

The Northwestern Lutheran

FEBRUARY 15, 1983



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from this corner



As I write these lines in mid-January, the Conference of Presidents is meeting next door. The conference is an agency of the Synod far less visible than its mission boards, its trustees, or its parish education board. Yet the conference is a key agency of the Synod. All our pastors and teachers know this, but I would like to tell the rest of you why.

The conference seats 12 men: the ten district presidents and the Synod's president and secretary. Normally it meets four times a year, and its decisions in those meetings reach to the farthest outpost of the Synod. That is because the constitution confers on the conference three extraordinarily important responsibilities.

The presidents, first of all, are responsible, individually and collectively, for the deployment of the "professional" church workers — the pastors and teachers of the Synod. The presidents assign the graduating pastors and teachers to their first calls. Furthermore, the presidents facilitate the calling of pastors and teachers already in the ministry by supplying congregations with lists of candidates for ministerial vacancies in the congregations. When a congregation joins the Synod, it agrees to seek the counsel of the district president when there is a vacancy in its teaching or pastoral ministry.

Dealing with careers is a delicate matter and the presidents spare no effort to use most effectively the talents of its ministers. With almost 1200 pastors and more than 1500 teachers in the system, this calls for wisdom from on high.

Next, the conference is responsible for funding the Synod's budget, currently near \$15 million. It is a vital function of the presidents' office to provide, under God, the resources to carry on the Synod's worldwide ministry.

Finally, the presidents are responsible for the supervision of doctrine and practice among the Synod members: congregations, pastors, and teachers. This is of cardinal significance in a Synod which actually believes there is such a thing as doctrinal integrity and acts accordingly.

These responsibilities give the Conference of Presidents a key role in the life of this Synod. Its 410,000 baptized members, its pastors and teachers, its faithful conforming to the Scriptures and the Lutheran confessions — these are the strengths of the Synod. The machinery and clutter necessary to its operation in the world can obscure that. The Conference of Presidents, under God, keeps us headed in the right direction.

James P. Schaefer

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Carleton Toppe, Ernst H. Wendland

District reporters

J. Berg (Arizona), J. Humann (California), R. Jensen (Dakota-Montana), E. Schaewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (Texas), D. Kipfmiller (Western Wisconsin)

Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
3512 W. North Avenue
Milwaukee, Wisconsin 53208
Phone 414/445-4030

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Will you also go away?

Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. And he stood up to read. The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor."

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he said to them, "Today this Scripture is fulfilled in your hearing."

.... Isn't this Joseph's son?" they asked. ... All the people in the synagogue were furious. ... They got up, drove him out of the town, and took him to the brow of the hill on which the town was built, in order to throw him down the cliff (Luke 4:16-29).

"Will you also go away?" That is not an idle question as we enter another Lenten season. It has to be an *important* question because Jesus himself asked it. It has to be an *unsettling* question because he asked it of disciples who knew very well who he claimed to be. And in this Lenten season he asks it also of us.

After the dramatic display of his divine grace and power in the miraculous feeding of the 5,000, Jesus declared himself to be the Son of God, the "bread come down from heaven." He invited his hearers to accept him as their Savior from sin and the only hope for fallen mankind.

A hard teaching

But what was their reaction? They grumbled, "This is a hard teaching. Who can accept it?" And the evangelist John adds the tragic comment: "From this time many of his disciples turned back and no longer followed him." With a heavy heart the Savior then turned to the Twelve and asked, "Will you also go away?"

That question is pertinent also today, even for people who know Jesus and enjoy an outward connection

with him. Even members of the church and regular hearers of the Word can "go away." Witness the scene in Nazareth.

Rejection in Nazareth

Jesus came back to his hometown, where everyone knew him. When on the Sabbath he was permitted to address the synagogue congregation, he chose a text from Isaiah. He read the precious gospel promise of "good news for the poor . . . freedom for the prisoners . . . sight for the blind . . . release for the oppressed." But when Jesus connected all of these blessings with his own person and declared, "Today this Scripture is fulfilled in your hearing," the people were offended at him.

"Why, that's Joseph's son!" they exclaimed. "Who does he think he is?" And when he refused to do miracles for them to prove to their satisfaction that he was somebody special, then they turned against him. They became a lynch mob bent on pushing him over a cliff.

Great claims and promises

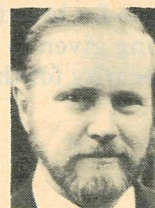
It is still the same Jesus who comes to us anew every Lenten season. He

makes great claims and promises. He claims to be the Son of God, and he promises forgiveness of sins, peace with God, and eternal life in heaven. But he forces himself on no one. He does not come with twelve legions of angels, but in the meekest and lowliest manner. He comes not as a king, but as a servant. He allows himself to be scorned and despised, to be scourged and spitted upon, to be nailed to a cross. He dies the most shameful of deaths.

Blessings accepted by faith

Again in this Lenten season most people will reject him outright. Many who claim to accept him will try to supplement his work by giving up something for Lent, or by adding their own "merit" to his. But Christ will have none of that. Pointing to his cross and his innocent death in the sinner's place he says, "It is finished! Everything has been accomplished. All Scripture has been fulfilled — in me."

And to each and every one of us he puts the question, "Will you accept and believe it, or will you also go away?" Not our words but the response that we make in this Lenten season is our real answer to that question. He looks at the heart. God grant that ours may be a response that reflects the faith of the Twelve when they answered, "Lord, to whom shall we go? You have the words of eternal life." □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Faith for Reaching Out

If our Synod is to attain either its higher goal of \$15,000,000 or even its lower goal of \$10,000,000 in its *Reaching Out* effort, a large portion must be contributed by people who feel insecure. It is not the insecurity felt by the one-fourth to one-third of our families who are either unemployed, or underemployed because their working hours and income have been reduced. They are burdened by more than a feeling of insecurity. They are confronted by depressing realities. They must be concerned about the cost of hamburger, not about where they will dine out this weekend. They must struggle to pay the gas bill and to keep up payments on the house; they don't have to worry about how to get to the airport for their flight to Orlando or Hawaii.

It is the insecurity of the majority of the employed upon whom the success of *Reaching Out* depends. They feel a measure of insecurity even though they are fully employed. They have steady jobs; their wages have kept pace with the cost of living. With inflation down and taxes down, they have not suffered from the recession. They can still afford and enjoy the extra things in life — dining out, fashionable clothes, microwave ovens, cable TV, video games, vacation travel.

Even so, many of them feel insecure. They fear that their workweek may also be shortened, or their wages may be reduced. They may wonder if they too will lose their jobs.

Will this sense of insecurity, vague though it may often be, impair our *Reaching Out* effort? Not if faith has its say.

The believing child of God has faith in his Lord's assurance that he need not be anxious about tomorrow. "Do not set your heart on what you will eat or drink; do not worry about it" (Luke 12:29). That faith is not suspended during a recession. It does not ask for a leave of absence until the economy improves.

Faith does not feel insecure when it is asked to believe that it should be more concerned about the kingdom of God than about even food and clothing. Faith rests on its Lord's answer: "For the pagan world runs after all such things, and your heavenly Father knows that you need them. But seek his kingdom, and these things will be given to you as well" (Luke 12:30,31).

Faith knows the need for daily bread on the table, but it also knows that only the Bread of Life has eternal value. To faith, no garment, however rich and however costly, can compare with the glorious Robe of Righteousness. Faith knows the blessing of health of body, but it would sacrifice that, if need be, to have a soul healed for eternity through the saving power of the blood of Christ. In this knowledge faith is secure.

