

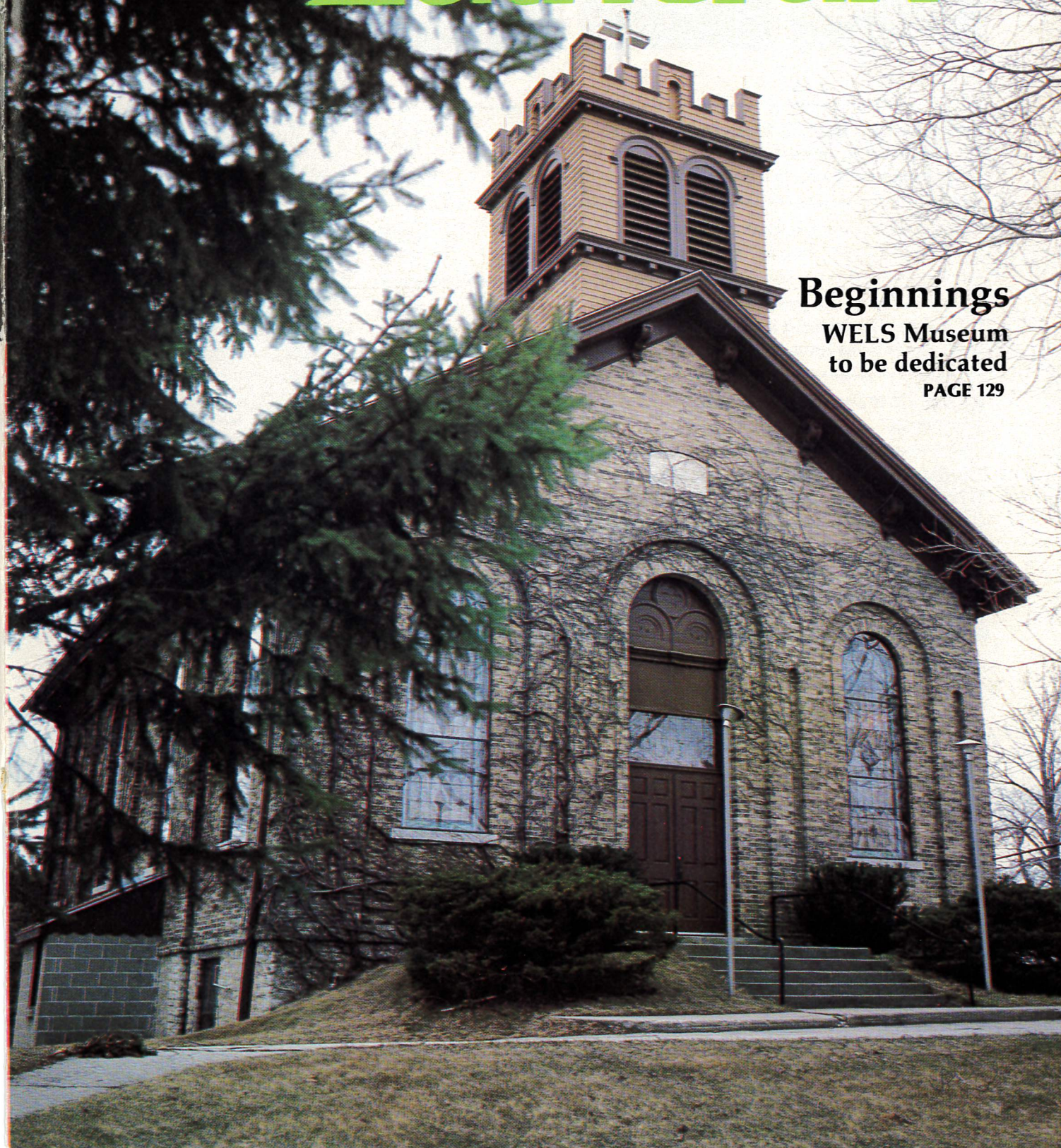
# The Northwestern Lutheran

APRIL 15, 1985

## **Beginnings**

**WELS Museum  
to be dedicated**

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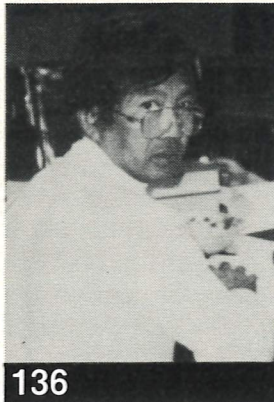




