk about responsibility when we all know that we are completely free men before God through the saving Gospel? Why talk about being chained down again . . . this time not to the devil, the world, and our own sinful natures . . . but to our fellow men and their needs?

These questions come naturally to our old nature. However, they dare not become a part of our New Life in Christ; for, you see, "When any man is joined to Christ, he is a new being: the old is gone, the new has come" (II Cor. 5:17 TEV) . . . and that includes the way we look at the concept of responsibility too. No . . . to us who have experienced the reconciling love of God, to us who have been drafted by that love . . . Christian responsibility is the joyful opportunity to finish God's work of reconciliation, which was initiated when His Son was nailed to that spiteful cross on Golgotha. Just think of it! We as Christians have the privilege of being Christ's ambassadors . . . his envoys . . . to all the world!

Do you want to really activate your office of ambassadorship? Do you want to put your Christian responsibility into full-time action? The love-starved world begs you to share your new life of reconciliation with it. The empty pulpits cry out to you for your answer.

Werner Boos, *Seminarian*
St. Louis

Working Together in Recruitment

Responsibility . . . In Action

Where does recruitment lie on the priority list of your congregation . . . circuit . . . district?

Does your congregation . . . circuit . . . district have any plan for recruitment?

How is recruitment carried on in your area?

Is there a regular program with someone responsible to do certain things, etc.? Is there continuity? Or are efforts one-shot, erratic, sporadic, shot-gun or blanket approaches rather than systematic and focused?

Does anyone check up to see if anything is being done?

Does anyone evaluate how effective current efforts are?

If you are a pastor, have you enlisted lay help for this work? If you are a layman and you have no program in your congregation, will you go to your pastor and volunteer to help? Every district has a Recruitment Chairman whose function is to assist congregational efforts at recruitment. His name and address may be found in the *Lutheran Annual*. The colleges listed on page 26 will be glad to furnish literature; possibly films, filmstrips, speakers or student groups may be available.

Different groups are active in recruitment and have developed unique programs. In Northern Indiana "Flight 68" is the name of an ambitious program whereby about 70 prospective ministerial students, high school boys, were flown to the Seminary in St. Louis for orientation. The North Dakota District secures the names of all confirmands and follows them through high school with letters of information and encouragement. Pastor Jerold Nichols has for a number of years sponsored bus tours of synodical college campuses for teen-agers of the Saginaw Valley in Michigan. The Lutheran Laymen's League of the Tri-State District in Southern and Central Indiana has assumed sponsorship of a very intensive program in their area using the Vineyard Club materials as resource material.

The chief advantages of the Vineyard Club, according to its founder Pastor H. Steinbauer of Peace Lutheran Church, Detroit, Michigan, are that it provides a planned program of recruitment, involving lay workers as sponsors who are responsible for maintaining continuity in recruitment. Further, it reinforces the efforts of a given congregation by encouraging several congregations in an area to join forces in such a club. Helpful materials and suggestions for establishing such a Vineyard Club in your area are available through Pastor Steinbauer.

The Western District has produced a *Recruitment Handbook* which provides a wealth of useful information. Checklists for evaluating your program are included. Throughout the country, many groups have found career days a useful tool for guidance and recruitment. High school seniors are seen facing a "moment of truth" in their career decisions. According to one survey, the number one reason listed for *not* going into the ministry was "*Nobody asked me!*"

Sharing . . . With Bill

"Nice to see you, Bill. I haven't seen you since I went away to Concordia. You'd like Concordia, Bill. It's a great school. Pastor Mann's been telling me what a good job you've been doing with the Walther League. We need fellows like you in the ministry.

"Bill, I'd like to show you a new booklet that's out about careers in the ministry. The theme of this booklet is '**Responsibility . . . In Action.**' I think the theme suggests that you will find more excitement and challenge in the ministry than one might in many other jobs. This theme suggests that there will be nothing routine and boring about the ministry. It suggests that the minister has the *Responsibility* for the moral guidance and spiritual leadership of a large number of people.

