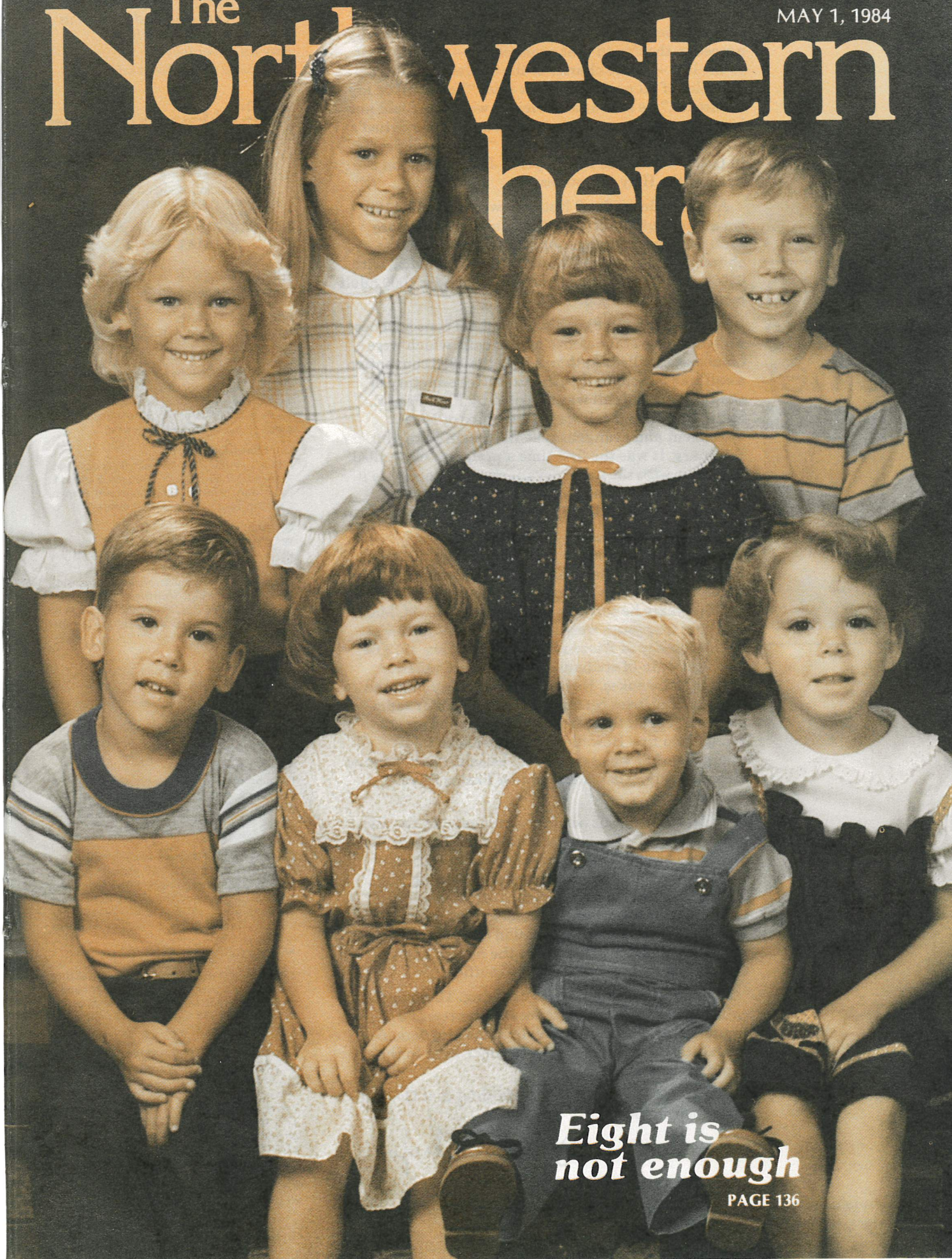


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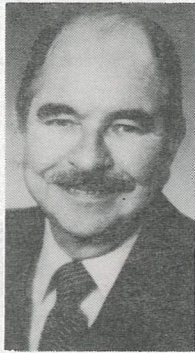
MAY 1, 1984



*Eight is
not enough*

PAGE 136

from this corner



One of the most frequent complaints I hear — from clergy and laity — is the lack of action by our congregations on the evangelism front. It is generally agreed in the Synod that evangelism — reaching out to the lost — is the charter of the Christian. “Make disciples of all nations,” Jesus said. “You shall be my witnesses,” he said again. Clearer words he could not have spoken. The words are enshrined in the Synod’s statement of continuing purpose: “to serve all people in God’s world with the gospel of Jesus Christ on the basis of the Holy Scriptures.”

And how do we fare? Not very well. In 1982, 1159 congregations confirmed 3584 adults, a trifle more than three per congregation. Our sister mission church, The Lutheran Church of Central Africa, with 6500 confirmed members had a shade under 1000 adult confirmations in 1983.

Just recently the Synod’s evangelism consciousness was raised several notches by two calls which were immediately filled. Authorized by the 1983 convention, a call was issued for the first executive secretary of evangelism. The call was accepted by Prof. Paul E. Kelm. The second call was to the chair of New Testament and evangelism at Wisconsin Lutheran Seminary. It was the first time a professor was called to a chair with the name “evangelism” attached to it. The call was accepted by David J. Valleskey of Apostles, San Jose, Calif.

The two calls were filled by men who bring impressive credentials to their new calling. Kelm, a 1970 graduate of Wisconsin Lutheran Seminary, is widely known as an apologist for the Lutheran faith. For five years he served a mission in Pittsfield, Mass. The next four years were spent as campus pastor at the University of Wisconsin-Madison. Since 1979 he has been dean of students at Wisconsin Lutheran College, Milwaukee. He is on the Synod’s youth and campus ministries committees and a popular radio preacher. On all these fronts he has stirred up an evangelism fire. How did he get interested in an evangelism? “I was set on fire,” he said, “as a summer vicar in California working under Pastor Dave Valleskey.”

Valleskey is a 1962 seminary graduate. In the mid-’60s he was called to start a mission in San Jose. The mission was just a gleam in the eye of the mission board and a fistful of prospect cards. Nothing else. Today Apostles is a thriving congregation of 800 baptized members, many of them gained by an average yearly adult confirmation class of over 20. He has a broad record of service to the Synod, but his credentials as mission pastor will suffice.

One could say a new day is dawning. These two calls, issued almost simultaneously, represent a commitment, under God, to extend the kingdom. A fresh attempt to witness to the living Christ in the world around us.

I join in all the prayers of the faithful that God will bless their ministry.

James P. Schaefer

COVER — The Sampe children. Left to right (front row): Joshua, 4; Krista, 4; Stephen, 3; Jessica, 4; (back row): Lara, 6; Lisa, 10; Sarah, 7; David, 8.

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

The Northwestern Lutheran

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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Linda Taylor. Page make-up: Lorraine Franke. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

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

District reporters

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Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor THE NORTHWESTERN LUTHERAN 2929 N. Mayfair Road Milwaukee, Wisconsin 53222 Phone 414/771-9357

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My mother — the merchant ship

She is like the merchant ships . . .
(Proverbs 31:14).

Mother's Day, for many of us, is a time of reflection, recollection, and remembrance. As we gratefully think back to that marvelous gift of God who gave us birth, life, love, superb guidance, and wise counsel we breath a heartfelt prayer of thanksgiving to our Heavenly Father who gave us a Christian mother.

Although it is true that motherhood itself is no guarantee of saintly character and for that matter, many a saintly woman is *not* necessarily a mother. Nonetheless, on Mother's Day God's children do not hesitate to lead the chorus of praise for Christian mothers. As we look back we can easily find ourselves agreeing with Abraham Lincoln, after he had become president, who said, "All that I am or hope to be, I owe to my mother."

The Christian mother has been pictured, painted, and portrayed in glowing terms and vivid imagery. However, no word pictures surpass the startling statement penned by the writer of the Proverbs who speaks of "the wife of noble character — who is worth far more than rubies." He states that such a blessing is "like the merchant ships."

At first, "My mother, the merchant ship" doesn't do much to conjure up all sorts of pleasant comparisons. A wife of noble character, pious, industrious, wise, compassionate, deeply and passionately concerned about her family, these descriptive terms strike flattering and harmonious chords in the heart. But, "a merchant ship"? Well, let us see.