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PHOTO CREDITS — Cover: Clif Koeller. 124,125: Theodore Sauer.

COVER — Salem Lutheran Landmark Church, Milwaukee, will become the official WELS Museum. The dedication service is set for Sunday, April 21, at 2:30 p.m.

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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# Easter certainty

*Then (Jesus) opened (the disciples') minds so they could understand the Scriptures. He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations" (Luke 24:45-47).*

Easter and the open tomb tell us that our sins have been forgiven, that death has been vanquished, that eternal life is now certain for all believers. In a world of uncertainty, however, all of that really sounds almost too good to be true. It's easy to have doubts and second thoughts about so great a gift. The thought comes to us: if only I could have been there to see the risen Savior; if only I could have heard him speak, how much easier it would be to believe all this!

We're not alone in such thoughts. Christ's disciples felt them. Consider the reaction of the eleven. On Easter evening, after Christ had appeared to two disciples on their way to Emmaus, they immediately returned to Jerusalem, only to hear that Jesus had appeared also to Peter. The rest of the eleven may ruefully have mused, "If only we could have seen him too!"

## The Savior wants us to be sure

Then suddenly, the evangelist Luke tells us, Jesus himself stood in their midst with the invitation, "Touch me and see; a ghost does not have flesh and bones, as you see I have" (24:39). Jesus' appearance to the disciples was an answer to their prayer. He granted it because he wants his followers to be sure.

When in their joy and amazement the eleven still had trouble accepting the truth of Christ's resurrection, Jesus did a surprising thing. To

show that he was truly the Lord and Master with whom they had lived and traveled for three years he asked, "Do you have anything here to eat?" In response "they gave him a piece of broiled fish, and he took it and ate it in their presence" (Luke 24:41-43).

*Human sight may deceive, the senses may mislead, but the word is utterly reliable.*

## Convincing "proof"

In seeking to give assurance to his disciples Jesus appealed to their sense of sight and touch and hearing, and he drew also on their experience — the common, everyday activity of eating, which they had previously experienced with Jesus. But note that neither their senses nor their experience are to be the real basis for their trust. The "clincher" is something quite different. Jesus directs them to the *word*.

Speaking about his death and resurrection, Jesus states, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms." And Luke adds, "Then he opened their minds so they could understand the Scriptures."

Just as he had done with the two disciples on the road to Emmaus, so also here Jesus relied for ultimate "proof" and assurance on the Scriptures. He directed the disciples to what had been written by Moses and

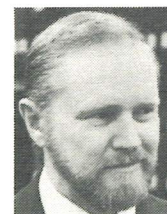
the Prophets and in the Psalms — to the Old Testament, in other words.

Human sight may deceive and the senses may mislead, but the word is utterly reliable, for it is God himself speaking. Through it the Holy Spirit works conviction and assurance, confidence and hope. The word is the basis of faith. It provides continuing "proof" for all time.

## Continuing "proof"

In opening the Scriptures for his disciples Jesus told them, "This is what is written: The Christ will suffer and rise . . . and repentance and forgiveness of sins will be preached in his name to all nations."