"A number of students have written in this booklet, Bill. You should read the reasons Paul Gross, for instance, gives on page 25. For one thing Paul Gross mentions that he has a call from the Lord. You know, Bill, that the Lord confronts each Christian, and Bill, that includes you, with the question, 'What are you going to do with your life?' Notice that Paul has come to the conclusion that there is more to life than money and color TV.

"And you know, Bill, if you want to do something substantial, you can't work for a better organization than the Church. No business has been operating as long as the Church.

"Take a look at the satisfaction that this chaplain gets out of his work on page 21, or this missionary on page 19. Bill, you don't have to have Pastor Fields tell us that the campus is where the action is, but on page 16 he sure makes it clear how important it is that the Church is there where the leaders and the 'thought patterns of generations to come are developing and emerging.'

"Bill, you know when you reflect about the problems in our society and you are convinced that the basic answer to man's need is the hope and forgiveness that we find in Christ, you realize how important the minister is to his community. You have to admire the way Pastor Eberhard and others are bringing the love of God to the inner city. I can't imagine that you could find anything more satisfying in life or that would give you more happiness.

"I'm happy to hear that you have thought about the ministry, Bill. Lots of people have had the same feelings of inadequacy that you describe. With some it's a concern about the ability to speak. With others it's a worry about working with people. Still others dread the intensive foreign language study that's required. But, Bill, you know four years of college, three years of seminary and a year of vicarage will do a lot to cut the raw edge off of any man. You know, Bill, somehow or other no man is ever really adequate. Moses felt he couldn't speak. Jonah was scared to death. Peter was impetuous and Paul had a physical ailment, but each of them, with God, became more than adequate and where would the Church and the world be without them?

"After you've been at Concordia for a while, Bill, you'll probably become as much of a salesman for Concordia and the ministry as I have. By the way, Bill, I wonder if you can think of **anyone else** to whom I might talk about the ministry."



A Prayer for the Student Aware of the Other's Calling

Thou Creator, who does make us a part of Thy design,
Grant me words to speak to (him),
for it is a certainty within me that You are calling
him for Your Ministry.

Enable me
to refrain from flattery, yet ~~reveal~~ the sincerity my heart knows;
to abstain from platitudes, but ~~reveal~~ that Your call
for him is my firm conviction and to this end will I
uphold him in prayer.

Lord, so often it is clear, to see everyone's calling but one's own.
Out of perplexity,
bring him a discovery of the Divine Purpose.

To this end I pray, in Jesus' Name. Amen.

A Prayer for the Recruit Himself

Heavenly Father,
Thou who with Thy bounteous grace
Art ever drawing us to Thee

You know my dilemma.
My life is yours
For sacrificial service
Whatever my vocation.

Keep me faithful,
And hinder me from shrinking
From Thy grace.

I know You see
Beyond what is evidenced
In my past life and labors.
The further years of preparation
Weigh like a ton
Against me.

How inadequate I really feel,
Yet You say You can use best those
Who feel themselves the least.

Holy Spirit,
Guide my decision,
Not by my intellect but by my heart.

Let me not be straddled by fear,
But girded
By your great love.

In Jesus' Name. Amen.

The Pastor's Prayer for Recruits

My God and Redeemer . . .
Your blessings and boundaries are wide;
Searching is Your cleansing Spirit;
Broad is Your mission field;
Centred is Your claim on man.

Grant me awareness to those men
Who should be encouraged to
Enter into Your Ministry.

Keep me from making
My own appraisals of
"Who would measure up",

And give me that freedom of Spirit
Which is alerted to
Your choosing and selection.

As I approach Your elect, Lord,
Make my words
"Alive"

"Active" with
Your power which cuts to the marrow,
That You may become glorified
In the hearts of men.

In Jesus' Name. Amen.

ACKNOWLEDGMENTS

The contributions of the pastors and students whose materials have so helpfully portrayed the vitality of the ministry is gratefully acknowledged. The individual pastors have been related to the Foundation only through a common interest in recruitment. The challenge grant program of the Foundation is its own unique vehicle for assisting students financially and for stimulating recruitment efforts by students. For it the Foundation assumes responsibility and is hopeful for its ultimate worth to the Church.

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