

The Northwestern Lutheran

JANUARY 1, 1984

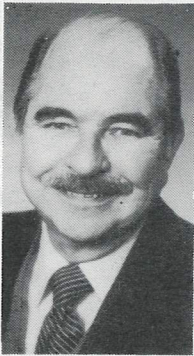
The day after
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Christ
on
campus

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from this corner



Nineteen eighty-three in the United States ended on an apocalyptic note. First there was the TV special, *The Day After*. This was followed a week later by a cover story in *Time* (11/28) on George Orwell's *Nineteen Eighty-four*. Either one alone would have been sufficient to sound the apocalyptic note.

Nineteen Eighty-four, published in 1949, is the 1984 story of a bureaucrat in the totalitarian state Oceana. He has a minor hand in manipulating the English language into the new official language, Newspeak. Newspeak is the ultimate corruption of language: IGNORANCE IS STRENGTH. . . . FREEDOM IS SLAVERY. . . . WAR IS PEACE — that is Newspeak. In Oceana posters on every corner proclaim: BIG BROTHER IS WATCHING YOU, a gift of the electronic age. There are enough threads of truth in the tale to make it a chilling story, even if the date is a bust.

The Day After was intended to give us a vision of nuclear doomsday. It succeeded. But I was struck by the almost total absence of any reference to God, either to his judgment or to his grace. Kansas, as part of the Bible Belt in real life, should have been pictured as more finely tuned to this aspect of the Almighty.

As I reflected on these two events, a word from Psalm 112 came back to me: The righteous "will have no fear of bad news; his heart is steadfast, trusting in the Lord." That word has stuck with me through the years because I have long been associated with tasks where bad news was not all that uncommon. The psalm was always a great comfort and it does not fail me now.

Such trust in the Lord does not encourage us to callous apathy. Anymore than praying, Give us this day our daily bread, encourages us to be idling welfare cheats.

The righteous "will have no fear of bad news; his heart is steadfast, trusting in the Lord." The words will undergird us for another year. They give us a base from which we can live out our days. Under that word we can work with firm intent, sober judgment, less panic, and a sure hope of God's ultimate victory. No matter that the ultimate hope is in a world beyond this world because the two worlds are intertwined, joined by the lives of those who, under grace, will spend their time — successively — in both.

So in spite of its apocalyptic roots, 1984 will be another year of steadfast heart and trust in the Lord. All of us who work to give you *The Northwestern Lutheran* wish nothing more for you in the New Year. That's all you need.

James P. Schaefer

COVER — An administrative board meeting at the campus house at the University of Wisconsin - Oshkosh.

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

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 71

NUMBER 1

JANUARY 1, 1984

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Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.75 per subscription. Blanket subscription at \$4.25. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in braille or on cassette for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published semimonthly, except monthly in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Photo credits

Doug Brinkley, 13.

A word from the wise

"On coming to the house, they saw the child with his mother Mary, and they bowed down and worshiped him. Then they opened their treasures and presented him with gifts of gold and of incense and of myrrh" (Matthew 2:11).

"A word from the wise," an old proverb says, "is sufficient." We ought to listen to those who know what they are talking about. Are you ready for a word from the wise? What would those Wise Men in our verse say to us and what would they have us remember? Very simply they might point us to Jesus and say, "Seek him and serve him."

Seek him

"We weren't the ones you might have expected," those Wise Men might begin, "shepherds who heard the angels and people of Bethlehem to whom the news filtered down you might have expected to find kneeling before him. But that day when we dismounted before the house in Bethlehem where he was now sheltered, we created quite a stir. We were strangers from a far land. Gentiles having nothing to do with Abraham's seed. How Bethlehem must have buzzed that day we came to town."

"And you," the Wise Men might continue, looking at us, "how do you fit in?" "Oh, we've always been here," most of us would answer. "We aren't Jews either. Our names are mainly German and our background mainly Lutheran. But we've had the Savior so long that we may often take him for granted." Perhaps those Wise Men should remind us again how fortunate we are. God's grace has brought us just as he brought them to the house where the Christ-child dwells. For them it was the Living Word in that house in Bethlehem. For us it is the Written Word in our house of God in Jefferson or wherever it might be. Let those Wise

Men remind us how fortunate we are to have the Savior and how we dare not rest " 'til each remotest nation has learned Messiah's name. . . ."

"Do you think it was easy for us?" the Wise Men might continue. "The miles were long, the way difficult. The desert can be so hot by day and so cold by night. There were so many other things we could have been doing. Time was money for us, too. But we came seeking him because he was our Savior."

"And you," the Wise Men might continue, looking at us, "how goes it with you?" "Oh," we want to answer, "you know how it is. I work hard all week and have to do the wash on Sunday. I had company coming and dinner to prepare. We were on vacation and didn't want to waste time and miles on Sunday morning. It's hard to find time for family devotions and the Bible can be so difficult to read." And on and on. But the words get stuck in our throats when we look at the Wise Men. "Seek him," they are wisely saying, "first make sure you know how precious he is and then you'll let nothing stand in the way of your seeking him."

"He didn't look like much," they might continue, "just a little boy in the arms of a humble maiden, but to our eyes of faith he looked like everything. There he was, the One we were looking for, our Savior, our Lord. Can you imagine how we felt when we knelt before him? Matthew tried to describe our feelings writing that we were 'overjoyed.'"

"And you," the Wise Men might continue, looking at us, "what does he mean to you?" Yes, what does he mean to us? The answer has a direct bearing on how hard we will seek him, you know. If we believe that God punishes every sin and that hell's fires are still burning and if we believe that he is our only ticket, fully paid and freely given, to heaven, we will seek him. If we know that

we cannot live without him, that life's burdens are too heavy, life's temptations too forceful, life's sorrows too stifling, then a word from the Wise ought to be sufficient. Then we'll use this New Year to seek him!

Serve him

And to serve him! "We brought the best we had," the Wise Men might remind us, "gold fit for a king, incense and myrrh still precious and still used in perfumes in your day. Our gifts were nothing small or sparing. How could they be? We were bringing them to our Savior."

"And you," the Wise Men might continue, looking at us, "what kind of gifts do you bring from your treasure chests?" "No," they might remind us, "you can't say that such things shouldn't be talked about, that enough sermons are preached about giving already, that everybody knows the times are tough." "What we are saying," they might continue, "is faith gives, not from the bottom but from the top of the wealth God gives."

"And you," they might continue, looking at us, "what kind of service did you render your King last year? How many of the 8,760 hours of 1983 did you dedicate to him? How many will you give him this year whether you are a newly-elected church board member, a family person, an employer or employee, a pastor or a teacher?" "That's how it goes with the believer," they might say, "he serves his Savior with the best he has."

A word from the WISE, they say, is sufficient. God make it so! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Stability amid change

By tradition and by preference we look forward to a happy new year. On the eve of a new year spirited crowds customarily assemble to welcome the symbolic babe and to dismiss the old man with the scythe. Even if you are not among them, you can at least watch them and hear them by means of the modern electronic wonders in your living room.

People hope that things will be better this year for the world in general and for themselves in particular. The popular way of welcoming a new year and the standard greeting that goes with it all but promise that. We naturally would like to believe that promise and experience that happiness so freely wished for us, even if that wish is voiced in our behalf by those who view us only as potential customers.

Things can be better on January 1 than on December 31, better in 1984 than in 1983. But not necessarily so. They can also be worse. It doesn't make much difference what year it is. Time serves as a means of measurement, not as a road to improvement.

What is more, the passing of time can generate in us a feeling of uneasiness rather than a feeling of optimism, a sense of loss rather than a sense of gain. As time moves on in its unstoppable and uncontrollable way, stability moves with it. Things change. They deteriorate. They vanish completely. A look at what once was often leaves us with a sense of desolation.

This feeling is exemplified in one reader's reaction to old news items culled from the files of a nationally read magazine and republished this year in its 60th anniversary issue. This issue reprinted news accounts of persons who by their activities and their accomplishments had captured the attention of the nation and the world over the past sixty years. This reader's reaction in the reader-response section of a subsequent issue was as follows: "Your anniversary magazine is an amazing record of the past. Where are those glittering names that radiated from your pages and fed our curiosity? They are now dust and ashes."