When such faith responds to the *Reaching Out* appeal, we will not withhold gifts we can bring today because anxiety fears that we may need them for bread tomorrow. We don't have a God who will penalize us for having given to his cause, for having built his kingdom. We have too much security for that.

Carleton Toppe



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

ASH WEDNESDAY

a time for remembering

by Lyle J. Lindloff

It was a Wednesday morning in mid-February. The primary teacher in the parish school was ready to begin the devotion. She passed around a little bottle filled with a powdery substance. "Can any of you tell me what's inside that bottle?" she asked. One girl thought it looked like dirty flour. One boy said it looked something like the stuff his dad swept out of their fireplace.

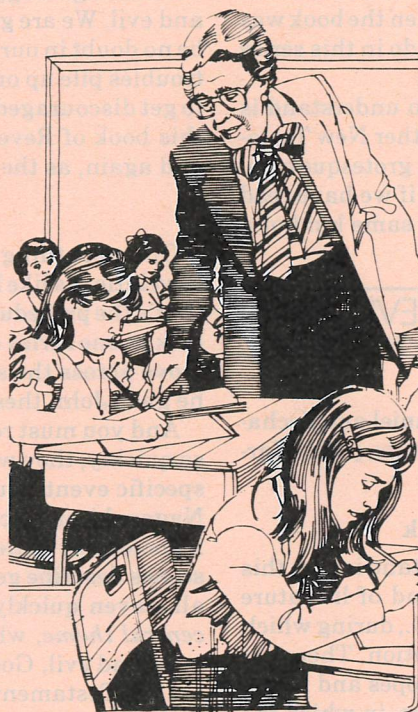
"That's right!" the teacher said. "The bottle is filled with ashes, ashes from Mt. St. Helens." The children knew all about Mt. St. Helens. They had seen its spectacular eruption on TV news reports. Everyone was talking about it. "Today is not just another Wednesday," said the teacher, holding up the bottle, "today is Ash Wednesday, Ash Wednesday."

Sometimes we use a word, a familiar word like ash, and assume everyone understands. A few can remember emptying ashes from the kitchen stove. A few more can remember sprinkling ashes from the furnace on the icy walks. But ashes are no longer as common as they once were. Good old-fashioned ashes have fled the memory of many.

That is why the teacher used these words for her Ash Wednesday devotion: "Then Jesus began to denounce the cities in which most of his miracles were performed. . . . If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."

Ashes, the teacher explained, are the symbol of repentance. Repentance: the grieving over our sins and the unshakeable trust that God in Jesus Christ has forgiven us.

Sackcloth, the teacher told the children, was roughly-woven brown cloth. Mourners at a funeral in those days would wear it to show their sorrow. Prisoners of war would wear it as a symbol of their humiliation. People would wear the sackcloth and sit



in ashes as a sign of their repentance.

Some of the children began to smile. They imagined themselves wearing the sackcloth and sitting in ashes. "My mother," Amy said, "would never let me do that." Terry guessed that it must have been mighty itchy.

By the look on his face it was obvious that one of the boys didn't think it was funny. He looked serious. "Tommy," asked the teacher, "what are you thinking?"

"I think sackcloth and ashes were a good idea," Tommy replied, "because it helped people to remember. Maybe it would be a good idea if we kept a bottle of ashes on our kitchen table. It might help us to remember too."

Like the children we are far removed from the sackcloth and ashes of repentance. We may even smile as Amy and Terry did. We use the name Ash Wednesday and if asked for a definition of Ash Wednesday, we might reply, "It's the beginning of Lent," without giving ashes a second thought.

Ash Wednesday. A time to remember. And the name helps us remember that Lent is a special time of repentance. We listen again to the reading of the passion history. We meditate and reflect on the sufferings of our Lord. Our Wednesday Lenten vespers recall and remember his death. The name Ash Wednesday gets us started in the right direction.

Tommy was right. Ashes helped those people to remember. Ashes helped them remember repentance. Do we need a reminder to remember repentance? To remember, "suffered under Pontius Pilate, was crucified, dead and buried"?

We have a wonderful blessing in the traditional observance of our church year. When Advent comes, when Christmas comes, Epiphany, Lent, Holy Week, Easter, Ascension, Pentecost, it is always time once again, and sometimes high time, to remember. That's the way it is with Ash Wednesday. It is time, high time, to remember repentance and the passion of our Lord. □



Pastor Lindloff is at Calvary, Thiensville, Wisconsin. He is also chairman of the board of directors of the Wisconsin Lutheran Ministry of the greater Milwaukee area.

Revelation made plain

To the average Christian the book of Revelation is a mysterious, closed book, which no one can hope to understand. But it really isn't a difficult book to understand if we take the trouble to put ourselves in the shoes of the average Christian living in 96, when the book was written. And that's what we're going to do in this series of studies.

What makes Revelation seem hard to understand is the fact that it is different from all the other New Testament books, filled with visions of weird, grotesque creatures and strange, baffling events. But if we have read our Old Testament, we see that it's the same kind of a

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

book that we find in parts of Ezekiel, Daniel and Zechariah, which contain prophecies of the future, particularly that period called "the last days."

A different kind of book

What we modern readers must understand is that this kind of writing was a very popular kind of literature among the Jews from 600 B.C. to 200 A.D., during which time they were suffering severe persecution. Therefore they began to write about their future hopes and future victory in a new kind of picture language, in which the words have a hidden, secret meaning, like a secret code. The technical name for this kind of writing is "apocalyptic," which means "hidden." Therefore to understand the writer's thoughts, we must learn the secret meanings of the picture words. And there is nothing really difficult about this, as you will see as you go along.

Some things to keep in mind

Thus the first important thing for us to learn about Revelation is made clear in the opening sentence — that the whole book, from 1:1 to 22:21, is about the *future*, beginning with the year 96, when John wrote the book. There may be occasional references to some past event, or an occasional reminder as to where John was when he wrote the book, as in 1:9-10, but the contents are concerned entirely with the *future*.

And it will help you as you read it if you know that this book has *one central theme* — that it pictures the ultimate triumph of God and his people, the Church, over the devil and all evil. Therefore it is clear that God intended this book to be a book of *hope* for every Christian, beset as we all are by troubles and sufferings and problems of all kinds.

Remember this as you read it — that Jesus inspired John to write this book to keep the flame of our great Christian hope burning brightly in our hearts during our lifelong struggle against the devil in this world of sin and evil. We are going to win the victory, and there is to be no doubt in our minds about this! Therefore when our troubles pile up on us, and our fears arise, and we begin to get discouraged, we should pick up our Bible and *read* this book of Revelation, and keep on doing this again and again, as the need arises for us to be encouraged.

A slide lecture

One more thing you should know in advance. Reading Revelation is like looking at a series of slide lectures; and that's the procedure we're going to follow. We're going to look at one series of "slides" in each issue, and they will move across the screen rapidly, as God intended when he gave John these series of visions.

And you must remember that because the series move so quickly, they were not intended to describe or picture specific events, such as World War I or the bombing of Nagasaki, or specific nations, or specific individuals, as Napoleon or Hitler, as Russia or America. Instead, the scenes describe general movements and trends that are all woven quickly together into one aspect of the *one central theme*, which is the continuing battle between good and evil, God and Satan, during the period which the Old Testament prophets called "the last days." It is a period which began with the birth of Jesus, and will end with his return to judge the living and the dead at the end of the world.

But we must remember also that John was given these series of visions in 96 A.D., 67 years after Jesus' death and ascension, so that the Revelation pictures the period between 96 and Jesus' second coming, some of which is already past, and some is still in the future.