Jesus is here predicting the worldwide spread of the Christian Church. And note how he says it will happen. Jesus does not promise personally to appear in order to plant his church in the various places where he wants it to grow. No, rather, "forgiveness of sins will be preached." That again is the *word*. Preaching of the *word* gives it all to us. Let us then hear that word as it's preached to us Sunday after Sunday. Let's meditate on it privately. Let's study it in our family devotions. Let's share it over the backyard fence with our unchurched neighbor. The word brings us the full certainty of Easter, for the word not only replaces but it even surpasses sight. Hence our Savior's benediction: "Blessed are those who have not seen and yet have believed" (John 20:29). □



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

## Form 1040 and Christian stewardship

Few people find filling out income tax forms a pleasurable activity. An astonishing figure suggests just how many Americans require help to get this job done. Each year taxpayers spend \$11.7 billion to have their federal income tax forms prepared. That's only slightly less than the tax money disbursed annually to maintain all the police forces of all the cities, towns, and villages of our nation.

I happen to be one who fills out my own income tax form. It's not a task I relish. Yet there is something wholesome about the entire process. It gives one the opportunity to take account of one's stewardship. One finds out how many dollars God puts into our hands to manage. And those who itemize deductions are able quickly to compare total contributions with income (divide line 18 of Schedule A by line 32 of form 1040 to find the percentage of adjusted gross income given as contributions).

A common reaction of many people who total up income for a year is to exclaim: "Where did all the money go!" Most of us would be surprised to find out where all our money did go if these figures were available to us. And we would not be altogether pleased.

I read recently that about 50,000,000 Americans play bingo regularly for money. The average player spends \$14 on the game and four dollars on food, beverages, snacks, novelties, and good luck charms. Each week bingo players consume some five million bags of popcorn, two million bags of potato chips and related snack foods, one million bags of peanuts, three million sandwiches, one million gallons of milk, soda, beer, and 80,000 pounds of coffee. They use 15 million cups, two million plastic paper plates, and five million napkins.

In managing income one needs to learn to say "no." We are bombarded with advertisements enticing us to say "yes." Our sinful flesh cries out to be gratified with the things of this world. We are not easily convinced that Jesus is speaking the truth when he declares that "life does not consist in the abundance of possessions." We need to be reminded often that "the love of money is the root of all evil."

St. Paul had no income tax forms to fill out. But Paul did say something about the Christian's obligation to pay taxes: "if you owe taxes, pay taxes." Paying our taxes is good stewardship. And maybe even filling out form 1040 is not without value.

Victor H. Prange



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

# letters

The article, *Creation and science*, by Vernon Gerlach (January 15) generated an uncommon number of letters. We are devoting two pages to them — not printing all and excerpting those printed. We have also invited Dr. Gerlach to respond. With this exchange, the subject, for the time being, is closed.

## Dissent . . .

. . . . Dr. Gerlach writes: "To put it negatively, if I could 'believe' in creation on the basis of observed phenomena, what need would I have for the First Article, for faith?"

A point is missing. "There is no contradiction between God's created world and his revealed word" (*Basic Doctrines of the Bible*, Prof. Armin W. Schuetze, p. 27). Since there is this harmony, it is possible for some to come to the same conclusions on the basis of sound data or observed phenomena or science that others come to on the basis of revealed knowledge.

Dr. Gerlach asks, "Why is creation science any better than evolution?" He seems to imply that both are of the same mold, one as bad or as good as the other. I find creation scientists infinitely better than evolutionists, even though science is a method by which scientists attempt to falsify hypotheses. . . .

George Enderle  
Slinger, Wisconsin

. . . . Creation science, as it is known today, may not be in perfect harmony with Genesis 1 and 2. However, it does grant students academic freedom to receive more scientific information, denied or perverted by evolution science. This information would enable students to assess the evidence for themselves, rather than being indoctrinated in evolution science with censorship of creation science.

C. R. Holmes  
Medford, Oregon

. . . . Despite the arguments of the American Civil Liberties Union and the rulings of some federal and state courts against creation science in public schools, the creation theory is science and it is based on sound scientific reasoning and supporting data. It is only when we try to inject the biblical account that we play into their hands and support their arguments regarding the separation of church and state. When Christian scientists do

not support creation science, they in effect concur with the ACLU and indirectly tell our children that the biblical account has no scientific basis, that it is solely a religious concept and that science and religion do not mix.