Melancholy often accompanies us on a trip down memory lane. There are things we treasure in life: family, home, friends, neighbors, possessions, and status, to say nothing of life itself. We feel comfortable with them. We like them the way they are. But time moves on. Things change, and the people we love and the things we like change with them, and our relationship with them changes too. We feel sad about it.

The writer to the Hebrews strikes a different note when he speaks about the Lord. "Jesus Christ, the same yesterday, and today, and forever," he exclaims. He is stable, unmovable, permanent. Other things, even the most fundamental things, change, but not God. "They shall perish, but thou shalt endure," is the Psalmist's assertion in Psalm 102. People, many of them, especially of the celebrities and historical figures we read about, flourish before the eyes of the world in their lifetime; but they wither and die after a time. It is different with God. He remains the same. His Word, Scripture says, "endureth forever."

In the changing scenes of life this provides the stability which this world so desperately lacks and which is so essential to human happiness.

Immanuel G. Frey



*Pastor Frey
is at Zion,
Phoenix, Arizona.*

letters

New things to try

I think you and your staff have initiated a number of very creative changes in The Northwestern Lutheran, all of which tend to make our church magazine better read (and cherished) by our members.

The "Letters to the editor" column is one of these new ideas; however, I noticed a continuing trend (as expressed by these letters) reflecting an assumption that a typical WELS Lutheran holds certain opinions in areas of life beyond those directly affected by our Bible-based doctrines. I find this assumption very curious — and certainly far from the "real world." Scripture does not deal with strategies for all matters of our lives; in fact, there are many subjects where our congregations have developed practices (over a period of time) based on very general guidance, such as sponsors at baptism, semisocial organizations such as young people's, women's and men's groups, etc., also right-to-life groups.

The October 1, 1983 issue of The Northwestern Lutheran contained some letters which prompted me to write this response. I would like to suggest that your readers remember we are fellow believers, and at the same time, free to hold our own opinions in areas where we do not have direct or indirect Scriptural guidance. Keeping our minds open, and aware of other people's feelings, is a key to being an effective witness.

Rather than take offense about new or little known practices, why not take a position of "try it," or that's okay (but not me), and demonstrate some tolerance?

There are a number of areas where some of our congregations have tried to be more effective in making their services more meaningful and their programs geared for evangelism. Following are some examples:

In worship forms: use of the King James Version vs. contemporary versions; Lutheran Hymnal order of services vs. "custom tailored" services; and Lutheran Hymnal hymns every Sunday vs. use of selected gospel hymns on a "mixed-in" basis.

In stewardship efforts: program for stewardship of treasure vs. no program at all; stewardship of time and talents vs. attend services only; and training for laity vs. no training programs.

In education: adult Bible class offered vs. no classes and mid-week classes vs. no classes.

In style of preaching: emphasis on the text and its literal meaning vs. message derived from text; and long (30 min.) monotonous delivery vs. short (20 min.) snappy delivery.

In style of teaching: didactic, traditional style vs. participatory style; and pastor dominated program vs. emphasis on lay involvement.

In the future issues I would like to see some discussion of these issues; both can be considered correct and Scriptural; yet most of Synod's membership and our readers have very strong convictions one way or the other.

Duane D. Anderson
Beckley, West Virginia

Quality improved

In the November 15, 1983 issue, a letter was written by someone who was concerned about the quality of The Northwestern Lutheran. I must disagree and commend the staff for its improvements. I believe that you have achieved a more balanced publication. Not every article needs to be edifying to our faith. What is wrong with some articles of interest? Also, reporting about a pastor leaving the WELS for another Synod, although regrettable, is still news. It should cause us to examine our faith and see if we hold to what the WELS teaches. Hopefully, we do since the WELS teaches what God in his Word teaches.

The best change in The Northwestern Lutheran is this column of letters from WELS members. It allows us to speak out on matters important to us.

Another new feature I like is the "I would like to know" column. It is great for the WELS members to have a way to ask about matters of faith, practice, adiaphora or whatever. I would imagine many people see their own questions answered from other people asking the same questions.

Keep up the good work!

David Robertson
Blissfield, Michigan

The need of the hour

A short time ago there appeared an article in a Lebanon (Ind.) newspaper contrasting Russia with the United States. The article stated in part that Russia is atheistic and says, "There is no God," while the United States says, "There is a God" but they pay no attention to him.

I wonder, when the missiles start falling and twenty million people have gone into the valley of death, will the clergy still be asking for donations or will they be talking to people about the hereafter?

The need of the hour is not liturgy and

ritual but changed lives showing grateful response of the believer who has been forgiven.

Morris A. Peters
Fort Wayne, Indiana

All can participate

I was very encouraged to read about the latest developments with the Travel/Canvass/Witness (TCW) teams (October 1, p. 288).

I am afraid though, that the article might promote some misconceptions about the TCW program. In the past, and I hope the future, TCW teams were recruited not only from the campus of DMLC and the seminary, but also from such colleges as the University of Wisconsin-Oshkosh and the University of Nebraska. These teams of layworkers have been instrumental in the work of TCW.

In neglecting to mention our layworkers, I fear that the article has helped to promote the idea that only pastors, vicars and teachers are able, or allowed to participate in the work of evangelism. Many times, in speaking with members of other denominations, I have been told that our church has a lazy laity. Also, in working with visiting committees, I have found that many of our members are afraid to visit even our own members, much less speak to a neighbor or co-worker without a pastor present. The feeling seems to be that unless one has at least a degree from DMLC, one does not have the ability to witness for our Lord.

I also fear that the article might discourage some of our members in public colleges from entering this excellent opportunity to receive training and experience in evangelism. An experience like that provided by the TCW program helps a lot in promoting layworker evangelism teams in our home congregations and helps strengthen the faith and abilities of our layworkers. For Christ gave his command to "make disciples of all nations," not only to our pastors and teachers but to us layworkers as well.

Kerry Lee Binnington
Coloma, Michigan

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in The Northwestern Lutheran. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Rd., Milwaukee, Wisconsin 53222.

I believe . . . in God the Father

Dear Bev,

It was good to hear that life in boot camp has become more tolerable and that you are making more friends. Charlene sounds like an interesting thinker. I'm so surprised that she attacked your belief in a Father God so severely. A number of people feel the Bible is sexist and that God should be identified with female pronouns.

LOVE LETTERS ON THE CREED by Richard H. Stadler

I hope you don't feel you have to apologize for using the language of Scripture when talking about God. If your friend does not believe that the Holy Spirit inspired the writers of the Bible, she may never appreciate it was God who chose to reveal himself as a Father. It wasn't patriarchal bias or cultural conditioning. God moved the authors of the Bible to choose "he and him" as pronouns to refer to himself.

And yet, the Bible also uses female imagery to describe his love for us. Charlene might be so prejudiced against the Bible that she hasn't noticed those details. When Jesus weeps over Jerusalem in Matthew 23:37 he says, "How often I wanted to gather your children together the way a hen gathers her chicks under her wings, and you were unwilling." In Isaiah 66:13, the Lord says, "As a mother comforts her child, so will I comfort you." Our Father is not embarrassed to *mother* his children. He's not afraid to apply female imagery to himself, as in Isaiah 42:14, when he says, "For a long time I have kept silent, I have been quiet and held myself back. But now, *like a woman in childbirth*, I cry out, I gasp and pant."

God is willing to use both father and mother imagery to communicate his love for the sinner. "You deserted the Rock who fathered you; you forgot the God who gave you birth," he says in Deuteronomy 32:18.

The reason Charlene may have such disdain for God as a Father is that she may not have had a very good experience with her own father.

Perhaps a lot of people are transferring to God their stereotypes of imperfect human fathers. Bev, do you remember urging me to read Eric Fromm's *The Art of Loving*, after you had to read it for a course? Well, do you remember how Fromm calls attention to the difference between mother love and father love? He insists that mother love is unconditional. She loves a child just because he is, not because he is pleasing her or making her proud. Father love is more conditional, Fromm suggests.

He loves the child more when the child obeys him. Fromm credits Luther with refocusing attention on the motherly quality of God's love in the Bible. God loves us simply because we are his, even when we do not meet his expectations or obey his commands. Luther's insistence on grace highlights that aspect of love — it is undeserved love offered to those who have not earned it. The Bible reveals our God as a father with a mother's heart!