Christian mothers, like merchant ships, bring wealth to a nation. There are no poor maritime nations! Countries which maintain a large and active fleet of merchant ships are also countries whose people have been blessed by God with a high standard of living.

A nation which has a significant portion of Christian mothers is a nation which has wealth far beyond its gross national product and its gold reserve combined! Christian mothers share the wealth of our sovereign God whose love covers the world of people for all time!

Christian mothers, like merchant ships, are always busy. Like the merchant ship, they never stay "in port" long. They are always on the move, "healing" the skinned knee,

*Christian mothers
are
God's mirrors
reflecting
his
amazing grace
and
astounding love
in Christ.*

drying the sad tear, teaching the first lisping prayer, preparing the tasty and nourishing meal, listening to catechism memory work, quietly settling the flash storms of dispute, maintaining an environment which makes the home a place of rest, relaxation, and peaceful contentment in the Lord Jesus.

Christian mothers, like the merchant ships, come in all shapes, sizes, and ages. The younger of them may be slimmer, trimmer, and faster, keeping a host of worthwhile projects in the air with all the dexterity of an accomplished juggler. The older of them, perhaps slowed by age and possibly a touch of arthritis, function steadily with the practice that only time teaches. Although the days of winning footraces are over, the older Christian mother has the obvious advantage of being able to

share the experiences of God's love and care from a practical point of view. When current crisis causes concern the older and wiser "merchant ship" is able to calm the troubled household by reminding all of the protecting hand of a loving God who guided the family through rougher waters in '37, '43, '57, or '61.

Christian mothers, like merchant ships, have their most valuable cargo concealed. By simply looking at the ship, one cannot automatically determine what is inside of the containers on the decks or what is being carried in the holds.

In many ways Christian mothers look like any other woman who has been blessed with motherhood. But casual observation will not reveal the inner worth, the gold of faith, the precious pearls of God's wisdom which these faithful carriers of Christian love bring to the home.

They are the first ones who are able to follow up the baptismal blessings with the teachings of our Lord Jesus. They are the main ones who pass on the meaning of forgiveness, life, and salvation to the little ones who occupy so much of their time and attention. They are the first teachers of Christian values, Christian ethics, Christian morals, Christian priorities. They are God's mirrors reflecting his amazing grace and astounding love in Christ.

My mother, the merchant ship! May her number increase and may her children take time on Mother's Day to thank our gracious God for yet another of his blessings — the Christian mother! □



Pastor Koepflin
is at Atonement,
Milwaukee,
Wisconsin.

In praise of the ordinary

Questioned about your occupation, have you ever replied: "I'm just a mother"? It sounds so ordinary that your voice may have betrayed a tinge of embarrassment. The thought might have surfaced: "If only I could have said: receptionist or clerk or nurse. But I'm just a mother."

I suppose one reason we tend to think of mothers as being quite ordinary is because there are so many of them. All of us are different in many ways; but all of us are alike in this: we all have (or had) a mother. Even the Lord Jesus Christ, the Son of God, had a mother.

It's not only mothers whom we tend to take for granted. Generally we have little regard for the ordinary. The extraordinary is so much more striking, so exciting, so noticeable. The ordinary is around us all the time. And so we tend to neglect the ordinary.

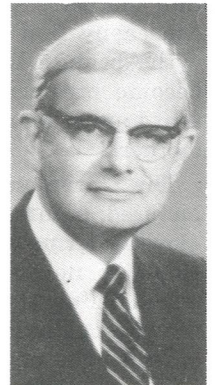
The tiny "O ring" rubber seal which fits a groove on the oil plug of an airplane engine is very ordinary. It is an inexpensive part. It is not difficult to install. But this past year six of these ordinary parts were missing when an Eastern Airlines jumbo jet took off from Miami for the Bahamas. Over the Atlantic the oil drained out of all three engines causing them to stall. The pilot was preparing to ditch in the ocean when he revived the tail engine and coaxed the plane back to Miami for an emergency landing. The passengers and crew of that airplane no longer thought of a tiny "O ring" as anything ordinary.

Many of our days are quite ordinary. Some might even call them boring. But praise God we have so many ordinary days when no disaster strikes, when the phone does not bring news of death, when all goes relatively well. The ordinary gives us breathing space, a chance to practice the daily routine of Christian living without being overwhelmed with crisis.

Mothers are like that: ordinary. Chosen by God they gave us life and nourished us. They took care of all those ordinary needs we had: changing diapers, doctor's appointments, transportation to and from so many places. They answered our questions — oftentimes more than once. They put up with our complaining. They reminded us to brush teeth and wash faces. For many of us it was on mother's lap that we first imbibed the story of Jesus; from her we learned our bedtime prayers.

Not a few times mothers grow bored with the ordinary routines of child care. Part of the problem may be with the rest of us who aren't mothers, who too often take the ordinary for granted. Really it's anything but ordinary to be able to say: "I'm a mother!" And that's for the rest of us to celebrate.

Victor H. Prange



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

letters

In a number of instances we have received anonymous letters with the request that they be printed. *We will not print anonymous letters.* If a writer requests his or her name be withheld and if the letter is published, the request will be honored.

— Editor

Value of campus ministries

We are replying to the letter of Arthur Callies (March 1, p. 69) which seemed to indicate reservations about the need and wisdom of having campus ministries and perhaps even Lutheran high schools. Having attended the campus center in Madison, we would like to pass on our observations.

Many of our Synod's young people attend secular colleges and many more will attend in the future. The position of a faithful Christian in today's schools is very painful and unique. These students need the special ministry our campus chapels provide. The fellowship of other Christian students is very valuable. The mutual strengthening of faith demonstrates that education is *not* incompatible with faith. The physical presence of a chapel and minister on campus not only encourages our own students but is a tangible statement to other students. The difficulty of fitting regular congregational schedules to the student schedule is a constant temptation not to attend. Finally, the chapels provide an opportunity to meet other Lutheran students — a much better place to find a spouse than at a bar.

We have experienced the blessings of our active campus ministry at Madison and believe that our campus ministries deserve our unqualified support. These ministries make it possible to grow in faith while acquiring an education.

Mark and Hilde Henkel
Stevens Point, Wisconsin

This is in response to a letter questioning the value of campus ministries (March 1, p. 69).

WELS student centers serve a special need for students of a special age group. These Lutheran Collegians groups provide an anchor for young adults living in an unfamiliar town surrounded by new and often totally un-

christian academic theories. It is much easier to be assimilated into a group of peers who share a similar lifestyle and love of God than into a large congregation involved in projects that do not touch the life of the college student. Regular Bible studies and social activities with fellow students are the key.

It should be noted that most students remain members of their home congregations and contribute there. College students do not live on campus 365 days of the year.

Ten years ago I was part of a Lutheran Collegians group in Platteville, Wisconsin. Not until after I graduated did I realize how important that "anchor" had been to me. As Lutheran Collegians we had responsibilities too, which included church cleaning and canvassing in nearby Dubuque. My prayer is that these WELS student centers grow and attract more and more Lutheran college students who need that anchor.

Susan Schmitz
Kewaskum, Wisconsin

Concern over shortage

We appreciated the update on "Pastor James" condition in the guest comment column of the March 1 issue. "Pastor James" has certainly done much to make this publication more appealing and revealing.

In regard to the 5 percent shortage in the congregational offerings for 1983 we share your concern, but also applaud your insight on where these funds may have been shifted to Reaching Out. Do you feel a great gain is being experienced overall with temporary budget impact? Is the \$9.9 million figure the amount received since Reaching Out began?

Thank you for keeping us informed.

Kenneth Flunker
Neenah, Wisconsin

Pastor Daniel Malchow, director of Reaching Out and stewardship counselor of the Synod, replies:

Yes, the \$9.9 million received in cash includes all offerings since REACHING OUT began. Incidentally, as of 3/25/84 this figure stands at over \$11.5 million. Add to this amount 1983 budgetary receipts of almost \$12.8 million, and surely "great gain is being experienced overall." If REACHING OUT has impacted budgetary receipts, we pray that it will only be temporary. Please read my article on "shortfalls" in this issue.

One educational system

Some people have speculated that some day it will be illegal to send children to any school other than state-operated public schools. However, it seems more probable that private and religious schools will be permitted to continue operating but that public policy will cause them to become indistinguishable from public schools. Four forces are pushing in this direction.