Creation science can be shown to be scientific by simple logic. If we assume for the sake of scientific argument, that the universe was created, then in accord with these assumed conditions, creation would be a scientific fact and the natural data would attest to that fact. Therefore, to hypothesize this in a theory is just as scientific as the theory of evolution or any other scientific theory. . . .

John Woidke  
Madison Heights, Michigan

. . . . I hold no degree in science. However, I have been a lifelong science buff. There are a great number of facts of science, especially from the field of geology, that are devastating to the hypothesis that the stratigraphic rock sequences of this earth were deposited gradually over long eons of time.

As a science buff living in America I have also come to the conviction that I need the information supplied by creation scientists as desperately as a current history buff living in Russia needs his sources in the West.

Teachers attending our Wisconsin State Teachers' Conference on October 25-26, 1984, were greatly impressed by presentations delivered by a creation scientist, Dr. Walter Brown. I find information such as Dr. Brown presented a very useful tool in adult class, confirmation class and Bible class.

So who needs creation scientists? I do and I also feel strongly that anyone responsible for imparting scientific knowledge in a classroom needs them. Subscribe to their publications. Sift their ideas, but read what they have to say.

Cleone Weigand  
Milwaukee, Wisconsin

. . . . Why try to legislate creation science into the school curriculum? Why do this unless we are trying to lead people to the Bible and to believe. I don't feel comfortable with myself standing by while generation after generation is taught that evolution is fact, without facts to back it up. Many people never think to question what they are taught. Maybe they won't believe the Bible, maybe the Bible will never be mentioned, but at least we tried to encourage them to think about the possibility of a young earth and presented some facts to back it up. Isn't that the least we can do — try to get people to think!

Cheryl Harstad  
West Allis, Wisconsin

. . . . The assertion that "God created the heavens and the earth and everything in them in six (24-hour) days" is clearly unfalsifiable and not science. Similarly, the assertion that "Life and the diversity of species arose through time by chance and natural causes" is unfalsifiable and not science. It should not be taught as science. But it is.

The purpose of requiring equal access to creation science as evolution science in the public schools is to disestablish the religion of evolutionary humanism in science teaching by giving place and recognition to at least one alternative. That is our First Amendment right.

This is of little consequence to WELS members who attend synod schools, but I did not have that advantage. For 20 years my understanding of the First Adam (and several other important doctrines) was severely muddled because I had supposed that the evolutionary hypothesis was scientifically uncontested. I think our children (Christians and unbelievers alike) deserve a better education than that. . . .

Tom Pittman  
San Jose, California

. . . . There are those of us who believe if public schools teach our children the theory of evolution to the exclusion of those concepts we, as Christians, accept as truth our taxes are being misused. Those schools belong to us as much as they belong to evolutionists. For this reason we ask that a two-model approach be used. The belief in evolution is no less a religion than is the belief in creation.

I am convinced that creation science has already served a useful purpose. Within the past several decades it has pointed out so many flaws in the theory of evolution, it has brought to light so much evidence to lend credence to a creation model of origins, that evolutionists worldwide are reexamining many of their pet concepts.

At a recent conference of creation scientists I attended, I was impressed by the number of people who had been converted from a belief in evolution to creationism since the start of scientific creationism in recent years. Is the Holy Spirit also using this recent development to bring people to God's truth?

Hilbert R. Siegler  
Bangor, Wisconsin

. . . . Most creation scientists are not working toward a goal of getting the biblical account of creation taught in public schools. Rather their aim is to help Christians and their churches in the area of origins. We must not lose sight of what is happening in the public schools.

In our public schools creation is la-

beled as a religious belief and evolution as fact. This is not true since evolution could readily be called a secular religion in itself. It requires a lot of faith in time, chance and environment.