Charlene may not have read enough of the Bible to discover that God is a Father who embraces the best of human fathers, the best of human mothers, and more besides! She may never feel comfortable with God the Father, Bev, until she sees how much he's done for her through his Son. Be sure you don't spend so much time

*Charlene may not have read
enough of the Bible
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the best of human mothers,
and more besides!*

quibbling about language that you forget to share the Father's Son with her. Remind her how much this Father sacrificed for her sins, and the Holy Spirit may use that gospel to melt her hostility toward the Father.

Please don't be embarrassed to have a Father in heaven because we human fathers so imperfectly reflect his virtues. I have not been a perfect father. You know that all too well. But I love you, and so does God who chose to reveal himself to us as our Father! Take care of yourself.

Love, from your mother and me,

Dad



Pastor Stadler
is at St. James,
West St. Paul, Minnesota.

Do you want to know
what the day after will really be like?
Here's another version,
an absolutely reliable one.

THE DAY AFTER

by Joel C. Gerlach

The day after "The Day After" was something else. In my corner of the country, radio and television focused almost exclusively on the fallout from ABC's airing of the TV documentary drama the previous night. Listening and trying to sort out the sense from the nonsense left me with one recurring thought. "Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope" (1 Thessalonians 4:13).

Seldom has the public hung its hopelessness out to air as openly as it did on the air the day after "The Day After." Evidence of mass hysteria it wasn't. Evidence of mass hopelessness it was.

If "The Day After" had to be aired, Christians could not have asked for it to be scheduled at a more opportune time than it was. By coincidence ABC presented it on the last Sunday of the church year, the day on which many Christians perennially direct their attention to what God has to say about the Last Day. How propitious!

The Scripture lessons and the sermon I heard on Sunday morning left no essential questions unanswered. In contrast, the movie left a myriad of questions unanswered. The endless and sometimes pointless debate which followed the movie gave evidence of that.

The movie does not answer the question about who detonated the nuclear device in Europe which triggered the all-out nuclear response. It does not answer the question about whether nuclear war is unavoidable if nuclear proliferation together with its attendant saber-rattling continues. It does not answer the question

about whether life can continue on planet earth after an all-out nuclear attack. Will there be a world tomorrow, or won't there?

The message I heard on Sunday morning reinforced my Christian hope. It reminded me that there is life after death for God's people in a new heaven and new earth of God's own refashioning. It left me with a feeling of the supreme confidence of faith. By contrast, the movie played on the emotion of fear — to the extent that the media hype even cautioned people not to watch it alone. The movie hints, not too subtly, that nuclear warfare robs life of all meaning and purpose. Life after a nuclear exchange is hopeless, if there is any.

One scene in the movie is especially graphic in its depiction of the contrast between hope and hopelessness. When Mrs. Dahlberg learns that nuclear missiles have been launched, she slips into a trance. She's not about to stop making sandwiches for her daughter's wedding reception the following day. When the truth finally registers, she insists on making the beds upstairs before fleeing to the basement for safety. What's so appalling about the sequence is the effectiveness with which it depicts a person without real hope in Christ shifting her mind into protective neutral and refusing to think about the unthinkable.

God's people, by contrast, don't stay away from church on the last Sunday of the church year because they prefer a protective neutral. They attend knowing full well that they are going to be confronted with the truth about the End. Armageddon isn't unthinkable for a Christian. It's as much a part of God's agenda as was the incarnation.

ABC's account of "The Day After" may have had elements of truth in it. We'll never know for certain unless and until it happens — God forbid. God's account of the day after has no ambiguities in it. It lays out the truth without equivocation. And Jesus says, "He that has ears to hear, let him hear."

Do you want to know what the day after will really be like? Here's another version, an absolutely reliable one. "The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare" (2 Peter 3:10). And then?

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, 'Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away.'"

The angel said to me, "These words are trustworthy and true." □



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.

Mormons, Adventists,

Most fourteen-year-olds aren't particularly disturbed by the multitude of churches. But Joseph Smith was a different sort of boy. It upset him that Presbyterians were against the Baptists and Methodists; that each church found fault with the doctrines of the other; that all were zealous to establish their own beliefs as true. He asked himself: "Who of these parties is right? or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?"

Why so many churches? by VICTOR H. PRANGE

Smith tells us that the answer to his questions came from the highest authority, the Lord himself. It happened "on the morning of a beautiful clear day, early in the spring of eighteen hundred and twenty." This teenager saw "two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other) 'This is my beloved Son, hear him.'" After recovering from his shock Smith seized the opportunity to have an answer to his question: "Which of all the sects is right and which should I join?" The Lord told him that he must join none of them for they were all wrong; all of them teach for doctrine the commandments of men.

Smith reports that three years later an angel of God named Nephi (or Moroni) revealed to him that a book was buried, written upon gold plates, which contained the fulness of the everlasting gospel. Instructions were given as to where this book was buried and how it was to be translated into the English language. Smith had no trouble locating the book buried in a hillside near his home in western New York state. It was another four years before he was granted permission to begin the work of translating the golden plates (he was all of twenty-one at the time). The printed product went on sale in March 1830; its title: *The Book of Mormon*. Shortly thereafter Smith and five others organized the *Church of Christ* (not to be confused with others of the same name). It was not long before a more distinctive name was chosen: "The Church of Jesus Christ of Latter-Day Saints." The problem of which church to join was solved for Joseph Smith: he started his own.

Smith's ideal was to restore Christianity to its original purity. A recent Mormon publication says it well: "The Latter-Day Saints not only recognize the *falling away* (from the true religion that Christ preached), but also announce that God has made himself known to mortal men in these modern times, and has restored his church in detail as it was anciently." The restoration of true Christianity which Mormonism preaches is cut from the



This newspaper drawing claimed to show one of the six gold plates which, Smith explained, had been written in "Egyptian, Chaldaic [Chaldaic], Assyric, [Assyrian], and Arabic" and which, he said, contained the Book of Mormon.

same cloth as much of restoration rhetoric: Jesus Christ came into this world to give people better laws; to be saved one must follow the laws of Jesus Christ.

Mormon advertisements point to the material and moral successes of the followers of Joseph Smith as evidence of God's blessing. That law-abiding, hard-working, family-loving citizens should have a good life on this earth should surprise no one; but that Mormonism has recovered the good news proclaimed and accomplished by Jesus Christ is altogether false.

Joseph Smith was also a millennialist. He believed that Jesus Christ was going to return to this earth at some future time and set up a thousand-year kingdom. The Articles of Faith of the Church of Jesus Christ of Latter-Day Saints state: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory." However, emphasis on the return of Christ and his establishment of an earthly kingdom has become less significant for the Mormons as they have seen their own earthly fortunes flourish. Mormon leaders had little time to calculate the date of Christ's return; they were too busy staking out a claim on this earth.

Second coming calculations were important to William Miller. This New York farmer turned Baptist preacher spent much time with his Bible seeking to determine the exact date of Christ's return. Smith had already led his saints west from New York when Miller let it be known that by his reckoning the second coming was only eight years off; it would come to pass in 1843. Eight years to get ready!

Jehovah's Witnesses



William Miller



Joseph Smith

A Boston preacher much interested in upgrading the morals of society (and free the slaves) began to promote Miller's warnings that the end was near. At camp meetings, through various publications including a hymnbook titled *The Millennial Harp*, and by specially organized rallies all over the country, the word went out to "repent." Thousands got set for the Lord's return. 1843 came and went. A new date was set: October 22, 1844. Again nothing happened.

Nothing happened here on earth that is. But according to convinced followers of Miller, something had happened in heaven. Several reported visions of Christ "cleansing the temple." Adventists speak of this as Christ's "investigative judgment" which they believe began in 1844. According to this teaching Christ has been at work for the last century and a half evaluating the life of each believer to determine whether he or she is worthy to be forgiven and live in Christ's coming kingdom.

One of the followers of Miller who proposed this reinterpretation of what actually happened in 1844 was Mrs. Ellen White. She is judged the founder of the church body which emerged from the Millerite movement. It is today named the Seventh Day Adventist Church. Much of the early millennialistic fervor has been replaced by stress on keeping the Sabbath (Seventh Day) and observing good health and diet rules. Dr. John H. Kellogg got into his breakfast food business to help Adventists eat better.