What bothers many people is that the book plainly was not written in such a way that we can work out any timetable, so that we can say, "This much took place in the past, here we are, and this much is still future." Most of the scenes are general in nature, describing things which happened in the past, are still happening today, and will keep on happening in the future.

Tune in in two weeks for the first set of slides! □



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

A man and his wife kneel at the communion railing. One February morning, as a fluffy snowfall was turning the landscape white, the man had called me. "My wife filed for divorce. She laid it on me this morning. I'm a wreck. My boss said I can take the afternoon off, if I have to. Can I talk to you today?" I met him in my office at 1:30 that afternoon. I talked to his wife that evening. I would have given small odds, at the end of that day, that the marriage of that man and woman would survive. Yet on this day they kneel together, their hands folded over the railing and folded into each other's. Plainly visible on the man's left hand is a narrow gold band.

Another couple stands and waits to walk forward. Their faces are radiant, and it is no mystery why. Two months and five days ago, he, 30 years old, a hunter and a fisherman — what doctors would call, I suppose, a type A personality — suffered a massive heart attack. His breathing and his heartbeat stopped. He lay in a coma for two and a half days. Recovery has been slow, and complete recovery is not yet assured. Today is the first day since that awful day that he and she will come together to the railing.

At the end of the row a man waits. This man can never stay after bowling for a couple rounds of beer, nor can he ever raise a glass of red wine over dinner. The strongest beverage served on his wedding day was coffee. He has learned through painful experience that on any occasion a first drink could push him beyond control. Yet he kneels at the railing to receive a sip of red wine, convinced that this wine — different from all others — will be for his soul the highest good.

Two ushers — the one a farmer, the second a mechanic — extend burly arms to steady a 92-year-old woman as she braces herself up the three steps that lead to the railing. The first walk she made toward such a railing was on light and carefree sixteen-year-old feet, more than three-quarters of a century ago, in Russia. She buried her first husband when she was 27, when her daughter

AT THE RAILING

by Mark E. Braun



... words still charged with power and promise ...

was still a toddler. Her second husband died during World War II. Her great-grandson was born seven years ago with a hole in his heart. He has endured repeated stays in the hospital and a dozen surgeries, to keep alive the hope that someday he can submit to an operation that will heal him fully. Through all these changing scenes of 92 years of life, the most reassuring constant she has known has been the walk up this aisle, to eat a thin wafer of bread and to drink a half swallow of wine.

I stand behind the railing. I will give these and hundreds others the bread and the wine — the body and the blood — of the Lord's Supper.

I know a great many of the hurts and fears and guilts these people bring with them to the railing. Some

are common knowledge. Others I know only because these people have drawn me into their closest trust.

And there must be a far greater burden of hurts and fears and guilts that I can never see. Who, except God, can begin to know the collected regrets and griefs and agonies that people carry with them on any Sunday morning, as they come together as God's church to kneel in front of railings such as this one?

All these are the most recent men and women to take their places in a line that stretches back two thousand years. In this line of thousands times thousands are those saints who came to stone cathedrals in northern Europe, and to chapels built with sun-hardened mud bricks in the African bush, and to white frame sanctuaries that dot endless acres of rolling farmland. At the front of this multitude are those first men who reclined after Passover dinner in a second-story rented room in Jerusalem, who were handed pieces of bread baked without yeast and the red wine left from the dinner. And the words Jesus Christ said to them, on the night he would be betrayed, are words still charged with power and promise: "This is my body, which is for you. . . . This cup is the new covenant in my blood, which is poured out for you."

One more man walks to the railing. He is 31. He comes carrying the continued burden that he is less than the ideal husband and father. He remembers as he kneels that in the fourteen days since the last time he kneeled here, he has, again, been too eager to bend an ear to idle gossip, and too quick to offer a harsh word. He brings with him the feelings that on some days he is inadequate for his work, and that on all his days he is unworthy of his calling.

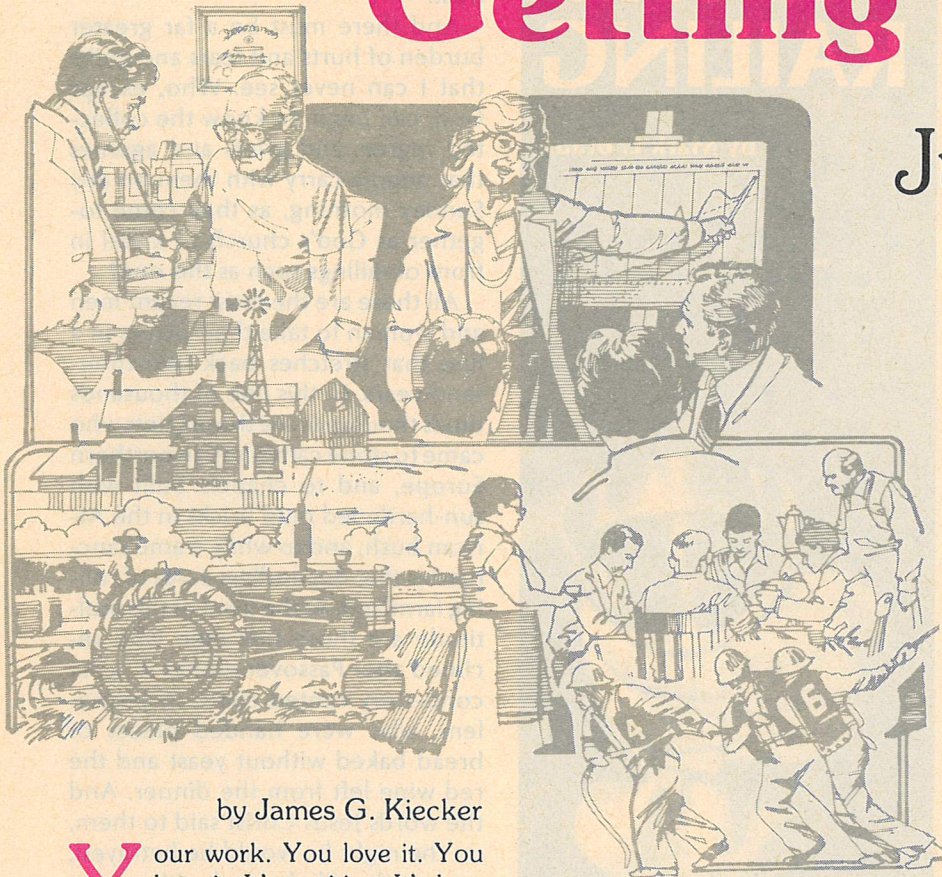
He is me. □



Pastor Braun is at Grace, St. Joseph, Michigan

Getting a handle

Justification by



by James G. Kiecker

Your work. You love it. You hate it. It's exciting. It's boring. It's just a job. It's pretty unusual. "I can't imagine myself doing anything else." "I'd rather be doing almost anything else." Whatever — it's sure necessary to pay the bills.

Take a good look at your work for a minute, your job, your career, your profession. Maybe you've got thirty years seniority. Maybe you started just last week. Is it worthwhile? I mean, is there any *final* worth to it, or is it just a way to make a living? And since you're a Lutheran Christian, can your religion help you sort all this out? Can being a Lutheran help you get a handle on your work?

Let's go back to our roots. When Martin Luther appeared on the scene 500 years ago, all work was divided into two classes. It was either work in the world, or work in the church. And work in the church was better. Then you didn't have just a "job" any more. You had a "calling." That's how Luther looked on being a monk.

It wasn't just another job. It was special work. It was a calling.