The first force is the drive to replace the present "monopolistic" system of public education with a "free market" of competing public and private schools. The second force is the drive to maintain the equality and social value of education. This goal can be achieved in a divestitured educational marketplace only by increasing government standards upon private schools.

The third force is the effort to reintroduce prayer into public schools. Even if voluntary, this will make public schools more like religious schools and will set precedent for further state involvement in the moral and ethical indoctrination of children.

The fourth force is the effort to acquire tuition tax credits for students of religious and private secular schools, a situation which can only lead to more government control.

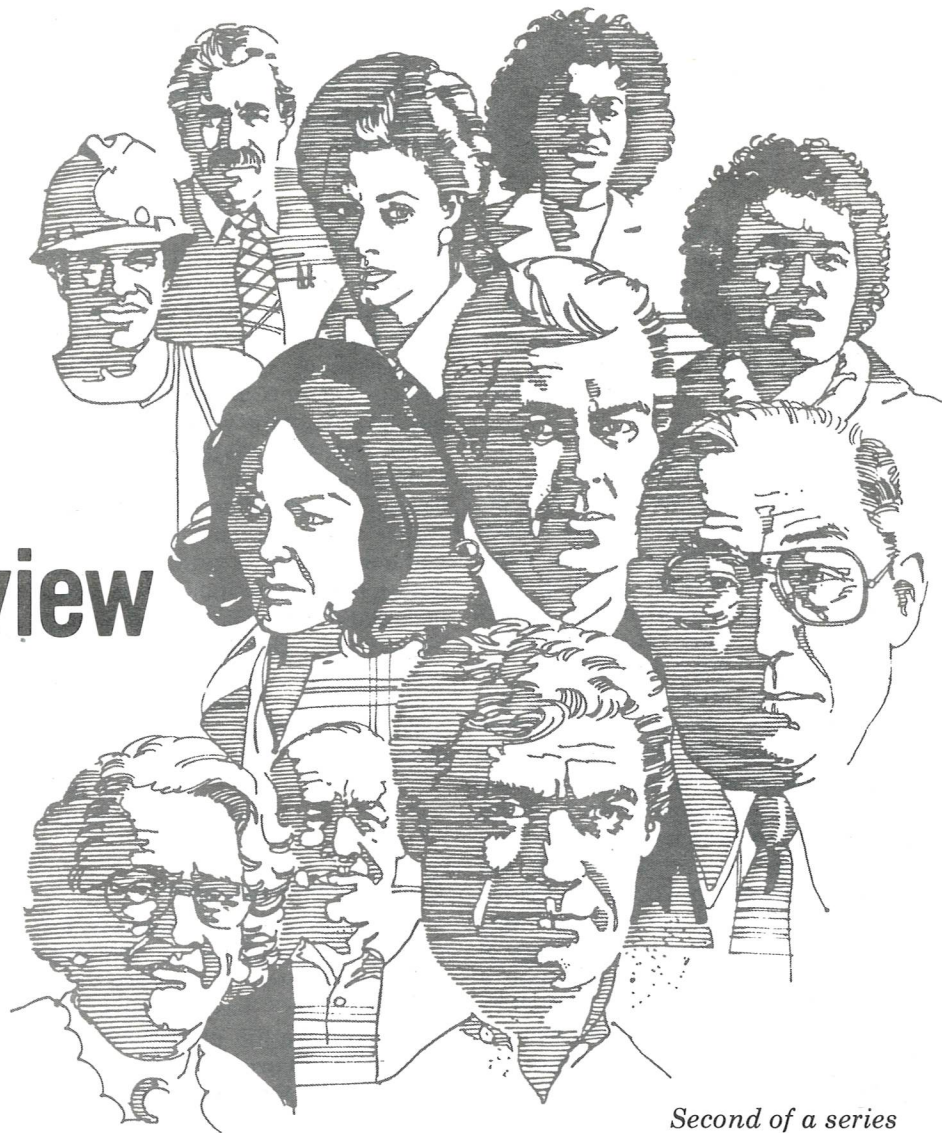
Ultimately, therefore, the distinction between religious, public and private secular schools may become seriously eroded, effective control of all being vested in the educational system.

To be sure, there is much to be said for secular educational standards. The question however is, is the nation moving beyond conventional accreditation and into something more extensive, the chief feature of which is state requirements concerning what must be both taught and practiced in religious schools as ethics, morals and social values? The state's record as a guide in these matters leaves something to be desired.

Stephen C. Allen
Tucson, Arizona

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. 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 Road, Milwaukee, WI 53222.

The Christian view of self



Second of a series

How do you feel about yourself? Do you like yourself? Do you hold yourself in high esteem? Dr. Maxwell Maltz claims: "Ninety-five percent of all people in our society feel inferior." Millions of people, it is believed, are severely handicapped by their feelings of inadequacy.

ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

All over the land counselors are zeroing in on the self-esteem and self-worth of their clients. Authors, both in the secular field and on the religious front, are rushing into print on the subject. The movement is confident that massive changes will occur in society as a result of reworking people's attitudes about themselves.

Where should Christians stand on this issue? What bearing does this subject have on our walk as disciples of Jesus? It plays a major role. Though we do not agree with many of the conclusions of its proponents, much of the data they have assembled must be taken seriously. To sidestep the whole matter of self-esteem because we don't like the solutions proposed by others is to throw the baby out with the bathwater.

We think this subject is worthy of our attention. Con-

sider this: If I have a very low opinion of myself and if I lack confidence in my gifts and abilities, I may not be able to take seriously my calling as a disciple. I may look at those big footsteps made by the Lord Jesus, I may hear his call to follow, and I may despair. I may despair because I do not see how I — lil' me — can realistically hope to keep pace. Who can calculate how many potential followers of Jesus have turned aside from the path and are now loitering along the way with stooped shoulders and heavy hearts? The number must be myriad!

If ninety-five percent of all people have feelings of inferiority, could this be a prime reason why so many congregational work programs limp along for lack of workers? Are the workers holding back largely because they do not feel adequate for service in the kingdom? Is it possible that scolding them for not working merely contributes to their low opinion of themselves and makes the problem worse?

When it comes to self-image, we Christians have a decided advantage. For most people, their self-image is based either on the way they view themselves, or on the way other people view them. Both of these result in subjective, distorted images. But we Christians can view

ourselves objectively, the way God sees us. That produces an accurate image.

God sees each one of us as being precious. We are of immense value in his sight. Three great doctrines of the Bible underline this fact. The doctrine of redemption teaches that we were so precious to God that he paid the highest price to make us his own. St. Peter wrote, "You know that it was not with perishable things such as silver and gold that you were redeemed . . . but with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:18,19).

The doctrine of conversion teaches that we are so precious to God that he sought us out with diligent love, like a shepherd searching for a lost sheep, like a woman sweeping her house to find the lost coin, and like a loving father waiting for his wayward boy to return (Luke 15).

The doctrine of election teaches that we are so precious to God that he chose us to be his own even before he created the world in which we live. Peter addressed his first letter to "God's elect . . . who have been chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, for obedience to Jesus Christ" (1 Peter 1:1,2).

I saw a cartoon once which pictured a secular counselor with a client. The client has a look of utter chagrin as the counselor said, "After studying your emotional chart and your temperament analysis, I have come to the conclusion that you *are* inferior." Sometimes, when looking through purely human eyes, there is little else an honest counselor can say.

But certainly that is not the way it is among Christians. We have the advantage of being able to see through nonhuman eyes — God's eyes. We know that God has not created any inferior people. No one is little in his sight. Each of us is big before him. So big that he caused his Son's blood to be shed for each one; he sought out each one; he chose each one before the creation of the world.

But some things interfere with our ability to develop a self-image which is in harmony with God's view of us. One of those things comes from the tension the Christian has from living in the world. We are in the world, but not of it, Jesus tells us. That places an unpleasant contradiction into our lives. We are saints and sinners at the same time, forgiven, yet continuing to fail. "What a wretched man I am," St. Paul lamented when he thought about this (Romans 7:24).

Another thing that puts a strain on one's self-esteem is the conflict between one's public and private image. Again, the life of St. Paul serves to illustrate. His public image was a high one; his fellow Christians came to respect him as a fearless witness for Christ. But his private image was quite different. He thought of himself as "the worst of sinners" (1 Timothy 1:15). He was painfully aware of all the times when he could have been an even more effective missionary for his Lord.