One of those who did not lose the Adventist ardor for end-time calculations was Charles Russell. This lay preacher went a step beyond the Adventists and taught that Christ actually did return to earth — invisibly — in 1874, that he would be set upon his throne in 1914 and enter God's temple in 1918. He saw no purpose in trying

to improve conditions in this world. He contended that "the saints may influence the world only by their separateness from it, by letting *their light* shine. . . . The Church of God should give its *entire attention* and effort to preaching the Kingdom of God. . . . If this is faithfully done, there will be no time nor disposition to dabble in the politics of present governments." Russell looked for Christ to establish the perfect government here on earth.

The movement which Russell initiated lays no claim to being a "church." His followers desire simply to be called "Jehovah's Witnesses." They seem to have lost their enthusiasm for setting dates. They study and witness and publish. They agonize over the growing wickedness of the world. Outsiders are impressed by their evangelistic zeal. But they are not witnesses to the gospel of Jesus Christ.

Mormons, Adventists, Jehovah's Witnesses — all three live to a great extent in the Old Testament of the Bible: they emphasize tithing and diet rules. They acknowledge that the Messiah has come; but they close their ears to his words: "My kingdom is not of this world." They expect him to come again to straighten out all the troubles of this old world once and for all; they wait for him to set up his Messianic kingdom. They hope this will happen soon because they see the world getting worse and worse.

Theirs is not a new teaching. Christ contended with the same heresy. Our Lutheran confessors at Augsburg rejected "certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless."

The Jehovah's Witnesses have absolutely no use for Christmas, the celebration of the incarnation of the Son of God. The Adventists will not worship on Sunday, the day of the resurrection. The famous Mormon Tabernacle Choir is unable to sing from the heart the words of the *Agnus Dei*: "O Christ, Thou Lamb of God, that taketh away the sin of the world, have mercy upon us and grant us peace." The end will come; Christ will return; when it happens, we will be ready because we know and believe that he has been merciful to us sinners; we are at peace.



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.

Christ on campus

The home of perennial national champions in gymnastics and a baseball program that has produced several professional players including Jim Gantner of the Milwaukee Brewers, the University of Wisconsin — Oshkosh also is the site of one of only four full-time WELS campus ministries in the nation. Headquartered in a large former residence just east of the campus, the homey atmosphere of Wisconsin Lutheran Chapel is a welcome relief from the cement-block drabness of the typical university building.

There is a WELS campus ministry at UW-O primarily because among the 11,000 students there are perhaps 750 WELS members. This is only an estimate since students are not required to register their religious preference. Finding our students on campus is a major headache for all WELS campus ministries. Our current mailing list of 275 names is pretty typical. The local congregations' use of the Synod's student services program for this purpose is improving, but still far short of its potential. Many of our young adults will never be served simply because we have no way of knowing where they are.

We do not exist simply to serve WELS members, however. We try to reach out to all on campus with the Good News of God's forgiving love with an aggressive publicity-evangelism program stressing print media. Most importantly students are given counsel and training in personal evangelism.

Someone has called the college campus of the 80s the single largest untapped mission field in our country, and we are discovering this to be true. Unlike their antecedents of the 60s, today's typical college student is interested in matters religious, especially in the Bible-based, gospel-centered ministry our Synod offers. A sizable number of the regular worshippers at our services are not WELS members, and a significant number eventually join our church through this program. "Basics of Christianity," a confirmation course geared to college students, is offered each semester. Since 1977, when a full-time ministry began, 17 confirmations have taken place, including seven this past school year. The confirmation rite is as special an occasion at the chapel as it is in any congregation.

The reactions to the gospel by these new members are always heartwarming. Many are reading the Bible for the first time in their lives, and the joy of discovering God's love in Christ is new and fresh for them. "When you see how much God loves you, you just can't keep it to yourself," is the way Marion put it. Last spring Susan, a nursing major, was confirmed. Earlier, when she had begun inquiring about confirmation, I asked her where she had heard about us. She said her friend Laurie had urged her to come. Laurie had been confirmed just eight months earlier. Not only do we share with others, but they in turn continue the process.

Students come from a variety of backgrounds and with differing needs, so a diversified program is needed to suit them all. Worship opportunities are offered two days a week, Bible study and counseling services are available, and students are invited to participate in a full spectrum of fellowship and service activities. Six student committees, under an administrative board, plan and implement the many activities and take care of property maintenance and finances. A seventh group produces *Handout*, the monthly newsletter of the WELS Campus Ministry Committee for WELS students. The Oshkosh ministry also participates in the Travel/Canvass/Witness (TCW) program of the WELS General Board for Home Missions. Teams in the past from UW-O have gone to Michigan, North Carolina, Florida and Texas. In January we will return to the Southwest to work in four missions in Texas and New Mexico.

A major thrust of our campus ministry is to provide students with meaningful leadership experience, which will train them to be the future lay leaders of our church. Graduates of UW-O and our campus ministry today are serving their Lord and his church in a variety of positions. Besides serving as leaders in many congregations, chapel alumni today are serving professionally in WELS high schools and social service agencies. Nancy Oelke, a graduate of the UW-O School of Nursing, last year completed a tour of duty in our African Medical Mission.

While it is gratifying to see the many blessings our Lord has given us, we can never feel complacent, especially as we consider the enormous mission potential on a contemporary college campus. We at Oshkosh are constantly reminded of this simply by being here and by a steady stream of letters from *Handout* readers across the country. Last spring a young woman from California wrote:

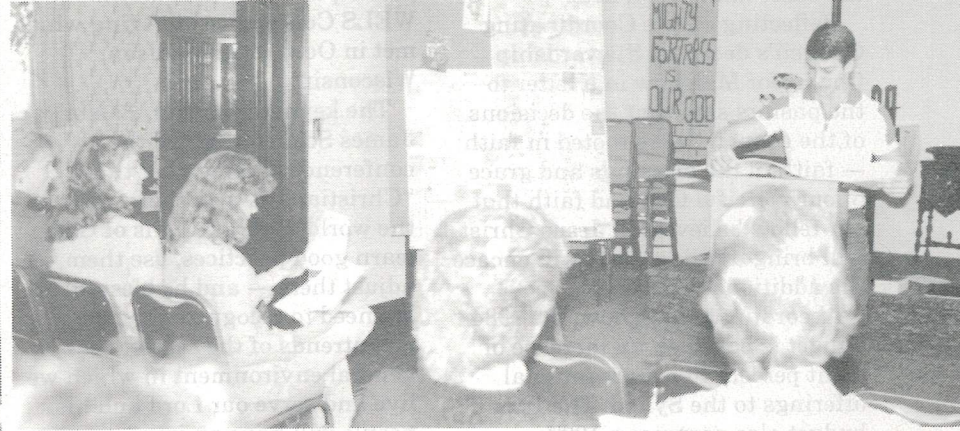
I know there must be some WELS students at this school of 7500 students. So far I haven't met any. I have met a few already churched Christians and others I am working on, but there has to be some other WELS person walking around campus. My problem is: how do I find them? There is a pan-Lutheran campus ministry here. Needless to say I did not locate any there! I very much would like to have a WELS campus ministry, but where do I start? Help!

The answer to that plea can come only from the members of the WELS. With their prayers, decisions and offerings, they alone can determine how far and how fast we can expand our campus ministry. Please God — the day comes soon! □

Pastor Diener is campus pastor at the University of Wisconsin — Oshkosh.



(Top left) Student center and campus house. (Top right) Pastor Diener conducting an Advent vesper at the campus house. (Bottom right) A training session for a Travel/Canvass/Witness team. (Bottom left) An Advent sing-along for the students.



A significant step forward in the WELS mission

In a recent letter to the Synod's circuit pastors, President Mischke informed them of a decision by the Coordinating Council in its November meeting authorizing an additional missionary for the Lutheran Church of Central Africa (LCCA), and also for Hong Kong,

In the news

together with authorization to call an executive secretary for evangelism.

"I trust this comes as good news to all," the letter read. "It is certainly in keeping with the wishes of several conventions, notably the last one which expressed itself quite decisively on the direction it wanted the Synod to go. This is another significant forward step in our sharing of the gospel of Jesus Christ."