Change in Luther's thinking

But then a change happened in Luther's thinking. The change, at first, wasn't in how he looked at work, but how he looked at justification. He came to see that a person was declared just and acceptable in God's sight on the basis of his faith in Christ alone. God had worked the greatest of all works, doing what we couldn't do ourselves — saving us from our sin. A truly "good work" for us. Our greatest work was to believe this. Luther wasn't afraid to call faith in Christ "the first, highest, and most precious of all good works." Faith in Christ is a "good work" as long as we realize it is produced in us by the Holy Spirit. If we start to think it's a good work that we've done by ourselves, it's no longer good.

Justification by faith became the *model* for a Christian's work. As God loved the sinner and worked for his benefit, so the forgiven sinner was to love and work for the benefit of his fellow sinner. Justification by faith also acted as the *inspiration* for a Christian's work, because with the gift of justification came the Holy Spirit, who prompted love and service toward God and toward one's fellow man.

But let's get practical. Let's say that right this minute you are a person with faith in Christ alone, and you know that by this you are justified in God's sight. You are also, at this moment, on your way to work. In a really practical way, how does your justification by faith act as a model and an inspiration for everything you do?

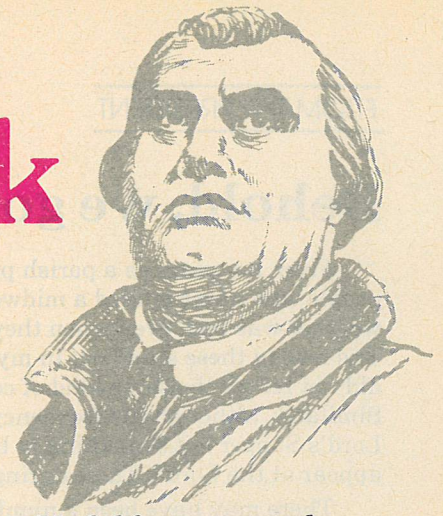
Roles to play

At this point Luther took for granted that certain roles are found throughout society. Every person, as part of society, has one or more of these roles to play. For example, he said, the same person may be a ruler and a father, a city councilman and a church officer. All roles are part of God's plan from creation onward. In and through these roles Christians live a life of love and service on an everyday basis.

There are, of course, lots of different roles, but usually Luther divided them into three groups: the family (in which he included business and the making of a living), the state (all forms of government) and the church.

e on your work

faith becomes the model



More than that, all roles are equally godly and honorable, because God ordained them. This is a real important point. The person of 500 years ago, as we noted before, divided work into "work in the world" and "work in the church." And church work was better. It wasn't just a job. It was special work. It was a calling. So if your role was "baker," your work was lower than if your role was "priest."

Everything equally a calling

But Luther put all roles, and therefore all work, on the same level. Everything was equally a calling. Some people argued that this was a lowering of church work, others were glad to see all other work raised. But Luther didn't feel he was lowering or raising anything. He was simply treating all human work on the same level.

It was characteristic of Luther to divide the role from the person in the role. Roles are creations of God, but persons in them can belong either to God or to the devil. He remarked, ruefully, "a good prince is a rare bird." Even roles which involve the taking of human life are good and holy in God's sight. Luther said of the soldier: "His fist is God's fist, his spear is God's spear." And how's this for raising the spirits of farmers: "God himself milks the cows through him whose vocation is farming."

The world, then, is filled with roles. By them the justified Christian, out of his love toward others and toward God, can work in this world. It's important to note that roles are things

of earth, not of heaven, and the good work which Christians do in their roles also stays on earth and has nothing to do with heaven.

Two kingdoms

In this connection Luther often spoke of the "two kingdoms" — of earth and of heaven. God is the ruler of both. God keeps the peace and makes life pleasant on earth through the roles that pertain to the family and the state, and God provides direction to heaven through the roles that pertain to the church. The Christian lives in both kingdoms at the same time, "with the Spirit in the paradise of peace and grace, and with flesh in the world of toil and cross."

*. . . it's good
to be able
to look
on your work
as God's work . . .*

A person, fulfilling his role in life and doing the work that comes with it, is considered by Luther to be cooperating with God. Don't misunderstand this. Since roles are things of this world, cooperation with God always belongs to affairs in this world, not in spiritual matters. God's love flows to the Christian, and through the Christian to others.

By the Spirit of grace he (God) acts in those whom he has justified, that is, in his kingdom. . . . They follow him and cooperate, or rather, as Paul says, they are impelled.

Model for your work

So there you are, as a Lutheran Christian, in your role: housewife, farmer, businessman, career woman, student, teacher, minister, retiree, or whatever. All fully equal in God's sight. This means for the Lutheran Christian clearly knowing that you are declared justified before God strictly on the basis of faith in what Christ did for you. Now justification by faith becomes the *model* for your work, and the *inspiration* behind it. As God first loved you and worked salvation for you, so you are to love and work for others. Your role may not be easy. Troubles and crosses come your way. But God is with you, even working right along with you and through you.

In our age, when lots of work is considered boring and unimportant, it's good to be able to look on your work as God's work, and therefore infinitely worthwhile. In our age, when people tend to be irresponsible and irresponsible to other's needs, it's necessary to remind people that they are then being irresponsible and irresponsible to God. Keep this in mind the next time you punch in, or start up the washing machine. Then you'll have a better view of — a better handle on — your work. □



Pastor Kiecker is at St. John's, Saginaw, Michigan and holds a doctorate in historical theology.

Behold, we go up to Jerusalem

From my years as a parish pastor I vividly remember certain people who never missed a midweek Lenten service, even when the weather was bad, even when they were feeling less than 100 percent. The reason these stand out in my memory is because their worship life did not reflect the same kind of commitment the rest of the year. Similarly, although the frequency of their overall reception of the Lord's Supper left something to be desired, you could count on them to appear at the Lord's Table during Holy Week.



There may have been a number of reasons for this. There's a strong possibility that they were "creatures of habit," simply following the worship patterns and reflecting the worship attitudes they had observed in the home of their youth (normally the strongest influence for better or for worse). There's also the possibility (again reflecting what they learned at home as children) that they regarded Lent as a season when you were required not only to avoid certain things that were permissible the rest of the year, but in which you also felt a greater need to do certain things for which you did not feel the same compulsion at other times. But I always tried to put the best construction on their actions. Since I could not look into their hearts I gave them the benefit of the doubt that they were doing this for nobler reasons than the ones cited above, that they were doing this because they recognized that in the Lenten message (confirmed by the Easter triumph) they were coming to grips with the very basis of the Christian faith. They were hearing of a God who loved them so much that he gave his only-begotten Son to be their Savior. Since they were being selective in their hearing, I was glad they were selecting this message. And I prayed this would move them to become just as interested in what God had to say to them the rest of the church year.

It's that time again, when we're privileged to go in spirit to Jerusalem, where "all things that are written by the prophets concerning the Son of man shall be accomplished." As subscribers to The Northwestern Lutheran I would expect that you don't need a lot of encouragement to attend the midweek Lenten services in your congregation or any of the other services, for that matter. But there are some members of your congregation who do. There are some former members, fallen away, who do. There are some unchurched who do. You know one or two of them quite well. You have a cordial relationship with them. They respect you and have a great deal of confidence in you. You may be the one person who can reach out to them, inviting them, better yet, offering to take them with you to the Lenten services where they will again hear about a God who loved them so much that he gave his only-begotten Son. It seems like a good place to begin. And pray that it will also move them to want to hear what God has to say to them the rest of the church year.