These opposites make Christians feel like the rope in a tug-of-war. Yet that tension can be used by God as a blessing. Like the strings on a violin which can make

sweet music only when they are taut, so God can use us for work in harmony with his purposes only when we are under that tension. If we understand such tension and God's wholesome use of it, we can feel good about ourselves. Seeing ourselves as violin strings in the gentle hands of the Maestro can improve our self-esteem.

The best way to form images is with pictures. It is a well-known fact among educators and communicators that pictures implanted in the mind make more lasting impressions than anything else. How do you picture yourself?

The Bible is a master at painting pictures. The Bible says that you, by faith, have been buried with Christ and have risen with him. Think of it! Like a corpse stepping out of the casket, the old has passed away; you are a new creature (2 Corinthians 5:14-17). Or picture yourself as a stone in a building — a living stone in the church of God (1 Peter 2:4,5). What an honor to be included in the only organization that God deigned to put together. Or imagine yourself as a member of Christ's body, part of his church (1 Corinthians 12:21,27). You are so important that no one can say you are not needed in the church. Each Christian plays an essential part. Different, but essential.

Or, see yourself as a "little Christ" in the world. Most people who need to know Christ do not read the Bible, nor can they see him walking the earth. The only way for them to see Christ is to see the people who are representing him on earth. That's Christians. "We . . . all reflect the Lord's glory," said Paul, "and are being transformed into his likeness with ever-increasing glory" (2 Corinthians 3:18). Someone has said to Christians, "You are the only Bible some people will ever read."

We can't have a low image of ourselves when God holds us in such high esteem. He considers us worthy of being the light of the world and the salt of the earth.

But note, there is a difference between low self-esteem and humility. Jesus had high self-esteem, yet he was humble. He knew who he was, what he had come to do, and how vital to the future of the world it was. At the same time he practiced honest humility among others. So it must be with us. The secret is to remember at all times that everything we are and have is due to God's grace.

God knows no limits. He can empower us to be everything he wants us to be. Mary believed the angel's words: "Nothing is impossible with God." Paul built a ministry on the statement: "I can do all things through Christ who strengthens me." What has changed? To maintain a low self-image contradicts God's designs for you. Perhaps you have not discovered it yet, but God has something higher in store for you. Go for it! □



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

Eight is not enough

Build a service station on your lot in life

by Cindi Sampe

“**N**o, I’m sorry, we can’t even consider your application for adoption. You already have two children, your husband is too old (39!), and with abortion being so available there just aren’t enough babies around.”

Each agency we phoned in Illinois gave us its own version of that statement. It was discouraging. We wanted more children but were hesitant after having had two difficult pregnancies that resulted in caesarean sections. So we began our exploration into the world of adoption.

It was the summer of 1980. The economy was on a downslide. Members of our church and community were being temporarily laid off or their jobs were being permanently eliminated. Even though Pete had been with his company 17 years, we knew no job was secure and we were right. His company suffered a drastic sales decline and the company’s future was at stake. We prayed.

One evening the phone rang. A company wanted to recruit Pete for a position in Coffeyville, Kansas. After prayerful consideration he accepted. On December 15, 1980 we left our friends, family and home.

Spiritually isolated

The closest WELS congregation was 80 miles away in Tulsa, Oklahoma. We felt spiritually isolated. We didn’t know what to do with ourselves. An active church life was impossible because of the distance. We were lonely for fellowship and there was none. One can’t really begin to appreciate our WELS churches,

Christian day schools and friends until they are no longer available. We had long taken for granted what the Lord now showed us were precious gifts from him.

Corrie ten Boom once said, “When you don’t like your lot in life, you should build a service station on it.” So that’s what we began to do. We became foster parents for troubled, teenage girls. I like to think we needed them more than they needed us. We wanted to serve the Lord, and he had shown us a way — we were to “plant seeds.”

“Are you
going to be
my real mom
forever?”

During the year and a half of parenting teenagers, we continued to pray for an adopted child. Finally we were asked to take a 17-month-old foster daughter, Krista Kay. We hesitated because we were afraid of experiencing the loss when the time came to return her, but the Lord calmed our fears and eventually gave us a most wonderful gift — Krista. She became our first adopted child. At the time of her adoption, we had no way of knowing that she was just the beginning.

We were content now with our three daughters. That is, as content as one can be when still longing for a son. However, Pete felt three children were enough, regardless of their gender. After much discussion he finally agreed: “If someone knocked

on the door to our house and said, ‘I have a son for you,’ we would adopt one boy, but he wasn’t going to actively seek an adoption.”

The doorbell rang

On April 20, 1982, two months after we finalized Krista’s adoption, the doorbell rang. Six months before I had met a woman whose child was in foster care. At that time I had asked her to please consider us should she ever allow her son to be adopted. Now there she stood at our door saying, “I’ve decided that if you do want Stephen, you can have him.” Needless to say, Pete was a little unnerved when I telephoned to tell him the news, but he beat me to the courthouse and we both agreed our son was “heaven sent.” Stephen was baptized at Mt. Olive in Tulsa. We celebrated his first birthday the day after he arrived and a week later we were told we were being transferred to Oklahoma City.

It was June 1982 and we had just moved into our new home. We joined Gethsemane in Oklahoma City. Its members were to be our “family” for the next year and a half. The Lord had been good to us. We not only had four beautiful children, but we had a church home *and* a Christian day school!

Why then did I feel unsettled? Scripture verses began to reach out for my attention: “Your father in heaven is not willing that any of these little ones should be lost” (Matthew 18:14). “Whoever welcomes a little child in my name, welcomes me” (Matthew 18:5). Then I knew — our



Cindi and Pete Sampe with their children.

family was not complete. Unfortunately, at this time, Pete didn't agree with me. I began to pray that if it was the Lord's will for us to continue to adopt, Pete would reconsider.

In August 1982 I contacted an adoption agency that allowed me to visit and look at their books of waiting children. There are over 150,000 special-needs children waiting for families: older children (nine years and older), handicapped, biracial, and large sibling groups. I felt a need to continue being involved with the adoption world even though we were not planning to increase our family.

I wanted them

In January 1983 the agency phoned and asked if we would consider a sibling group of six from Missouri, all under the age of nine. I calmly replied, "Six, I can't even get Pete to agree to one!" But the Lord could. The social worker stopped by our home that evening and said she was "in the neighborhood" and gave me a copy of the children's picture. As soon as I saw their faces, I wanted them. So did our children. "Mom, can I share a room with Elizabeth?" "Isn't Harvey adorable?" "Can they come with us?" All I could say was, "We'll talk to daddy."

When Pete arrived home that evening and asked, "What's new?" everyone started talking at once. I handed him the photo of six little faces and he said without hesitation, "Call the agency and say we'll take them." Thanks be to God! We waited three months and then were told another family from the children's home state had been selected. We were disappointed, but consoled ourselves with the knowledge that "all things work for the good of those who love God."

The very next day our social worker phoned and said, "Cindi, you and Pete have been chosen for a sibling group of four from Kansas." We were ecstatic — that is, until the same afternoon when Pete was told that his company had been seriously affected by the oil industry recession and all middle management was being laid off. We panicked, but the Lord's words once again comforted us, "Do not worry about your life, what you will eat or about your body, what you will wear . . . who of you by worrying can add a single hour to his life . . . for where your treasure is

*"Why
couldn't you
have come
to get me
sooner?"*

there your heart will be also." We knew our treasure was our faith. The Lord was blessing us with four beautiful children and he would continue to care for us as he had always done. We gave a party that night and celebrated our blessings — all eight of them!

Four more brought home

Three days later the Lord provided Pete with another position far better than the one he had held. We then packed our van and set out to bring our "chosen" children home.

The experience of seeing our children for the first time was an emotional one. Immediately David (8), Sarah (6), Joshua and Jessica (twins, 4) began calling us mommy and daddy, just as if they always had. On Thurs-

day we picked them up at their foster home and spent the day getting acquainted. Friday, with all their worldly possessions in the back of the van, we brought them home.

On Sunday we brought them to the Lord in what I would dare say was the largest baptism Gethsemane Church had ever witnessed. As our sponsors, the children and we crowded around the baptismal font, I understood more clearly the meaning of our 1983 vacation Bible school theme: "God's Got a Plan." Our sponsors pledged their prayers and spiritual assistance for "their child." For this and their many acts of friendship and support, we will always love and be grateful to them.