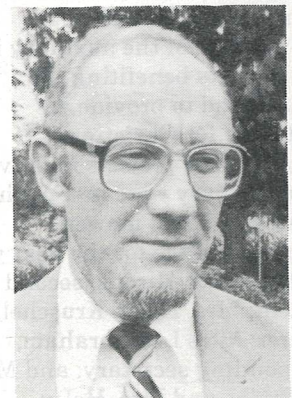
The additional need for manpower in the world mission fields was pressed by Superintendent Raymond Cox of the LCCA in a recent letter to Pastor William Meier of Phoenix, Ariz., chairman of the Board for World Missions.

"The mission field in Malawi," wrote Cox, "is 20 years old this year. When Pastor Richard Mueller and I arrived in Malawi on June 16, 1963 the statistics for the LCCA in Malawi were *zero*. Zero in every department. Twenty years later: 6,578 baptized, 3,476 communicants, 50 congregations and preaching stations, 10 evangelists, two national pastors, and six missionaries. In 1979 Malawi surpassed Zambia, the mother field, in the number of souls and communicants.

"The blessings on our mission in Africa," Cox continues, "has been more than all we ask or imagine. People in every part of Malawi keep asking our LCCA to come and preach the gospel. Just one example. For six months people from the Balaka area (85 miles north of Blantyre) begged me to come. I did visit them one day. What a joy! People who *want* to be Lutherans had already built a little burnt-brick church with their own labor and funds. Thirty-one people gathered on short notice to meet me. Do you know what I had to tell these people? 'I don't know when I can return. I don't have the time to

come regularly. We have no worker to send you. We hope in another year it might be possible.' *It hurts to have to say those words.* And I'm sure it hurts *to hear them* too.

"In Zambia the story is much the same. Pastor David Sternhagen has eight congregations and four of them are more than 350 miles from his home. He drives the route once a month. He's been shot at and had



Cox

a serious accident. Yet Dave speaks of the work in Chipata as 'one of the real joys of my ministry here. The *trip* is lousy, but the work in the eastern province has been a blessing.'

"What's the point of all this?" Cox asks. "When we talk of

another missionary, we're talking about *present needs*. Our need for manpower isn't some projected, possible future potential outreach. We have people who need to be served right now with word and sacraments. We have people — by the hundreds — who see their pastor once a month and then only long enough for him to carry out the basic ministerial acts."

Reflecting on the Coordinating Council's decision, Stewardship Counselor Malchow in a letter to the pastors said that the decisions of the council "were rooted in faith — faith in the blessings and grace of our merciful God and faith that our fellow believers in Jesus Christ will bring offerings that will encase the additional workers."

According to Malchow, the 1984 budget is based on an increase of eight percent in congregational offerings to the Synod. The 1984 budget also assumes a 100% performance in the budget subscriptions of the congregations for 1983.

Seminary auxiliary meets

The eleventh annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held on the first Saturday in October, the official annual meeting date. The 352 registrants represented three districts and 11 conferences in Wisconsin and Illinois.

The purpose of the auxiliary is to aid in projects benefiting the seminary and to provide an opportunity for Christian fellowship. The projects approved by the auxiliary were new choir gowns and a lawn mower.

Elected to office for the next year were Mrs. Ruth Hirons, second vice president; Mrs. Helen Kruschel, treasurer; Miss Lee Abraham, corresponding secretary; and Mrs. Judy Priebe and Mrs. Helen Narges, representatives at large. Professor Martin Westerhaus was designated faculty representative and Pastor Ronald D. Roth, pastoral advisor. Mrs. Patricia Bernhardt, first vice president, will become the new president, succeeding Mrs. Leonard Collyard.

Conference on aging meets

Megatrends, strategic planning, corporate reorganization and trustee responsibility may sound like "business-ese" when used within the framework of church activity. They were however, very real and important concepts to the participants gathered at the 1983 WELS Conference on Aging which met in October in Madison, Wisconsin.

The keynote speaker, Pastor James Schaefer, urged the conference to remember that "Christians still do their work in the world. Everything is of God: learn good practices, use them, adjust them — and be blessed! . . . We need to recognize that the megatrends of the society and general environment in which we live and serve our Lord and his people will have an impact upon the extent and effectiveness of our endeavors."

For a number of years, representatives of organizations and agencies involved in providing convalescent and residential care to the aging in our midst have gathered annually in such a conference. Executive directors, staff members, representatives of boards of directors and other persons interested in Christian care for the aging are able to share expertise and encourage one another through such a forum. In 1983 attendees represented Martin Luther Memorial Homes of Michigan, St. Michael's Lutheran Home of Fountain City, Wis.; Wisconsin Lutheran Child and Family Service of Wis.; Wisconsin Lutheran Institutional Ministry of Wis.; and the Synod's Special

Agency executives confer at the conference: (left to right) Karl J. Otto of South Lyon, Mich., Ernst F. Lehninger of Milwaukee, Wis. and Shirley Steckel of Fountain City, Wis.



Ministries Board.

The 1983 Conference on Aging took upon itself a challenging cause — to provide a future forum in which all of the independent, but Synodically-related organizations may meet to share their common concerns for serving God's people through their programs. And to use another worldly term, that is finally the "bottom line" — serving our Lord by serving his people in their special needs.

Reported by Robert H. Michel

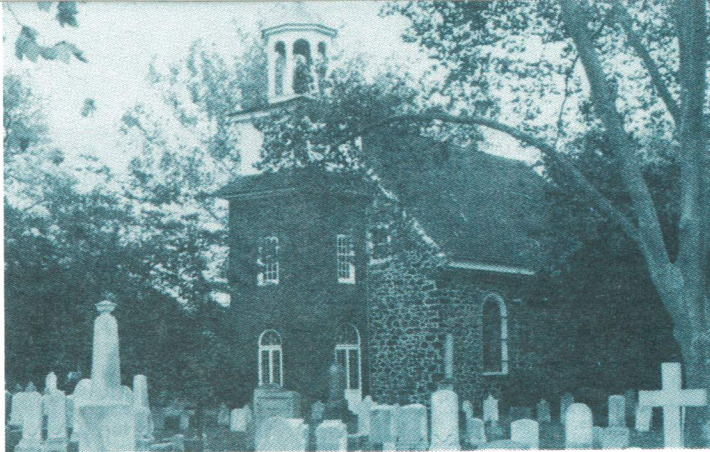
DMLC auxiliary votes project

On October 12 more than 500 women from Minnesota and bordering states met at Dr. Martin Luther College for the 24th annual meeting of the ladies auxiliary.

Besides hearing the usual reports, the women approved projects amounting to \$7,500. Since 1984 is the 25th anniversary of the auxiliary and also the centennial of the college, the auxiliary voted to support a special project — a children's literature room in the college library and the establishment of an endowment fund for the purchase of children's literature. The special project will be completed in time for the college's centennial Sunday, November 11.

New officers elected were Mrs. Carl Henkel, second vice president; Mrs. Judy Blevins, treasurer; and Pastor Brian Terrell, pastoral advisor. Continuing as officers are Mrs. Gerald Tjernagel, president; Mrs. Aldon Enstad, first vice president; and Mrs. David Schulz, secretary. Pastor Warren Henrich is board representative and Prof. Delmar C. Brick is faculty representative.

Old Swedes Church



Reformation service

A unique Reformation service celebrating the 500th anniversary of Luther's birth was held by five congregations of the North Atlantic District at the historic Old Swedes Church in Wilmington, Del., on Sunday afternoon, November 6.

One hundred fifty WELS members from neighboring states heard three pastors speak on the three great principles of the Reformation: *sola fide*, *sola Scriptura*, and *sola gratia*. Choirs from the five churches participated in the service.

Since none of the churches was large enough or centrally located for the celebration, Pastor Robert O. Balza of St. John's, Christiana, Del., requested permission of the Episcopal congregation, which uses the building for its worship, for the WELS congregations to use the church. Permission was gladly and freely granted.

Old Swedes Church was built by some of the first Swedish settlers to arrive in America. It was dedicated on Trinity Sunday in 1699. In 1791 the Lutheran church became an Episcopal parish. The building is a nationally registered landmark today. The church is surrounded by a very old graveyard, a museum of early Swedish history in America, and a cultural arts building. The walls, brick floor and walnut pulpit are all part of the original building.

The Reformation prayer at the close of the service was fitting: "Rule in our hearts and minds, O Lord, that we always trust in Jesus Christ and live for him. Bless our mission work that many people of every nation may with us kneel and confess you as Lord and Savior." *Reported by Robert Balza*

Looking back from The Northwestern Lutheran

50 years ago . . .