Carl H. Muschke

With the Lord

ELAINE BARTEL
1928-1982

Mrs. Elaine Bartel was born on August 11, 1928, in Milwaukee, Wisconsin. She died on December 9, 1982, in New Ulm, Minnesota.

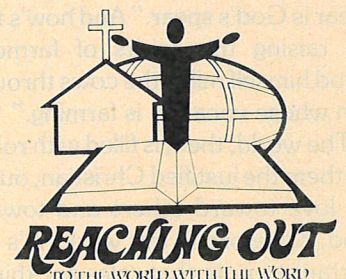
Mrs. Bartel, a graduate of Dr. Martin Luther College, New Ulm, served as a teacher in several Christian day schools in our Synod. She earned a doctor's degree in education and became a member of the faculty of the University of Wisconsin-Milwaukee. When her husband, Fred, accepted the call into the music department of Dr. Martin Luther College, in 1977, she received and accepted a call into the education department of the college. She supervised college seniors in one of the directed teaching classrooms at St. Paul's in New Ulm. She continued to



Bartel

teach until Thanksgiving, after which her health rapidly declined.

Mrs. Bartel is survived by her husband, a son and three daughters, one grandchild, her mother, and three brothers. Funeral services were held on December 11 at St. Paul's in New Ulm. □



I would like to know

Is living in fornication worse than other sins? I've tried unsuccessfully to reach acquaintances who are "living together" with the seriousness of their sin.

Some sins are more socially abhorrent than others, some more destructive to physical life than others, some more spiritually demoralizing than others. But every sin is equally damning without the forgiveness God applies to penitent Christians for Jesus' sake.

St. Paul calls sexual sins "worse" in that they are sins against our own bodies, the temples of the Holy Spirit (1 Corinthians 6). He adds that fornication is a physical union forcibly opposed to the spiritual union of the Christian and the Holy Spirit. Because it is the indwelling of the Holy Spirit that makes us forgiven sinners, any sin that could separate us from the Spirit is deadly serious.

What makes any sin worse is selling out to that sin—repeating it, justifying it, rejecting the will of God to continue in it. God doesn't forgive what we won't confess.

Human nature seems particularly susceptible to this sellout in the case of sexual sins. Mind and body become accomplices in overpowering lust. Contemporary sexual mores fuel the fire and justify it. Self replaces God as the arbiter of right and wrong, with situational rationalization supporting self. As the sin continues, there is a hardening affect against the witness of God's Word and God's people. When suppressed guilt resurfaces, often because God's judgment became apparent in a pregnancy or a broken heart/broken relationship, there can be spiritual hopelessness.

It is then that we need to communicate the truth that no sin is greater than the power of Jesus' blood to forgive it.

At a Ladies Aid meeting we were told that Christ was not born on Christmas. When was he born?

The precise date of Jesus' birth is not known. December 25 was the choice of a third-century bishop named Hippolytus, whose calculation was based on the assumption that Zacharias received his angelic announcement at the Feast of Tabernacles. Eastern Christians celebrated January 6—our Epiphany—in commemoration of both Jesus' birth and baptism. Apparently the celebration of Christ's birth did not become a part of the church's calendar until the fourth century, when December 25 replaced a pagan festival of dubious character in Rome.

Ironically, the twentieth-century celebration of Christmas has more in common with the Roman Saturnalia than the Christian event for which December 25 is named. The significance of our Savior's birth deserves better, whenever it occurred.

What is the "Holy Spirit Association"? I've been approached by representatives of this organization for a donation.

Most likely the people seeking a contribution from you were sent by the Rev. Sun Myung Moon. He calls his cult "The Holy Spirit Association for the Unification of World Christianity" or "The Unification Church."

Moon's denial of Jesus' deity and redemptive work qualifies him among the "antichrists" St. John foretold. His recruitment methods, membership regimen, and spiritual demagoguery qualify his church as a "brain-washing" cult. An evaluation of his financial means and methods I'll leave to the IRS.

Moon's followers commonly register as a religious body under a variety of titles. They and other religious groups who are not faithful to Scripture should not receive support or encouragement from Christians intent on confessing the Savior and his truth (cf. 2 John 9-11).

What is the history or origin of our common table prayer, "Come, Lord Jesus, be our guest . . .?"

I don't know, but perhaps a reader can enlighten us all.

Is it proper for women to wear pantsuits, especially in church? Doesn't the Bible say that women should not wear men's clothes?

You quote Deuteronomy 22:5 correctly. Transvestites are not pleasing to God. But I don't believe that the men of Israel wore pants as we know them.

When pantsuits became fashionable women's wear, they could not be misread as a sexual perversion or a demand to "wear the pants in the family." They may be a vast improvement on miniskirts as church apparel. St. Paul wrote: "I also want women to dress modestly" (1 Timothy 2:9).

While we can learn much about God's will for our lives and more about God's plan of salvation in the laws he gave Israel through Moses, we will remember that Christians are not under that covenant of laws which Jesus fulfilled. □



If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.

Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

from the WELS

Latin American Conference

In November the 1982 Latin American Conference met on the shores of the Caribbean near Guayama, Puerto Rico. The conference coincided with a field visit by the executive committee for Latin America.

All missionaries working among the Hispanics of Southwest United States, Mexico, Puerto Rico, and Colombia attended the conference. The purpose of the conference was to coordinate the work being conducted in those countries.

The conference carefully reviewed the work in Latin America in three areas: theological education, mission development, and mass communications.

In theological education it is the aim of the field to establish a national, confessional Lutheran church. In Mexico there are five national pastors. Colombia has just graduated its first national pastor with two more in training. Puerto Rico is just beginning the educational process with a prospect.

In the area of mission development there was the need to develop an overall strategy for planting Lutheran congregations in Latin America. In the area of

mass communications strong beginnings have been made and the work will be further strengthened by the calling of a director of mass communications, a process which is now going on.

One evening was spent in worshipping with the members of the Barrancas chapel in a Spanish service. Afterwards there was a delightful fellowship hour with the Puerto Rican members.

Recess time at the Latin American Conference.



Mid-year graduation at Dr. Martin Luther College

In a special mid-December service eight midyear graduates of Dr. Martin Luther College, New Ulm, Minnesota received their Bachelor of Science in Education degrees.

The graduates were Vicki Kay Arndt of Hamilton, Michigan; Allen C. Dohm of Eau Claire, Michigan; Sandra M. Gierach of New Ulm, Minnesota; Christina M. Hains of Santa Monica, California; Kelly J. Kroeger of Milwaukee, Wisconsin; Lori L. Lankey of Tomah, Wisconsin; Kim I. Metzger of Hastings, Minnesota; and Catherine A. Tyndall of Boulder, Colorado.

The same degree was awarded Mrs. Joyce E. Loeck of Appleton, Wisconsin *in absentia*.

Recommended for Synod certification were Carolyn R. Helke of Oconomowoc, Wisconsin; Beverly M. Mulinix of Maumee, Ohio; and Joan M. Richards of Fairfax, Virginia.

A reception for the graduates, their families and friends was held in the Round Table of Luther Memorial Union.

Vicki Arndt was assigned to Grace Lutheran in Portland, Oregon. □

Minnesota

Anniversary celebrated

Pilgrim of Minneapolis recently celebrated the 40th anniversary in the ministry of its pastor, Harold A. Hempel, and also observed the 40th anniversary of his marriage.