When an electronics firm made Pete an offer he could not refuse, on December 20, 1983 we moved to Janesville, Wisconsin. We are hopeful the Lord will allow us to remain here to raise our family. Although when I say that, I'm reminded of what a pastor once said, "It really doesn't matter where I live because heaven is my home!"

We are still in the "get acquainted" stage in our new church home, St. Matthew's, but we have been warmly welcomed.

No easy adjustments

The last nine months have not been easy. The children have much to work through — physical abuse, sexual abuse, developmental delays, food deprivation, multiple foster care homes, anger, insecurity, plus a new family whose Christian faith was completely foreign to them. But they now know their Savior and are being instructed daily in his Word. Each day the wounds heal a little more and the past memories fade.

As for mom and dad, we have a lot of adjustments to make as well. We can no longer expect quiet evenings at home, restful weekends, or harmonious mealtimes. I must admit the first couple of weeks after our family doubled in size, I spent time in tears of frustration. I was *always* tired, physically and emotionally. I cried because the demands were overwhelming. I had begun to resent my loss of freedom, even though I had

prayed for it. The laundry was never ending — and still is. I prepared the meals and 30 minutes later they were hungry again. I was constantly cleaning, giving baths and refereeing fights. The latest four had never experienced consistent discipline, so they continued to test us. I thought I no longer had time to read my Bible. But the Lord was teaching me (a very slow learner) again that without him

my tasks would be unbearable, but with him my load would be lightened. Now I find I no longer desire freedom from my responsibilities, but rather I have learned to accept the responsibility of my freedom in Christ.

We now have eight children, ten years and under, five girls and three boys. David, our eight-year-old, asked me shortly after he arrived, "Mom, are you going to be my real

mom forever?" I said, "Yes, David, forever." He replied with tears, "Then why couldn't you have come to get me sooner?" Pete and I wonder how many other children are out there asking themselves why mom and dad don't come sooner.

Our future plans? Don't be surprised! We will continue (God willing and giving us the ability) to adopt more children. □

About those distressing shortfalls

by Daniel W. Malchow

"This means calling back our civilian chaplains from Europe or closing one of our world mission fields!"

"Under conditions such as these we would have to reduce our home mission openings to ten or less!"

"About the only alternative is to close a synodical prep school!"

Shocking? Yes. But these remarks are more than just shockers. They were voiced in sincerity and with alarm at a recent meeting of the Program/Budget Review Committee, a subcommittee of the Coordinating Council. The committee was spending hours of anguish in deliberating the Synod's current budgetary woes.

You haven't heard about those woes? The last you heard was that REACHING OUT had gone way over the top? You wonder how there can be problems with the budget after an offering of such magnitude, blessed so richly by the Lord?

One must understand that REACHING OUT is not a budgetary offering. Basically REACHING OUT has nothing to do with the budget. This special venture is a *capital funds offering*. It is being used to obtain land sites, put up chapels, fund parsonages, construct mission facilities and erect buildings at our synodical schools. Not one penny is being used or can be used for the Synod's operating budget.

What's the problem, then, with the operating budget? The problem can be summarized almost completely with the word *shortfall*.

In 1983 there was a serious *shortfall* in offerings to the Synod's operating budget. Subscriptions made by congregations for 1983 came to \$13,468,431. Offerings, however, amounted to only \$12,579,992. That is a *shortfall* of \$888,439!

Can we expect the picture to improve in 1984? Not based on present indications. Last summer delegates to the Synod's convention enthusiastically approved a work program that would require a budget of \$15,164,000 for the fiscal year 1983-84. To fund this convention-adopted budget we need an 8% increase in subscriptions for 1984. But the subscriptions for 1984 showed an increase of only 2.5%. That is a *shortfall* of \$742,805!

The plight gets worse. After the first ten weeks of 1984,

offerings were almost \$169,000 less than at the same time in 1983.

What is responsible? Are we looking at a situation where our people are the recipients of less material blessings than in the past? In some instances, yes. Occasionally we still hear about salary freezes, wage cuts and worker layoffs. However, in most parts of the country that is more the exception than the rule. Upon the vast majority of our members the Lord has continued to shower his blessings in copious amounts.

What can be done? The number of options is limited.

1. Eliminate *programs* from the budget. That means mission stations, missionaries or schools.
2. Borrow money to fund the operating budget.
3. Conduct a special offering.
4. Ask congregations to reconsider and raise their subscriptions for 1984.

President Carl H. Mischke has appointed a special committee to consider this problem and all of its distressing ramifications. Recommendations will be brought to the twelve district conventions meeting in June. That gives all of us time to ponder and to pray. May we continue to pray that Almighty God in his grace will touch the hearts of our people and lead us to do that which is in full keeping with his will.

As we ponder and as we pray, let us consider the eternal destiny of all who will be affected by our decisions. Let us think of the precious souls whom we are seeking to reach with the gospel of Jesus Christ.

Let us consider what it would mean to

- call back civilian chaplains
- close a world mission field
- reduce home mission openings to ten or less
- close a synodical preparatory school.

Pray that God spares us that. □



Pastor Malchow served as the Synod's director of the Reaching Out Offering and is now the Synod's stewardship counselor.

I believe in Jesus . . . He rose from the dead

Dear Bev,

We were stunned to read in your last letter that Brenda was killed in a training accident. We hear about accidents like that all the time, but we never expect it to happen to someone we know. (And from all you have written about Brenda, we felt that we knew her, although we never met her.) It's a terrible shock to lose a good Christian friend. And it may take some time to get used to the idea that she will not be around to talk with you, especially since she was the only Christian friend you had in your barracks.

LOVE LETTERS ON THE CREED by Richard H. Stadler

Don't let anyone tell you how fast you have to get over her death. We all grieve at our own rate and in our own way. No one has the right to browbeat you with cliches like "snap out of it." When you really like someone, you don't turn your emotions on and off like a light switch. However, you can focus your faith during this adjustment period by remembering the resurrection of our Savior. His resurrection promises a resurrection to all believers. It was evident from all you wrote about your talks with Brenda that even though you didn't belong to the same denomination you both believed in Jesus as your Savior from sin. That means you'll be seeing her again at the resurrection, Bev.

The cynics in your barracks who so callously used her death as "proof" that a Christian faith doesn't do any good just don't understand Christianity. So don't let their snide remarks rile you up unnecessarily. Christ is not a magic genie we believe in because we can rub him with prayer to get some advantage. We believe the gospel because it's true, not because it pays some dividend on our investment of time and energy. Remember how Job defiantly cried out: "Though God slay me, yet will I trust in him!" Well, Brenda's death has simply transported her into the loving presence of her Savior ahead of us.

Remember the great resurrection promises in Paul's letter to the Corinthians? "If Christ has not been raised, your faith is futile. You are still in your sins. If only for this life we have hope in Christ, we are to be pitied more than all men. For Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep" (1 Corinthians 15:17,19,20).

So if the unbelievers must prattle about the foolishness of your faith, Bev, remember this: they'll be chattering out of the other side of their mouths when that resurrection takes place. In the meantime, keep declaring your quiet conviction that there is a resurrection, even though they pooh-pooh your "childish notions."

Remember how the Athenians sneered at Paul the same way when he mentioned a resurrection from the dead in Acts 17? Can't you just hear them condescendingly patting Paul on the head with a "tut, tut, Shorty, you can't expect us to swallow that resurrection stuff." Well, notice how in the next verses the Bible says that a few did believe and became followers of Christ! So don't underestimate the power of the gospel you quietly share even in the midst of the chortling ridicule. Christ's resurrection stands at the center of our faith and without it there is no Christianity, only another ethical system.

I can really sense how frustrated you felt when the self-styled "intellectuals" in your barracks tried to explain away the resurrection "rationally." Hugh Schonfeld has tried to do the same in his book *The Passover Plot*, which is just a warmed-over microwave rendition of the story the priests bribed the soldiers to tell. Whether they imagine his disciples stole his body, or that Jesus only swooned on the cross and escaped from the tomb, all these attempts to deny Christ's resurrection sound like scared sinners whistling in the dark. "Let God be true, and every man a liar," says the Scriptures somewhere. These theories are nothing more than smoke screens to avoid the awesome truth that Jesus isn't still dead, but alive and well. Unbelievers sense, maybe only deep down in their gearbox, that if Jesus has arisen from the dead, they have been wrong, dead wrong, and they will have to face him in all his sovereign majesty when he returns. Then all their pseudo-sophisticated mental gymnastics will be revealed for what it is — an exercise in futility.