"With unexpected speed the Eighteenth Amendment has been removed from the Constitution of the United States. The erstwhile 'noble experiment' has officially been pronounced a failure. This church paper did not join in the former hue and cry that the prohibition amendment be adopted, nor did it join in the later demand for its abolition. Speaking for the church, it could concern itself only with things that really concerned the church, and politics, even under the fine-sounding name of political or social reform, does not fall under that head." — Editorial comment.

25 years ago . . .

Friedens of Kenosha recently dedicated a new eight-room addition to its school. The original building was erected 49 years ago. It was completely renovated and now houses seven classrooms besides a general office, principal's office, nurse's room and spacious cafeteria. The school enjoys an enrollment of 431 pupils, taught by 14 teachers.

10 years ago . . .

The first annual meeting of the Wisconsin Lutheran Seminary Auxiliary was held on October 6, 1973. Women from 12 conferences were present, representing five out of the 10 districts of the Synod. The Auxiliary received a list of projects for their consideration from the Seminary Board. The Project Committee, under supervision of the Board, was instructed to proceed with the most feasible project until the next meeting.

With the Lord

Julia Peterson 1911 — 1983

Julia (nee Ziegler) Peterson was born February 15, 1911 in Effingham County, Ill. She died September 26, 1983 at Alexandria, Minn.

In 1940 she married Pastor Emil F. Peterson, who served in Mankato and St. James, Minn. She taught Sunday school and vacation Bible school for 25 years and was active in many church organizations.

She is survived by her husband; daughter, Karen (David) Lindemann; sons, Pastor Karl S. (Mary) and Kenric F. (Karen); brothers, Victor and Arlon Ziegler; foster brother, Elmer Ziegler; sisters, Verna (Edward) Zimmermann, Lillian (Elwood) Tolch, Lora (Clifford) Manuel, Corrine (Harmon) Beams, Rosella (Charles) Frank, and Gertrude (Gerald) Graves; and seven grandchildren.

Funeral services were held on September 30 at St. Paul's Lutheran Church, Alexandria, Minn.

Russell Paul Else 1960-1983

Russell Paul Else was born November 19, 1960 in Ixonia, Wis. He died June 12, 1983 at Ixonia, Wis., following an automobile accident.

Mr. Else attended Northwestern Preparatory School and was a member of the 1983 graduating class of Northwestern College.



Else

He intended to enroll for the 1984-1985 year at Wisconsin Lutheran Seminary.

Mr. Else is survived by his parents, Mr. and Mrs. Gerald Else; one sister, Renee; and two brothers, Rick and Ross.

The funeral services were held June 16 at St. Paul's, Ixonia, Wis.

NOTICES

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

NOTE

With this January 1 issue of The Northwestern Lutheran there will be a change in reporting ordinations, installations, and changes of address. The new format is below. For pastors changes in ministry will be taken from the weekly call report issued by the President's Office. For all teachers the changes in ministry will be taken from a call report issued by the Board for Parish Education. Changes of address for pastors will continue to be reported by the district presidents. Changes of address for all teachers will be the responsibility of the Board for Parish Education. The new format will supply complete information more quickly on all changes in ministry.

CHANGES IN MINISTRY

PASTORS:

Bernthal, Leonard G., from crm, Missoula, Mont., to St. Peter, Globe, Ariz.
Boehringer, John, from Kanagawa-Ken, Japan, to Living Word, Petaluma, Cal.
Cortright, Charles L., from Ascension Lutheran, Escondido, Cal., to Exploratory, Clovis, Cal.
Deutschlander, Daniel, from Kettle Moraine Lutheran High School, Jackson, Wis., to Northwestern College, Watertown, Wis.
Ehlike, Roland W., from Resurrection Lutheran, Milwaukee, Wis., to retirement.
Fricke, James, from Northwestern College, Watertown, Wis., to St. John (associate), Watertown, Wis.
Haar, Thomas W., from St. Paul, Stevensville, Mich., to Huron Valley Lutheran High School, Ann Arbor, Mich.
Hartman, Paul J., from theological education director for Mexico and pastor of San Juan, El Paso, Tex., to missionary and friendly counselor for Mexico.
Hayes, Dennis A., from Good Shepherd, Sioux Falls, S. Dak., to Martin Luther Preparatory School, Prairie du Chien, Wis.
Holub, Curtis J., from Calvary, Eaton Rapids, Mich., to Messiah, South Windsor, Conn.
Hoyer, Phillip J., from Christ Lutheran, Brainerd, Minn., to St. Paul, Calvary, Alberta, Can.
John, Hermann K., from Star of Bethlehem, Santa Maria, Cal., to Ascension, Escondido, Cal.
Kleist, Dennis A., from Crown of Life, Fort Myers, Fla., to Jerusalem, Morton Grove, Ill.
Klusmeyer, Thomas A., from Gloria Dei-Bethesda, Milwaukee, Wis., to Camp Philip (director), Wautoma, Wis.
Knief, Edgar A., from Trinity, St. Paul, Minn., to retirement.
Lindloff, Thomas D., from First Lutheran, Aurora, Neb., to Lakeside Lutheran High School, Lake Mills, Wis.
Martin John H., from St. Andrew, Milwaukee, Wis., to retirement.
Meier, Dennis W., from Peridot, Peridot, Ariz., to Grace, Casa Grande, Ariz.
Muetzel, Ronald M., from Messiah, South Windsor, Conn., to Trinity, Bay City, Mich.
Naumann, Peter J., from Petra, Sauk Rapids, Minn., to Zion, Moberly and St. Jacobi, Glenham, S. Dak.
Papenfuss, Charles W., from Faith Lutheran, Kokoma, Ind., to Chelston, Zambia, Africa.
Schlomer, Larry W., from Medellin, Colombia, S.A., to San Juan, El Paso, Tex.
Schultz, David F., from Our Savior, Strongsville, Ohio, to First Lutheran, Aurora and St. Mark, Sutton, Neb.
Schwark, Melvin A., from St. John, Boyd, Minn., to Zion, Sanborn, Minn.
Seeger, Norman F. from Our Savior, Birmingham, Ala., to Good Shepherd, Sioux Falls, S. Dak.
Siirila, Robert A., from St. Peter, Sturgeon Bay, Wis., to Taiwan.
Tollefson, Dale R., from St. John, Hillpoint, Wis., to Mt. Olive, Monroe, Wis.
Zell, Edward G., from Saved by Grace Lutheran, Medford Ore., to Darlington, Ann Arbor, Mich.

TEACHERS:

Arndt, Sandra, from Dr. Martin Luther College (certification) to Michigan Lutheran High School, St. Joseph, Mich.
Benz, Mrs. Marilyn, from inactive to Good Shepherd, Burnsville, Minn.

Buck, Drew from secular employment to Dr. Martin Luther College, New Ulm, Minn.
Hoffmann, Mrs. Susan from inactive to St. Paul, Tomah, Wis.
Kramer, Randall, from St. John, Maribel, Wis., to Fox Valley Lutheran High School, Appleton, Wis.
Sprengeler, Mark from Apostles, San Jose, Cal., to director of outreach through education, Hong Kong.
Toth, Mrs. Dawn, from inactive to Christ Lutheran, Milwaukee, Wis.

ADDRESSES

PASTORS:

Blumer, Steven, 10232 Singapore Dr., El Paso, TX 79925.
Cortright, Charles, 5413 E. Euclid, Fresno, CA 93727; 209/291-1601.
Found, Charles E. em., 5020 E. Oneida, Phoenix, AZ 85044; 602/893-2310.
Meier, Dennis, 404 N. Cameron, Casa Grande, AZ 85222; 602/475-2749.
Muetzel, Ronald, 1015 — 33rd St., Bay City, MI 48706.
Naumann, Peter J., 620 W. 9th St., Moberly, MO 65601; 605/845-3704.
Pieper, Donald J., 1439 North Carolina St., #2, Saginaw, MI 48602 517/791-3584.
Zell, Edward G., 3523 Terhune Rd., Ann Arbor, MI 48104; 313/971-0560.