Hempel, a 1942 graduate of seminary, was assigned to a mission in Glenwood, Minnesota. Hempel also organized congregations in Clark, South Dakota; Hutchinson, Minnesota; and Grand Rapids, Michigan before coming to Pilgrim. □

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich
Home Address
Effenspitz #7
6500 MZ Ebersheim 41
West Germany
Telephone 06136-7841

Rev. Donald L. Tollefson
Home Address
Goldwitzerstrasse 31
8524 Neunkirchen a. Br.
West Germany
Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030. USA.

Major anniversary at Collins

St. Peter's Church of Collins celebrated last year its 125th anniversary. Two Sundays were set aside for the celebration.

St. Peter's had its beginnings when a certain Pastor Jox of the Alt-Lutherische Kirche near Reedsville was summoned to the Collins area to minister to the spiritual needs of a seriously-ill Lutheran. Thereafter regular services were held in the area in private homes.

In 1867 the first permanent church was built and in 1889 William Schlei, a seminary graduate, was installed as St. Peter's first resident pastor.

In 1905 the original church was remodeled and still serves the congregation today. In 1973 an enlarged entrance was added to the church.

In 1949 the Christian day school was begun and the present school was constructed in 1955. The enrollment is 54, and the principal is Riley W. Westphal.

Thirteen pastors have served the church in its 125 years. The baptized membership of the church is 418. Kenneth R. Edenhauer is the pastor.

125th anniversary observed

Last fall St. John-St. James Church of Reedsville observed the 125th anniversary of the congregation.

The congregation had its beginning in 1857 when German immigrants in Reedsville requested Pastor C. F. Goldammer of First German Church in Manitowoc to conduct services at Reedsville. The first services were held in December in a private home.

In 1859 Pastor C. Gausewitz, Sr., a recent arrival from Germany, was installed as the first resident pastor. In 1861 a merger between the original St. James and another small group known as St. John resulted in the present St. John-St. James Congregation.

In 1874 the school was begun and five years later the present church was built which was



HELEN AND HERBERT HAMANN of Salem, Oregon recently logged 50,000 miles in their camper, visiting 45 states and 70 national parks and monuments. They had a chance to worship in 64 WELS churches along the way. Their reputation for church visiting preceded them. When they pulled into the parking lot of one WELS mission church in North Carolina one Saturday night after dark, the pastor greeted them with, "I was afraid you would pass us by!" Helen reported that everywhere "our members welcomed us like family. Such warmth I never expected to feel this side of heaven."

extensively remodeled in 1979. The present school was built in 1903 with major additions in 1951 and 1961.

Four guest pastors preached at the three-Sunday festival: Harold H. Eckert, a former pastor and retired executive secretary of the Board of Trustees; Eugene C. Kitzerow, a son of the congregation; Arno J. Wolfgramm of First German, Manitowoc, mother congregation of the Reedsville congregation; and Prof. David P. Kuske of Wisconsin Lutheran Seminary.

Fourteen pastors have served the congregation. Today the congregation has 965 baptized members served by Pastor Harlyn J. Kuschel. The school has an enrollment of 115. Norman H. Pantzlaff is the principal.

25th anniversary noted

Immanuel Lutheran Church of Medford celebrated the 25th anniversary of its principal, Donald O. Dobberstein, in the teaching ministry.

A 1953 graduate of Northwestern Preparatory School and a 1957 graduate of Dr. Martin Luther

College, he was assigned to Emanuel at Fairfax, Wellington Township, Minnesota. After two years there as principal, he accepted a call to Immanuel, Medford, where he has served as the principal for the last 23 years.

At a special dinner after the service the congregation presented him with a gift in recognition of his faithful service.

Groundbreaking at Faith, Fond du Lac

Faith of Fond du Lac recently broke ground for a new school on an eight-acre site one mile east of its present location. It was the first step in a relocation project for the church. When it is feasible, the church also will be moved to the new site.

The \$704,000 school will include six classrooms, offices, library, gymnasium, and a cafeteria-commons area.

The school has an enrollment of 115, taught by five teachers. Gregory D. Thiesfeldt is the principal.

Faith, organized in 1947, has 870 baptized members. Mark G. Schroeder is the pastor. □

Briefly noted . . . Rev. David V. Schultz of Mesa, Arizona was recently elected to the board of directors of Bethesda Lutheran Home, Watertown, Wisconsin. As holder of a nursing home administrator's license, he has been instrumental in his congregation's development of Martin Luther Center, a retirement apartment complex, nursing home, and geriatric counseling center. . . Re-elected to the same board was *Enno Knief* of Watertown, Wisconsin, Manager of Advance Technology, Eaton Corporation of Milwaukee. He is a member of St. Mark's, Watertown and Bethesda board member since 1976. . . *Mt. Olive of Tulsa, Oklahoma* recently celebrated its 10th anniversary. Exploratory services were begun in 1969 and the first resident pastor installed in 1972. The congregation with a Christian day school has a baptized membership of 150. Charles L. Iles is the pastor and Kevin A. Yahn and Ruth H. Theimer are the teachers. □

**DR. MARTIN LUTHER COLLEGE
WIND ENSEMBLE
Tour Itinerary**

February 25	8:00 p.m.	Balaton High School, Balaton, MN
February 26	7:30 p.m.	St. Paul, Norfolk, NE
February 27	9:30 a.m.	Immanuel, Hadar, NE
	2:45 p.m.	Nebraska Lutheran High School, Waco, NE
	8:00 p.m.	Gethsemane, Omaha, NE
February 28	7:30 p.m.	Luther High School, Onalaska, WI
March 1	9:00 a.m.	Martin Luther Preparatory School, Prairie du Chien, WI
	1:45 p.m.	Eastside, Madison, WI
	7:30 p.m.	Northwestern College, Watertown, WI
March 2	10:45 p.m.	St. John, Juneau, WI
	2:00 p.m.	St. John, Jefferson, WI
	8:00 p.m.	St. Paul, Fort Atkinson, WI
March 3	2:00 p.m.	Kettle Moraine Lutheran High, Jackson, WI
	7:30 p.m.	Good Shepherd, West Bend, WI
March 4	10:15 p.m.	Grace, Oshkosh, WI
	7:30 p.m.	Manitowoc Lutheran High School, Manitowoc, WI
March 5	7:30 p.m.	Market Square Auditorium, Sturgeon Bay, WI
March 6	8:00 a.m.	St. Paul, Algoma, WI
	10:00 a.m.	Immanuel, Kewaunee, WI
	2:45 p.m.	Trinity, Marinette, WI
	8:00 p.m.	St. Peter, Scholfield, WI
March 7	9:45 a.m.	Northland Lutheran High School, Merrill, WI

**WESTERN WISCONSIN
CENTRAL TEACHERS' CONFERENCE**

Date: February 24-25, 1983.
Place: St. John's Lutheran School, Fox Lake.
Program: Thursday, Raising our Standards Personally and Professionally: G. Genz; The Ten Commandments in Today's World: A. Panning. Friday, Micro-Computers in the Classroom: J. Paulsen; Counseling and Guidance for Teachers and Students: J. Juern.
D. Lauersdorf, Secretary

**DR. MARTIN LUTHER COLLEGE
NOMINATIONS**

The following have been nominated for professorships at Dr. Martin Luther College:

Mathematics

Timothy Bentz	New Ulm MN
Leoh Brands	Detroit MI
Ronald Buelow	St. Joseph MI
Leonard Collyard	Jackson WI
Roland Helmreich	Onalaska WI
Robert Hill	Saginaw MI
Carl Hochmuth	Omaha NE
Robert Huebner	Milwaukee WI
Rudy Jeseritz	Milwaukee WI
Kenneth Leverage	Milwaukee WI
Harold Mears	Wayne MI
Philip Naumann	Colgate WI
Mark Nook	Ames IA
David Pelzl	Appleton WI
James Petermann	Green Bay WI
Kenneth Rupnow	Milwaukee WI
Daniel Schmeling	Dallas TX
Robert Schroer	Saginaw MI
Carl Schwertfeger	Helena MT
Mark Steiner	Burns WY
Paul Tess	Neillsville WI
Eric Troge	Mt. Calvary WI