Let his resurrection be the bedrock foundation for your confidence that you'll have a resurrection reunion with Brenda, Uncle Howard, Grandma Tilsen and all the others who have graduated out of life before you. Remember, too, that the same resurrected Lord promises you: "Lo, I am *with you always* even unto the end of the world," helping fill the void that Brenda's death has left. You aren't saying "good-bye" forever to Brenda, but only "Auf Wiedersehen" — "I'll see you again!"

We'll be undergirding you with our prayers as you work through this and as you prepare for your big tests at the end of this cycle.

Love from your mother and me,



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



Eggert accepts call to new hymnal project

Pastor Kurt J. Eggert of Milwaukee has accepted a call as project director of the new WELS hymnal authorized by the 1983 convention of the Synod. The call

In the news

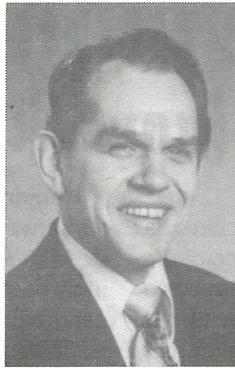
was issued by the Conference of Presidents at their January meeting. Nineteen candidates had been proposed by the members of the Synod for the project.

The Commission on Worship recommended to the August synodical convention that the Synod "at this time begin preparation of its own new hymnal that will reflect the worship traditions and roots of our Synod and will seek to meet the present and future worship needs of our congregations." With an overwhelming voice vote the convention agreed with the commission.

The calling of the project director was the first step in the production of the new hymnal. The project is expected to take at least six years. The director's expenses will be paid by Northwestern Publishing House, the Synod's publisher.

Eggert, 60, is a 1947 graduate of Wisconsin Lutheran Seminary. His musical background includes study at the Wisconsin Conservatory of Music in Milwaukee, University of Wisconsin-Madison, and Concordia College, River Forest, Ill. He served two years as instructor of music at Wisconsin Lutheran Seminary, Mequon, Wis., and also directed its male chorus. From 1966 to 1970 he was professor of music at Wisconsin Lutheran College, Milwaukee, which merged with Dr. Martin Luther College in 1970. In 1970 Eggert accepted a call to Atonement as associate pastor. For the past 25 years he has directed the Lutheran Chorale of Milwaukee, made up of about 70 members from congregations in the Milwaukee area.

Eggert also serves as director of Lutheran Guideposts, a semi-monthly TV program which is



Eggert

celebrating its 25th anniversary on the air. In accepting the call as director of the hymnal project, he resigned as chairman of the Commission on Higher Education, a post he has held since 1971. He

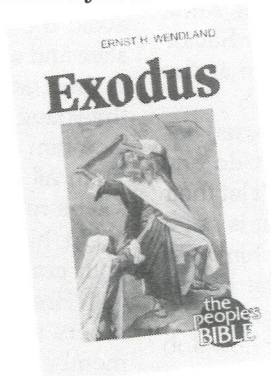
also resigned from the Commission on Worship for which he edited *Focus on Worship*, a semi-annual publication for pastors and church musicians to stimulate good worship practices.

In 1948 Eggert married Ruth Westcott of Watertown, Wis. There are seven children, John, Margaret, William, Mark, Chris, Linda, and Jennifer. The last three are still at home.

Eggert will begin his duties June 1. On April 24 he was installed by President Carl H. Mischke at Atonement Lutheran Church, the date coinciding with the spring meeting of the Conference of Presidents.

First volume of popular commentary published by Northwestern

The first volume of a popular commentary, called *The Peoples' Bible*, has just been published by Northwestern Publishing House of Milwaukee, Wis., publisher for the Wisconsin Synod.



The volume, *Exodus* by Ernst H. Wendland, professor of Old Testament at Wisconsin Lutheran Seminary, is the first of a projected 37-volume commentary on the entire Bible. The commentary is a project of the Synod's Commission on Christian Literature.

The general editor, Rev. Loren A. Schaller, an associate editor for Northwestern, in his preface writes that commentaries have been available for a long time on the entire Bible. "Though these are valuable tools for the Bible reader, most of them are ponderous

volumes, written in a rather formidable English, in another style for another time. The need is very real for Bible helps in contemporary English based on a reliable contemporary translation."

The People's Bible paperbacks will be convenient, pocket-sized commentaries using the New International Version of the Bible. Each volume is self-contained including the complete text of the book of the Bible. The cover of each volume will feature a full-color painting by the French artist James Tissot.

The commentaries contain the historical setting of the text, personal applications, maps and illustrations. They are intended "to cultivate regular, personal Bible reading and to provide a ready and welcome resource for group Bible study," according to Schaller.

The cost of the volumes will vary with the size. *Exodus* is available from Northwestern for \$6.95.

Wendland is the author of three books on Africa, *Dear Mr. Missionary*, *Of Other Gods and Other Spirits*, and *To Africa with Love*, all published by Northwestern, and a contributing editor of *The Northwestern Lutheran*.

Becker awarded Naumann Fellowship

Dr. Siegbert W. Becker, 69, professor of New Testament and systematic theology at Wisconsin Lutheran Seminary, has been awarded the Oscar J. Naumann Distinguished Presidential Fellowship.

Beginning this fall, Becker will spend a year at Biblicum, a Bible research and teaching center in Uppsala, Sweden, an agency of the Lutheran Confessional Church of Sweden. Becker will assist Swedish scholars who are producing a new version of the Bible in Swedish. He will also use resources of the center to produce a commentary on the book of Hebrews.

The presidential fellowship is a \$12,500 fellowship funded by the Aid Association for Lutherans, named after President Oscar J. Naumann who served as president of the Wisconsin Synod from 1953 until his death in June 1979, shortly before he was to retire at the end of his record 13th consecutive two-year term as the Synod's president.

The purpose of the fellowship is to "recognize gratefully the power of the grace of God in the life and person" of President Naumann,

and to provide the recipient of the fellowship "an academic year in a program of study, scholarly productivity, or professional enrichment which will benefit the recipient's seminary and the Lutheran Church."

A committee of educators in the Synod determine the recipient of the Naumann Fellowship. Previous recipients were Prof. Carl J. Lawrenz (the first recipient) and Prof. Heinrich J. Vogel.

Becker, a native of St. Paul, Minn., is a 1938 graduate of Concordia Seminary, St. Louis, Mo. He served parishes for nine years before accepting a call to Concordia College, River Forest, Ill. In 1963, severing his ties with the Missouri Synod, he accepted a call to Wisconsin Lutheran College which merged with Dr. Martin Luther College in 1970. In 1969 he accepted a call to Wisconsin Lutheran Seminary. Becker received a master's degree from the University of Minnesota and studied at the University of Chicago before receiving his doctorate from Northern Baptist Seminary, Chicago.

FOR THE SECOND YEAR IN A ROW

Arizona Lutheran Academy of Phoenix, Ariz., and East Fork Lutheran High School of the East Fork Apache Mission battled for the state championship at the Arizona Independent Athletic Association basketball tournament. The 1983 champion was East Fork, under David J. Voss. This year the champion was Arizona Lutheran, under Robert E. Gruetzmacher. "They are number 1 in a different sense too," writes the *NWL* district correspondent, William J. Schaefer, "since they are the only WELS schools in Arizona offering a Christian education on the secondary level."



Hartwig named benefit officer

Paul G. Hartwig has been named by the Synod's Pension and Group Insurance Boards to the post of benefit plans officer, a non-called position.

The position was left vacant by the return of Roger Hopmann to the insurance field. Hopmann had served in the position since 1978.



Hartwig

Hartwig, a native of Montello, Wis., is a 1945 graduate of Wisconsin Lutheran Seminary, Mequon, Wis. His first call was to Neenah, Wis. Since 1963 he has served at Zion, South Milwaukee.

For the past 24 years Hartwig was chairman of the Group Insurance Board and since 1970 chairman of the Division of Benevolences. He has resigned from both positions.

As benefit plans officer, he will be responsible for the function and administration of the Synod's group benefit plans which include a group medical insurance plan and the Synod's pension plan.

The group medical insurance plan enrolls about 3600 workers and their families with a growth of about 100 participants each year. The annual premiums are over \$4 million.