TEACHERS:

Engel, Willard W., 4727 Maplewood Dr., Bay City, MI 48706.
Fillner, Douglas, 214 N. Vermont, Royal Oak, MI 48067.
Nelson, Joel, 11-A N. San Marcos Rd., Santa Barbara, CA 93111; 805/964-8080.
Pappenfuss, Paul, 12606 Bexley, Houston, TX 77099.
Sievert, Roger, 926 W. La Jolla, Tempe, AZ 85282; 602/966-2494.
Wilde, Paul, 4065 E. University Dr., #540, Mesa, AZ 85205 602/830-6624.

CONFERENCES

Michigan District, Southwestern Pastor/Teacher/Delegate Conference, January 16 at St. Matthew's, Benton Harbor. Agenda: Keeping Competition Christian (panel); WELS Lutheranism: Something to Flaunt or Something to Hide? (Kuerth).

Nebraska District, Central Conference, February 27-28 at Gethsemane, Omaha. Agenda: Large Catechism — Commandments 8-10 (Brei); Philipians 3 with Exegetical Study of Difficult Passages (Free); Lutherans for Life — An In-depth Look at its Purpose, Plan and Place in the Church (pastor, teachers and lay delegates of Trinity, Hoskins); A Scriptural Review of Fundraising Practices with Particular Attention to Involvement of Nonmembers (Albrecht).

Southeastern Wisconsin District, Southern Conference, January 10 at Friedens, Kenosha. Agenda: Romans 14:19-15:6 (Ziebell); Luther and the Question of Sanctuary (Wales).

125th ANNIVERSARY

First Lutheran of La Crosse, Wis., will observe the 125th anniversary of its founding in April 1984 with special services at 8:15 and 10:00 a.m. Schedule of services: April 1, Synod and Missions Sunday (Pastor Walter Beckmann); April 8, Christian Education Sunday (Pastor Edward Werner); April 15, Confirmation and Reunion Sunday (Prof. Paul Nitz); April 22, Easter Sunday (Pastor Karl A. Gurgel); and April 29, Anniversary Sunday (President Carl H. Mischke). A congregational dinner will follow the service on April 29. Former members, confirmands and friends of First Lutheran are cordially invited to attend. For further information contact Mr. Julius Kletzke, 2147 S. 23rd, La Crosse, WI 54601; 608/788-4685.

CENTENNIAL

Bethlehem Lutheran in Raymond, South Dakota will celebrate its 100th anniversary on June 9 and 10, 1984 with a special banquet and program on the 9th and special services and picnic on the 10th. For information or banquet reservations contact Mr. Bill Danekas, Rt. 2, Box 8, Raymond, SD 57258 or Rev. Wayne L. Rouse, 111 S. Idaho, Clark, SD 57225.

100th ANNIVERSARY

Emmanuel Ev. Lutheran Church of Grover, South Dakota will celebrate its 100th anniversary on August 12, 1984 with a morning and an afternoon service. All former members, confirmands and friends are encouraged to mark this date on their calendars and make plans to attend.

NOTICE

December prebudget subscription and other mission offerings will be credited by the Synod's accounting office through 13 January 1984 if they are deposited in the Lock Box on or before that date. The accompanying Form 220 must be clearly identified as "December" or "1983 offerings".

MISSION SEMINAR Wisconsin Lutheran Seminary

The 1984 mission seminar is scheduled for January 25-26 with two morning and one evening session on the 25th and two morning sessions on the 26th. The emphasis on home missions carries the theme: "Compel them to come in. . . that my house may be full." Topics include: Exploring exploratory fields; Organizing outreach teams; Speaking through special groups; and Crossing cultural barriers.

Bruce A. Bitter
Seminar Secretary

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

Northwestern College is seeking a replacement for Professor James Fricke, who has accepted a call to serve in the parish ministry. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the Synod to nominate men to fill this position. The nominees should be qualified to teach written composition and literature in the field of college English. Qualifications for teaching a course in speech are also desirable.

Names of candidates, with pertinent information, should be in the hands of the undersigned no later than January 10, 1984.

W. A. Schumann, Secretary
612 So. 5th St.
Watertown, WI 53094

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The members of the Synod are invited to place in nomination the names of men to fill the faculty vacancy caused by the retirement of Professor Paul Kuehl at the end of the current school year. Nominees should be qualified to teach in the field of Latin and it is desirable that they be able to assist in athletics.

Nominations, including pertinent information, should be in the hands of the secretary no later than January 10, 1984.

W. A. Schumann, Secretary
612 So. 5th St.
Watertown, WI 53094

NOMINATIONS FOR HYMNAL DIRECTOR

The following have been nominated for the position of full-time project director for the new/revised hymnal:

Rev. William Allwardt	Valley City, ND
Prof. Bruce Backer	New Ulm, MN
Mr. John Barber	Milwaukee, WI
Rev. Mark Bitter	New Orleans, LA
Rev. Forrest Bivens	Saginaw, MI
Mr. Eilfred Bloedel	Milwaukee, WI
Rev. Kurt Eggert	Watertown, WI
Prof. Robert Hoepner	Beckley, WV
Prof. Arnold Lehmann	Watertown, WI
Rev. Richard Lehmann	Hales Corners, WI
Rev. Victor Prange	Janesville, WI
Rev. James Tiefel	Saginaw, MI
Rev. Stephen Valleskey	Houston, TX
Prof. Wayne Wagner	New Ulm, MN
Rev. Rolfe Westendorf	Milwaukee, WI
Rev. Franklin Zabel	Watertown, WI
Rev. John Zaring	Phoenix, AZ
Rev. Mark Zaring	Danube, MN

All correspondence concerning these candidates must be in the hands of the secretary by January 14, 1984.

David Worgull, Secretary
1201 West Tulsa
Chandler, AZ 85224

**NOMINATIONS
WORLD MISSIONS**

The following pastors have been nominated by the members of the Synod for the position of Executive Secretary of the Board for World Missions to succeed Pastor Theodore A. Sauer, who will retire.

- | | |
|-----------------------|-----------------------|
| Donald F. Bitter | Fort Atkinson, WI |
| Forrest L. Bivens | Saginaw, MI |
| John F. Chworowsky | Riverside, CA |
| Rupert A. Eggert | Tucson, AZ |
| Harold A. Essmann | Waterloo, WI |
| Donald W. Fastenau | Phoenix, AZ |
| Ronald F. Freier | St. Joseph, MI |
| Joel C. Gerlach | San Jose, CA |
| Karl R. Gurgel | Lake Mills, WI |
| Martin R. Janke | Jackson, WI |
| Harold R. John | Tsuchiura City, Japan |
| Kurt F. Koepflin | Milwaukee, WI |
| Richard E. Lauersdorf | Riverside, WI |
| William A. Meier | Phoenix, AZ |
| Richard A. Seeger | Antigua, West Indies |
| Roger J. Sprain | Denver, CO |
| Duane K. Tomhave | Genesee Depot, WI |
| Carl W. Voss | Green Bay, WI |
| Robert J. Voss | Brookfield, WI |
| Luther T. Weindorf | Sylmar, CA |
| Ernst H. Wendland | Mequon, WI |

The Board for World Missions will meet on February 8, 1984, to call from this list of nominees. Correspondence pertaining to these candidates should be in the hands of the undersigned no later than February 1.

Duane K. Tomhave, Secretary
Box 267
Genesee Depot, WI 53127

HANDBELL FESTIVAL

The 1984 handbell festival will be hosted by Dr. Martin Luther College March 31 and April 1. For registration information contact Prof. Wayne L. Wagner, Dr. Martin Luther College, New Ulm, MN 56073. Registrations must be received by March 1. The festival concert will be presented on April 1 at 2:00 p.m.

PREACHING STATION

Dover, New Jersey — Roxbury Fire Engine Co. #1 Building, 122 Main St., Succasunna, New Jersey. 1:00 p.m.; Bible class/SS 11:45 a.m. For local information call Mr. Gordon Fortmann, 201/927-1064. Pastor James Tauscher, 151 Milltown Rd., East Brunswick, NJ 08816; 201/254-1207.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

ANCHORAGE, ALASKA — Shepherd of the Hills, Huffman Elementary School, Lorraine St. and Huffman Rd. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Tom Liesener, Star Route, Box 1420-F, Anchorage, Alaska 99502; 907/345-6129.

WASILLA/BIG LAKE/PALMER, ALASKA — King of Kings, Wasilla Public Library, Main St., Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Rick Johnson, P.O. Box 872765, Wasilla, Alaska, 99687; 907/376-7771.