Music

James Albrecht	Wauwatosa WI
James Bakken	Columbus WI
David Bauer	Tomah WI
Ronald Besemer	Owosso MI
Katherine Brands	Detroit MI
Marcus Buch	Crete IL
Harry Gudmundson	Ann Arbor MI
Gary Heckman	St. Joseph MI
Harold Hosbach	Saginaw MI
David Koester	Prairie du Chien WI
Kenneth Kremer	Milwaukee WI
James Moeller	Chicago IL
Kermit Moeldenhauer	Prairie du Chien WI
Mary Prange	Milwaukee WI
Leonard Proeber	West Allis WI
Leon Raether	St. Peter MN
Ellen Schmeling	Dallas TX
Arnold Strehler	Monticello MN
Gwendolyn Tjernagel	New Ulm MN

The Board of Control of Dr. Martin Luther College will meet on February 28, 1983 to call a person from the list of nominees. Any correspondence regarding these nominees must be in the hands of the secretary by February 26, 1983.

**CALL FOR NOMINATIONS
Education**

Because of the death of Dr. Elaine Bartel, a vacancy has occurred in the Education Division of Dr. Martin Luther College. The Board of Control, with the concurrence of the Commission on Higher Education, respectfully requests the voting constituency of the Synod to nominate candidates for the field of education. Nominees should be qualified to teach in the primary-intermediate grades at the local St. Paul's Lutheran School, capable of supervision of student teachers in the local program, and willing to be personally involved in student observation-participation and related programs conducted by the college. Names of nominees with as much pertinent accompanying data as possible must be in the hands of the Board's secretary no later than February 28, 1983.

Education

Because of the resignation of Judith Wales, a vacancy has occurred in the education division of Dr. Martin Luther College. The Board of Control, with the concurrence of the Commission on Higher Education, respectfully requests the voting constituency of the Synod to nominate women candidates for the field of education. Nominees should be qualified to teach physical education activities, coach women's inter-collegiate sports and to assist with the intra-mural program at the college. Names of nominees with as much pertinent accompanying data as possible must be in the hands of the board's secretary no later than February 28, 1983.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

**NORTHWESTERN PREPARATORY SCHOOL
PREP SINGERS
Tour Itinerary**

February 24	8:00 p.m.	St. John, Lewiston, MN
	7:30 p.m.	Bethlehem, Watertown, SD
	7:30 p.m.	Our Savior, South Shore, SD
February 27	10:30 a.m.	Trinity, Aberdeen, SD
	3:00 p.m.	St. John, Bowdle, SD
	7:30 p.m.	Zion, Moberg, SD
February 28	7:30 p.m.	St. Paul, Hazelton, ND
March 1	7:30 p.m.	Our Savior, Bismarck, ND
	2:30 p.m.	Apostles, Billings, MT
	7:30 p.m.	St. Paul, Rapid City, SD
	4:30 p.m.	Good Shepherd, Sioux Falls, SD
	5:30 p.m.	Christ, Zumbrota, MN
	6:00 a.m.	Resurrection, Rochester, MN
	7:30 p.m.	Homecoming Concert, St. Mark, Watertown, WI
	25:30 p.m.	Jerusalem, Morton Grove, IL
	26:30 p.m.	Zion, Crete, IL
	27:9:00 a.m.	Good Shepherd, Downers Grove, IL
	2:00 p.m.	Faith, Antioch, IL

**1983 SPRING NATIONAL RALLY
APRIL 15-17**

The Lutheran Collegians of River Falls, Wisconsin and the WELS Campus Ministry Committee are sponsoring this year's Spring National Rally. The rally theme, Lutheran and Loving It, will focus on the life and beliefs of the Lutheran church, past and present. There will be a keynote address: Built on the Bible, and four workshops: Why Reform the Church? Luther the Man, Lutherans among Lutherans, and The Future of the WELS. The cost for the full rally package, which includes two nights lodging, four meals, and the banquet is \$40.00. (Without lodging: \$30; without lodging and the banquet: \$25). Those interested in attending may obtain a registration form in upcoming issues of the WELS Campus Ministry Newsletter *Handout* or may register by writing to: 1983 Spring National Rally, c/o Miss Rose Southern, 213 South Third Street, River Falls, Wisconsin 54022. Registration deadline: all fees due in advance by March 25, 1983.

100TH ANNIVERSARY AT MARINETTE

Trinity Lutheran Church of Marinette, Wisconsin will celebrate its 100th anniversary in special services throughout 1983. On April 17 President Mischke will preach on the theme "Our Outreach Through the Synod." Christian Education Sunday will be held June 5 with Prof. Don Sellnow of Northwestern College as the guest preacher. The Confirmation Reunion will be held July 17 with the theme "Faithfulness to the Lord" being presented by Rev. Larry Nast, a son of the congregation. Another son of the congregation, Bruce McKenny, will preach for the special service of thanksgiving on November 27 using the theme: Thanksgiving for 100 Years of God's Grace. All former members, past church workers and friends of Trinity are invited to any or all of these services. For more information contact Rev. Frederick Mueller, 1509 Thomas St., Marinette, Wisconsin 54143.

1983 HANDBELL FESTIVAL

The 1983 WELS Handbell Festival will be held the weekend of April 30 to May 1, 1983. It will be hosted by Christ Lutheran Church, West Salem, Wisconsin. The festival will be held at First Lutheran Church, La Crosse, Wisconsin. All handbell choirs throughout the Synod are invited to participate. Handbell choir directors please contact Timothy Russow, Sr., 124 South Youlon Street, West Salem, Wisconsin 54669, if you are planning to participate.

REQUEST FOR COLLOQUY

Pastor Frederick Archer of Landis, S.C., formerly a pastor in the Church of the Lutheran Confession, has requested a colloquy with a view toward becoming a pastor in the Wisconsin Ev. Lutheran Synod. An interview committee has recommended that such colloquy be held. Correspondence relative to the colloquy may be addressed to the undersigned.

President Waldemar J. Zarling
Michigan District

SEMINARS IN ORGAN MUSIC

Dr. Martin Luther College is sponsoring a series of organ seminars (3:00 p.m. to 9:00 p.m.) with Prof. James Engel on the organ and with music on display. Church musicians and others interested are invited to attend at any of the following locations:

- February 25 Christ, Marshall, MN
- February 26 St. John's, Lewiston, MN
- February 27 St. Paul's, Tomah, WI
- February 28 Cross of Christ, Coon Rapids, MN
- March 3 St. Mark's Watertown, WI
- March 4 St. John's, Two Rivers, WI
- March 5 North Trinity, Milwaukee, WI
- March 6 St. Paul's, Wisconsin Rapids, WI

Further information can be obtained from Prof. Edward H. Meyer, Dr. Martin Luther College, New Ulm, Minnesota 56073.

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

APACHE JUNCTION, ARIZONA — King of Kings, Apache Junction Seventh-day Adventist Church, 1650 So. Ironwood Dr. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone 602/982-2111.

RUSSELLVILLE, ARKANSAS — Seventh Day Adventist Church, Corner of 8th and Boston Ave. Russellville. 10:30 a.m.; Bible class/SS 9:45 a.m. Pastor Douglas Lange, 2803 N. Erie, Russellville, Arkansas 72801; phone 501/967-2088.