There are 3300 participants in the Synod's noncontributory pension plan. Annual pension benefits to retirees amount to about \$750,000.

Bible History Commentary goes into second printing

In February the Board for Parish Education ordered a reprint of the *Bible History Commentary: Old Testament* by Werner H.

Franzmann. The first printing of 6,000 was sold out.

The commentary is primarily intended for Sunday school and Christian day school teachers in preparing for their Old Testament Bible lessons.

For the past several years Franzmann has been at work on a companion New Testament volume. Although illness interrupted his work for a time, he has completed the commentary on the Gospels and is beginning the final section on Acts.

In addition to serving in the parish ministry and teaching at Michigan Lutheran Seminary, Saginaw, Franzmann, now retired, has served as the first editor-in-chief of Northwestern Publishing House and as editor of the *The Northwestern Lutheran*.

The Old Testament commentary may be purchased from Northwestern Publishing house for \$15.95.

Generous gift augments scholarship fund

An irrevocable gift of \$150,000 to the WELS for six seminary scholarships from a Milwaukee area family, which wishes to remain anonymous, was announced by Arthur W. Schaefer, the Synod's deferred giving counselor and executive secretary of the WELS Foundation.

The gift to the foundation is to be used to assist students attending Wisconsin Lutheran Seminary, Mequon, Wis. Each year the foundation in consultation with the financial aids committee of Northwestern College, Watertown, Wis., will select two first-year seminarians for a scholarship amounting to one-sixth of the annual income of the gifts or \$2500 whichever is less.

The grants may be used for tuition, fees, room, board, housing and miscellaneous expenses. The grants are to follow the students through the seminary years with the exception of the student's vicar year, subject to annual review by the seminary's board of control. □

With the Lord

Benjamin R. Hahm 1910-1984

Pastor Benjamin R. Hahm was born March 8, 1910 in Milwaukee, Wis. He died on March 13, 1984 in Milwaukee.

A 1935 seminary graduate Pastor Hahm served congregations in Pigeon, Mich., Morristown, Watauga, Henry, Hague, Aurora and Bruce, all in S. Dak.; Minot, N. Dak., and Plum City and Bay City, Wis., before accepting the call to St. Peter's, Theresa, Wis., where he served until his retirement in 1974. At the time of his death he was serving St. James, Milwaukee, as a visitation pastor.

In 1939 he married Leah Martin. He is survived by his wife; sons, Paul, Jonathan and Rev. Martin; daughter, Lois; sisters, Ruth Rupprecht, Dorothy Gieschen and Marie Pinkert; brother Edgar, and 21 grandchildren.

Funeral services were held March 16 at St. James, Milwaukee, Wis.

Paul Oliver Kupke 1935-1984

Pastor Paul Oliver Kupke was born January 20, 1935 at Omaha, Neb. He died on December 17, 1983 at Tyler, Tex.

A 1983 seminary graduate Pastor Kupke was assigned to Lone Star Lutheran in Tyler, Tex.

In 1953 he married Delores Meyer. He is survived by his wife; sons, Steven and Kenneth; daughter, Sherry (Bert) DeLaGarza; father, Paul; brother, Wayne; sister, Eileen Guehlstorff; and four grandchildren.

Funeral services were held December 21 at Trinity, Tyler, Tex. □

Looking back from *The Northwestern Lutheran*

50 years ago . . .

The United States has the only college for deaf people (Gallaudet, Washington, D.C.). Our country also has the only clearing house on the deaf and all that pertains to their education (Volta Bureau, Washington). In this connection, our Lutheran Institute for the Deaf in Detroit is the only Protestant school for deaf children in America.

25 years ago . . .

First Lutheran in Green Bay is the only Lutheran church in the world having a 70-foot tower housing a cast-bell carillon. . . . They were cast and tuned in the Petit and Fritsen Bell Foundry in Aarie-Rixtel, Holland, and were given to the congregation by Mr. and Mrs. Otto Kaap in memory of their parents and Mr. Kaap's grandmother. The only other carillon in Wisconsin is the 30-bell instrument on the campus of the University of Wisconsin in Madison. At the time of this installation there were only 92 sets in the United States, 101 on the entire North American Continent and only 300 in the world.

10 years ago . . .

Recently three pastors from Sweden, Seth Erlandsson, Per Johnsson and Lars Engquist, visited America to become acquainted with our Synod and especially to discuss their own doctrinal position with our Commission on Inter-Church Relations. The hope for a truly confessional Lutheran Church in Sweden lies, humanly speaking, with this handful of courageous confessors. □

CHARLES B. WINGES, retiring treasurer of St. Paul's of Ottawa, Ontario, was honored by the congregation at a service on New Year's Day. Mr. Winges served during the pastorates of six ministers. He celebrated his 89th birthday on January 31. Making the presentation is his pastor, Thomas C. Pfothenauer.



NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Haeuser, David E., from California Lutheran High School, Tustin, Calif., to Christ the King, Bell Gardens, Calif.
Kuske, Paul W., from Michigan Lutheran Seminary, Saginaw, Mich., to Beautiful Savior, Grove City, Ohio.
Tollefson, Donald L., from chaplaincy in Germany to Emmanuel, Saccasunna, N.J.

TEACHER:

Storm, Jay S., from St. Mark, Eau Claire, Wis., to Emmanuel, Tempe, Ariz.

ADDRESSES

PASTORS:

Busch, Rodney G., Rt. 25, Box 20, Daniels Rd., Fort Myers, FL 33908.
Eckert, Gerhard P., 424 Circle I, Hastings, NE 68901; 402/463-9410.
Ehlert, Gerhard J., em. 623 Lemira, Waukesha, WI 53186.
Heiges, William D., 1155 Columbus Circle S., Ashland OH 44805; 419/289-0753.
Kappel, Kenneth A., 8916 W. Palmetto Ave., Milwaukee, WI 53225.

TEACHER:

Everts, LaVerna em., 820 "C" St., No. 8, Geneva, NE 68361.

CONFERENCES

Northern Wisconsin District, Fox River Valley Pastor-Teacher Conference, May 7 at Fox River Valley High School. Agenda: Inappropriate Love — Chemical Abuse in the Christian (Johnson); Computers: How to use them and for what (Hess); Taxes — Of What we Need to be Aware as Pastors and Teachers (Huebner); Examining a Coordinated Approach to Chemical Abuse (Johnson and Gronholz); Using the Stress Kit (Nowobieliski).

Northern Wisconsin District, Rhinelander Conference, May 7 at St. Paul, Tipler. Agenda: Mark 4:21-33; The Role of Women in the Church.

Western Wisconsin District, Chippewa/Wisconsin River Valley Joint Conference, May 15 at St. John, Cornell. Agenda: Hebrews 10 (Hoenecke); Nuclear War (Adomeit); Goal-setting in the Ministry (Reid); Practical Hints for Home Devotions in a Harried Age (Aderman).

NORTH ATLANTIC DISTRICT CONVENTION

The North Atlantic District will hold its first regular convention June 12-13 at Our Savior, East Brunswick, New Jersey. Floor committees will meet on June 11 at 7:30 p.m. The convention will convene with a communion service on June 12 at 9:00 a.m. Essayist will be Pastor Norman Berg. His topic: The North Atlantic District is Still a Mission District.

SERVICES

Northwest New Jersey — Roxbury Fire Engine Co. #1 Building, 122 Main St., Succasunna, New Jersey. 1:00 p.m.; Bible class/SS 11:30. For local information call Mr. Gordon Fortmann, 201/927-1064. Pastor James Tauscher, 151 Milltown Rd., East Brunswick, NJ 08816; 201/254-1207.

HONOLULU SERVICES

During the current pastoral vacancy at St. Paul's in Honolulu, call Russell Chee for information; 808/737-4462. Sunday services are conducted at the YWCA, Room 201, 1040 Richards Street, Honolulu at 9:15 a.m.

SUNDAY SCHOOL MATERIAL

Thirty-five copies "The Story of God's Love" (three quarters) available. Contact Pastor David Rosenau, Grace Lutheran, 404 East Glenlord Rd., St. Joseph, MI 49085.

CALL FOR NOMINATIONS Northwestern Publishing House

The Board of Directors of Northwestern Publishing House is seeking a replacement for Pastor Loren A. Schaller, associate editor, who has accepted a call into the parish ministry. The members of the Synod are encouraged to nominate men qualified for this position.