CLOVIS, CALIFORNIA — St. Peter, meeting at Best by Far, 3777 N. Clovis Ave., Fresno. For information contact Pastor Charles Cortright, 5413 E. Euclid, Fresno, CA 93727; 209/291-1601.

THORNTON/NORTHGLENN (NE DENVER), COLORADO — Lord of Life, Leroy Drive Elementary School, 1451 Leroy Dr., Denver. 9:15 a.m.; Bible class/SS 10:30. Pastor Mark Birkholz, 11120 Dahlia Dr., Denver, CO 80233; 303/457-2408.

BATON ROUGE, LOUISIANA — Cross of Glory, Miller-ville Academy School, 1516 Miller-ville Road, Baton Rouge. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter Kiecker, 15566 Marjorie Drive, Baton Rouge, Louisiana 70816; 504/272-4334.

ALBUQUERQUE, NEW MEXICO — Peace, Rio Rancho Senior Citizens Center, 206 Grande Blvd., Rio Rancho. 9:00 a.m. Pastor Stevens Wilkens, 10312 Delta Ct. NW, Albuquerque, New Mexico 87114; 505/898-4709.

CARLSBAD, NEW MEXICO — Carlsbad Women's Club, 1100 N. Canal St., Carlsbad. 6:00 p.m.; Bible class/SS following. Pastor Steven Blumer, 10232 Singapore, El Paso, TX 79925; 915/594-0556 or Mr. Robert Craig, 505/885-8040.

POUGHKEEPSIE, NEW YORK — YMCA, Eastmann Park, Poughkeepsie. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Thomas A. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

ABILENE, TEXAS — Holy Scripture, meeting at West Texas Rehabilitation Center, East Wing, 4601 Hartford, Abilene. 10:00 a.m. Pastor Jeff Londgren, 4633 Plover Lane, Abilene, TX 79606; 915/698-8053.

ROANOKE, VIRGINIA — Our Savior, Holiday Inn South, 1927 Franklin Rd. SW, Roanoke. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor Rich Scheibe, 516 Greenwich Dr., Roanoke, VA 24019; 703/362-1198.

WANTED

Surplus sets of silverware and/or china are needed by WELS mission. Contact Pastor Mark Bitter, 11721 Morrison Rd., New Orleans, LA 70128; 504/242-3442.

COLLECTION PLATES AND MISSAL

Collection plates and missal are available to a mission for cost of shipping. Contact Pastor Jonathan Rossman, Salem, 3339 C. R. MM, Sturgeon Bay, WI 54235; 414/743-6683.

NEW WELS YOUTH SONGBOOK

The Committee on Youth Ministry is searching for original compositions by our WELS members for a new songbook to be published in 1985. Deadline for submission of materials is May, 1984. If you are interested in guidelines according to which these compositions will be evaluated or additional information about the project, contact Pastor Mark C. Wagner, 5812 — 73rd St., Lubbock TX 79424; 806/794-4203.

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

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

- | | |
|----------------|-----------------------------------|
| Alaska | Juneau* |
| | Kenai |
| | South Anchorage* |
| | Wasilla* |
| Arizona | Apache Junction* |
| | Green Valley* |
| Arkansas | Russellville* |
| California | Clovis* |
| | Poway* |
| | Rancho Cucamonga |
| Colorado | N. E. Denver* |
| | S. Denver* |
| Florida | Cape Coral* |
| | Coral Springs |
| | Daytona Beach* |
| | Miami (Spanish)* |
| | S. Orlando* |
| | Lehigh Acres |
| Georgia | N. Altanta* |
| | Warner Robbins/Perry |
| Idaho | Boise* |
| Louisiana | Baton Rouge* |
| Maine | Portland* |
| Michigan | Novi |
| | Traverse City* |
| Mississippi | Columbus* |
| Missouri | St. Charles County* |
| | Springfield* |
| Nebraska | Kearney* |
| New Mexico | W. Albuquerque* |
| New York | Poughkeepsie* |
| | Rochester |
| | Springville* |
| North Carolina | Charlotte |
| | China Grove |
| | S. E. Cincinnati* |
| Ohio | Worthington |
| | Medford |
| Oregon | Milbank* |
| South Dakota | Allen/Plano* |
| Texas | Arlington* |
| | Bryan/College Station |
| | Killeen |
| | Lewisville |
| | N. W. Houston* |
| | S. Austin* |
| | S. W. Ft. Worth* |
| | Sugarland/Stafford/Missouri City* |
| | Tyler* |
| Vermont | Barre |
| Virginia | Manassas |
| | Roanoke* |
| Wisconsin | Antigo* |
| | Chippewa Falls |
| | Hayward* |
| | Merrill |
| | New Richmond* |
| | S. Waukesha County* |
| Wyoming | Casper |
| | Gillette* |
| Alberta | Calgary |
| | Red Deer* |
| Ontario | Toronto* |

*Denotes exploratory services.

NAMES WANTED

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

CALIFORNIA AREA — Salinas and Monterey; Chico/Paradise; Livermore/Pleasanton/Dublin/San Ramon. Pastor Joel C. Gerlach, 360 Spode Way, San Jose, CA 95123; 408/629-2354.

HOUSTON (NORTHWEST), TEXAS — Pastor Michael J. Albrecht, 7242 Sunlight Lane, Houston, Texas 77095; 713/859-6496.

SAN ANGELO, TEXAS — Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, Texas 76901; 915/944-7261.

ROANOKE, VIRGINIA — Pastor Richard A. Scheibe, 516 Greenwich Drive, Roanoke, Virginia 24019; 703/362-1198.

MARIETTA, OHIO/PARKERSBURG, WEST VIRGINIA — Pastor Richard A. Krause, 1313 - 17th St., Vienna, WV 26105; 304/295-8820.

CIVILIAN CHAPLAINS

- | | | | |
|----------------------------------|--------------------------|---------------------------------|-------------------------|
| Rev. Richard A. Froehlich | Home Address | Rev. Donald L. Tollefson | Home Address |
| Hunsruckstr 12 | 6500 Mainz-Hechtshelm 42 | Goldwitzerstrasse 31 | 8524 Neunkirchen a. Br. |
| West Germany | West Germany | West Germany | West Germany |
| Telephone 06131-58453 | Telephone 09134-5716 | | |

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

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ATTACH LABEL HERE

... but what kind of Christianity

by Ernst H. Wendland

It has been said that Christianity is growing at a faster pace in Africa than anywhere else in the world. This makes us happy. But there is reason to ask at times what kind of “Christianity” is being referred to. A recent press bulletin from Zimbabwe, Africa reports that “great strides have been made in bringing the church closer to

*One can't
help wondering
which god
the Shona people
will think
they are serving
in this ritual*

Christians who want to retain elements of traditional belief in their worship.”

Zimbabwe's Shona tribe, for example, has a traditional belief that the spirit of a dead person wanders through the forest, seeking to communicate with his living relatives. The relatives therefore organize a *Kuchenera* ritual, in which a pot of beer is poured on the grave of the deceased so that his spirit will “be happy and will no longer trouble them.” Much drinking and dancing accompany the ritual.



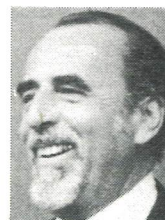
Traditional African religious dances to drive away evil spirits.

Although most Christian churches until recently wrote off *Kuchenera* as “ancestor worship and a sin against the First Commandment,” it has now been officially “Christianized” by the Catholic Church. The ritual itself remains the same, except that the dead person's spirit is now “told” that the beer is poured on his grave “as a token of Christian fellowship.” The bulletin closes by stating that the church “has taken a significant step forward in her efforts to make Christian worship more meaningful to local people.”

One can't help wondering which god the Shona people will continue to think they are serving in this ritual — the god of their ancestors or the God of Scripture. One also has to

question what this concession to traditional beliefs will do for those African Christians who have been taught to believe concerning their departed loved one: “Blessed are the dead who die in the Lord from now on” (Revelation 14:13).

How important that we continue to reach out to Africa with the unconditional and unconditional gospel of Christ on the basis of the Holy Scriptures! □



*Professor Wendland
teaches homiletics
and Old Testament
at Wisconsin
Lutheran Seminary,
Mequon, Wisconsin.*