RICE LAKE, WISCONSIN — American Legion building, 1st and Iowa, 2:00 p.m.; Adult information class/SS 3:15 p.m. Pastor Robert M. Edwards, 332 S. Wisconsin Avenue, Rice Lake, Wisconsin 54868; phone 715/234-6031.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

SOUTHWEST ORLANDO, FLORIDA — Orange County area. Windermere Town Hall, Main Street and Hwy 439, Windermere. 9:00 a.m.; Bible class/SS 10:15 a.m. Pastor Peter H. Kruschel, 5231 Merimont Ct., Orlando, Florida 32810; phone 305/299-7394.

BETHEL PARK, PENNSYLVANIA — Bavarian Village shopping center in South Park Township, Allegheny County; 8:30 a.m. SS 10:15 a.m. Pastor Thomas H. Hilliard, Rt. 2, Box 117-D, West Newton, Pennsylvania 15089; phone 412/872-9710.

MANASSAS, VIRGINIA — Bethlehem, Ben Lomond Community Center, 10300 Sudley Manor Dr. 9:30 a.m.; Bible Class/SS 10:45 a.m. Pastor Paul Ziemer, 4013 Greenville Dr., Haymarket, Virginia 22069; phone 703/754-2935.

WAUKESHA COUNTY SOUTH, WISCONSIN — Teaching Center, W246 S3145 Industrial Lane, Waukesha. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Carl T. Otto, 5363 N 37th St., Milwaukee, Wisconsin; phone 414/466-1657, or Dennis Nelson, 1829 Waterview Lane, Waukesha, Wisconsin 53186; phone 414/549-4093.

NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

WINCHESTER, VIRGINIA / MARTINSBURG, WEST VIRGINIA — Pastor Paul Ziemer, 4013 Greenville Dr., Haymarket, Virginia 22069; phone 703/754-2935

WISCONSIN LUTHERAN ADULT BAND 10TH ANNIVERSARY CONCERT

On Sunday evening, April 24, the Wisconsin Lutheran Adult Band is planning a special observance of its 10 years under the Lord's guidance. As a part of this observance, we would like to invite all former members to participate in 2 or 3 selections which would be sent to you ahead of time. If you have not received a notice of the special program, please write to: Rev. Richard Lehmann, S66 W 14055 Janesville Road, Hales Corners, Wisconsin 53130; 414/425-0852.

IMPORTANT NOTICE

Northwestern Publishing House STORE will be closed on Monday, February 28, 1983 for the annual physical inventory. Regular store hours will resume on Tuesday, March 1, 1983.

INSTALLATION

(Authorized by District President)

Teacher:

Nelson, David, as principal at Divine Savior, Shawano, Wisconsin on August 29, 1982, by P. Kassulke (NW).

ADDRESS

(Submitted through the District President)

Zarling, Frederic H. em., 6600 W. Fiebrantz Ave., Milwaukee, WI 53216.

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

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

- Alaska Kenai
- Arizona Apache Junction*
Green Valley*
- Arkansas Russellville*
- California Poway*
Rancho Cucamonga
San Diego*
S. Denver*
- Colorado N. E. Denver*
S. Denver*
- Florida Coral Springs
Daytona Beach*
S. Orlando*
Lehigh Acres
Warner/Robbins/Perry
- Georgia Portland*
- Maine Novi
- Michigan Traverse City*
Columbus*
- Mississippi St. Charles County*
- Missouri Springfield*
Kearney*
- Nebraska Poughkeepsie*
- New York Rochester
Springville*
Charlotte
- North Carolina Charlotte
- North Dakota Minot*
- Ohio Dublin/Worthington*
S. E. Cincinnati*
- Oregon Medford
- South Dakota Milbank*
- Texas Allen/Plano*
Arlington*
Killeen
Lewisville
S. W. Ft. Worth*
Sugarland/Stafford/
Missouri City*
- Tyler*
- Vermont Barre
- Virginia Manassas
- Washington Moses Lake*
- Wisconsin Chippewa Falls*
Merrill
New Richmond*
Casper
Gillette*
- Wyoming Calgary
Red Deer*
- Alberta Toronto*
- Ontario Toronto*

*Denotes exploratory services.

THEATRE ORGANIZATION

A theatre organization has been established under the auspices of Wisconsin Lutheran College. Its first production is scheduled for April 22-24. Membership is open to adults and students in WELS or in fellowship with WELS. For more information contact Prof. Eugene M. Baer, Wisconsin Lutheran College, 8830 W. Blue-mound, Milwaukee, Wisconsin 53226; phone 414/774-8620.

INDEX AVAILABLE

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COMING SOUTH?

A directory of our WELS congregations in Florida and the southeastern United States is available. Addresses, times of worship, pastors, phone numbers, etc. are provided. For a copy of the directory contact Pastor Marvin Radtke, 619 Newport Ave., Altamonte Springs, Florida 32701; phone 305/339-5829.

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Missionaries: new and old

*The old is
still in style*

by Ernst H. Wendland

The cover of the final issue of *Time* for 1982 carries the picture of Missionary Leon Killinger in shirtsleeves with the Bible in hand, preaching the gospel to a group of bush villagers in New Guinea. "The New Missionary" is the title of the magazine's cover story. No, the cover did not feature *Time's* Man of the Year. That honor did not go to a person.

The Man of the Year title in the issue following was given to something which has become indispensable for the functioning of modern society — the computer. And yet it is noteworthy that a leading weekly news magazine devoted a cover story to world missionary activity. With an estimated 220,000 Christian missionaries in the world today — as the article points out — the spirit of world missions is far from dead.

The article explores the role of today's missionary. Is the missionary primarily a soul-saver — seeking converts to Christ? Or is the missionary a do-gooder — bettering social and economic conditions among the poor and oppressed? The article suggests that both are objectives of the missionary endeavor today. But the trend favors social betterment programs over seeking to convert people to Christianity.

In our pluralistic society, *Time* correctly points out, soul-winning is often looked upon as "spiritual imperialism." Condemning customs of tribal religions because they conflict with teachings of the Bible is regarded as "showing lack of sensitivity toward local cultures." In other words, missionaries who proclaim the God of Scripture are going to have to bear the stigma of being called presumptuous meddlers who upset the status quo and do more harm than good. Missionaries who champion social, racial, economic or political causes are going to be regarded as the real missionary heroes working for worthwhile ends.

I raise my voice for the old-time missionary and not because I was one. Sin is still humanity's basic problem no matter who, what or where you are. The soul, crying out for deliverance from the awesome satanic powers and superstitions, still issues the most pathetic human

cry of all. The spirit, shattered by suffering and death, cannot be restored by all the social betterment programs in the world. The picture of the uncomplicated native existing in his natural, uncontaminated bliss is a distorted figment of our imagination. One must witness the terrible powers of witchcraft in action to appreciate more fully the terrible emptiness which exists in so many places of the world today.



Professor Wendland conferring with two national pastors in Nigeria.

Long ago the Savior said, "Man does not live on bread alone, but on every word that comes from the mouth of God" (Matthew 4:4). Missionaries who are still willing to go out to the roads, to the country lanes, to the bush areas of the world to invite others to enjoy Christ's spiritual feast are following the Master's voice. The "new missionary" still has much to learn from Paul's preaching which was a "stumbling block to Jews and foolishness to Gentiles, but to those whom God has called the power and wisdom of God" (1 Corinthians 1:25). □

Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin. For 16 years he served as a missionary in Africa.