Nominees should be theologically trained with enough experience in the preaching or teaching ministry to indicate mature theological judgment. Competence in English literature, grammar and composition is required in order to exercise literary discrimination. Evaluating manuscripts ranging from theological works to children's books as well as audiovisual scripts and writing clear, contemporary English will be important parts of the work.

Please supply all pertinent information and qualifications of the nominee. All nominations should be in the hands of the secretary by May 25, 1984.

Elwood H. Lutz, Secretary
Northwestern Publishing House
3624 W. North Ave.
Milwaukee, WI 53208

LWMS CONVENTION

The 21st annual convention of the Lutheran Women's Missionary Society will be held June 29 — July 1 at Hope College, Holland, Mich. For a registration form write to Mrs. Harold J. Wolf, secretary, W744 Deerview Rd., Brillion, WI 54110.

COMPOSERS OF CONTEMPORARY SACRED MUSIC

You are invited to submit music for use at the third *WELS Contemporary Sacred Music Exposition* to be held September 22 at Wisconsin Lutheran College, Milwaukee, Wis.

Music submitted for review must be: doctrinally sound; written by a member of WELS or a church in fellowship with WELS; original as to text and musical concept; and able to be reproduced (camera ready).

Music may be: published or unpublished; written in any contemporary style; written for any choral combination, duet or solo, accompanied or a cappella.

Original manuscripts will be handled as copyrighted material and secured for safekeeping and return. Please include written permission to print and/or perform.

Submit all music by June 15 to: Kenneth Kremer, 2877 S. 49th St., Milwaukee, WI 53219; 414/327-5616.

75TH ANNIVERSARY

Grace Lutheran, Waukesha, Wis., will celebrate its 75th anniversary on Sunday, May 20 with services at 8:00 and 10:30 a.m. and 3:00 p.m. Marvin Volkman, former pastor of the congregation, will preach at the morning services and President Carl H. Mischke at the afternoon service. A congregational dinner will be held on Saturday, May 19, 6:00 p.m., at Wisconsin Lutheran High School. For further information call Mrs. Jean Woyahn, 414/547-3925.

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.

ANNIVERSARY

St. Luke's of Watertown, Wis., will celebrate its 135th anniversary as a Christian congregation and its 75th anniversary as a Lutheran congregation with special services throughout 1984.

We invite friends, former members and confirmands to our confirmation reunion services on June 17 at 8:00 and 9:45 a.m.; and anniversary services on November 4 at 8:00 and 10:15 a.m. On both of these Sundays the special services will be followed by a fellowship meal. For reservations contact the committee chairman, Tom Schultz, 1207 Douglas Ave., Watertown, WI 53094; 414/261-7959.

CONFERENCE PAPERS

The following new conference papers are available — #62, Luther and James: Did Luther Use the Historical Critical Method?, M. Bartling, \$1.08; #63, Identifying Spiritual Gifts Within the Congregation, R. Scharf, 48¢; #64, Exegesis of Ephesians 5 (With Focus on the Section on Marriage), H. Bartels, 60¢; #65, Scripture Study of Romans 14:13-23, W. F. Beckmann, 48¢; #66, The Peace of God Shall Keep Our Hearts and Minds in Christ Jesus!, H. E. Russow, 66¢.

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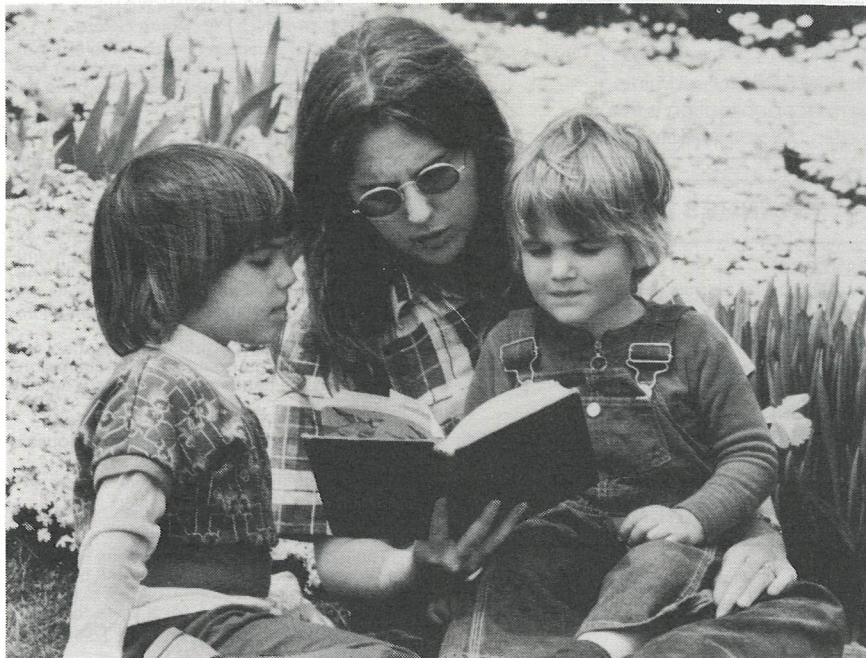
It's 10:30 a.m. on a dreary winter day. For the past two hours the kitchen table has been circled by three stampeding little bodies tirelessly playing "Superfriends." Meanwhile, our 17-month-old Matthew sits atop his trusty four-wheeled plastic steed going back and forth — eek, eek, eek, eek.

The kitchen sink overflows with dishes, the laundry basket is precariously balanced under its load and I, the 32-year-old mother of two and "day maintenance engineer" of two more, am ready to sit in a corner rocking quietly and humming to myself.

In an attempt to divert my attention from the crumbling domestic scene in front of me, I don stretched-out leotards and attempt to keep up with the bouncing forms on television's "Hooked on Aerobics." Immediately I am joined by the four bouncing bodies from the kitchen who, in an effort to assist me, seize this opportunity to fling themselves upon my panting frame.

Stealthily I leave them to become "fit" on their own while I steal into the kitchen to partake of the most basic survival technique known to woman — eating. Quietly opening the freezer I grasp for the one remaining Snickers bar I know I'll find sequestered behind the frozen broccoli. Slipping the candy up my sleeve I head for the bedroom, my one remaining chance for solitude. As I slide onto the floor next to the bed and silently begin to unwrap my treasured prize, I look up to find four pairs of beseeching eyes watching my every move. It's hopeless. Offering them the last incentive I've been holding before myself, I give in to the feelings of self-pity I've been nurturing all morning.

Mother said there'd be days like this. Were this a television special of the week, I know just how the plot would progress. As the heroine, this would be my cue to toss my apron out the window, climb into the vehicle of my choice and abandon hearth and home to go off in search of "my-



NOWHERE TO HIDE

by Nancy Callies

self." I could become the famous concert pianist I always knew I could be or take up residence abroad next to the Seine while I'd paint great impressionistic masterpieces that would make me the talk of *People* magazine.

The reality is that I'm one of the minority — a stay-at-home mother whose career was given up to be with our children. The question looming before me is *why*? Am I accomplishing anything being at home? Is my only purpose at the moment to be a scrubber of floors, a washer of dishes, a frumpy house frau with a permanent case of household fatigue? At moments like this when my feeling of self-worth is a negative ten, things flash back into perspective when our four-year-old comes to me with jam-adorned face and says, "Mom, Jesus is stronger than Superman, right?" or our youngest points to the picture in the living room and says "Jesus" and I'm again reminded of my role — my real purpose in life. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Train up a child in the way he should go, and when he is old he will not depart from it."

The young male charges of ours, gifts entrusted to the care of their father and me, which now wriggle and squirm in constant motion, will one day tower over their mother in manhood. How better to prepare them to respond to life's daily trials than as Christian survivors rather than secular dropouts.

Though I'm at times beset with the frustrations of being "Supermom" to many, it's my fervent prayer to be granted the strength to grab for the Bible instead of a candy bar, to persevere with the faith of Hannah, the tenacity of Ruth, the creativity of Dorcas and the loving example of Eunice. Though I'm not likely to be remembered by my sons as a Jane Fonda look-alike at forty or as a trendsetter of the floor-scrubbing set, what better way to conclude my earthly appearance than as a Christian wife and mother — an instrument in the hands of the Master. □



Nancy Callies is a graduate of Dr. Martin Luther College and married to senior seminarian Arthur Callies.