It is true that as Christians our sure knowledge of the creation comes from God's revelation. It can never come from science. But we have to look to the Christian child attending public school whose beliefs are being corrupted in the false name of science. There is so much non-evolutionary supporting evidence being censored from our science classrooms. Our children are entitled as citizens to be free from indoctrination and censorship of this magnitude. . . .

Glenn O. Mittelstadt  
Landrum, South Carolina

. . . . As a child learning about dinosaurs, I questioned my parents on the subject and was told that there were no such things. Dinosaurs, they said, were a part of the evolutionary theory in which they as Christians could not believe. Yet I knew that dinosaur skeletons had been found. I was being asked to accept by faith what seemed to contradict science. This contradiction began to undermine my faith in God's creation until much later in life when I learned evidence supporting the doctrine of creation. I felt great relief in being able to accept God's creation without reservation. I have personal concern that others have similar reservations, which could be relieved with knowledge gathered by creation scientists.

Dr. Gerlach states that "Romans 1:20 tells us that from the things God made anyone should be able to recognize his eternal power and divine nature." Let's make use of the things God made to strengthen our faith.

Dale R. Dobberpuhl  
Horicon, Wisconsin

. . . . Creation science: why do it? the author asks. Rather, I would ask: How can a Christian's conscience let him remain silent. The word science is borrowed from the Latin word for knowledge. It generally is used for knowledge gained by careful experimentation and observation. Its principles, if correctly followed, will lead only to knowledge about God's world that is in complete agreement with God's word, for God is the author of both.

Creation science may not be the best name for the effort. But whether it is the best term or not, if we don't stand up for what it stands for, we are failing our Creator, Savior and Sanctifier.

Frederick K. Schmutge  
St. Paul, Minnesota

### . . . and support

Thanks to Dr. Vernon Gerlach for a breath of fresh air. It is no new temptation for the people of God to crave intellectual respectability for "the foolishness of God." Dr. Gerlach's article reminded us that it is always a lousy bargain to trade away the "sword of the Spirit" for a plastic fork. One senses a certain embarrassment on the part of some that we do not have "more" to offer our people than we have always had. But did not the apostle address that issue clearly with the words: "I am not ashamed of the gospel"? . . .

Roy W. Hefti  
Bangor, Wisconsin

. . . . I greatly appreciated Dr. Vernon Gerlach's article on creation and science. I, too, find it very hard to get excited about what today is called creation science. The doctrine of creation is an article of faith and must be accepted by faith. Sometimes it seems that the entire creation science movement is intent upon gaining some kind of scientific respectability for the doctrine of creation.

I also have trouble with those who say they want only to place the teaching of creation on a par with the teaching of evolution. That would but reduce creation to the level of mere probability or possibility. Creation is not merely possible or even probable. It is sure and certain. As a Christian I know that Genesis 1 and 2 is the correct view of the origin of the world. I believe it, not because science has told me so, but because my heavenly Father has. . . .

David A. Kipfmiller  
Madison, Wisconsin

. . . . Like Dr. Gerlach, I too am concerned about creation science in the church. In their zeal to attack one problem of public education, creation scientists deal only with one symptom of the illness that afflicts all of American education and life today.

Today's illness is not the theory of evolution. It is the philosophy of life (*Weltanschauung*) into which science has led us. This philosophy is humanism (deifying the human mind) and materialism (the pursuit of physical well-being above all). . . .

Herbert O. Fleischer  
Middleton, Wisconsin

### Purpose of LSI

Don't confuse the Lutheran Science Institute with creation science organizations that promote creationism for the public schools. We contend that nothing relating to origins should be taught there. Our interest is in properly orienting sci-

ence and understanding for WELS members and schools. Again we invite all science talent and interested persons to contact us and join to help. Our new headquarters is on the third floor of the Risen Christ Lutheran Center, 357 E. Howard Ave., Milwaukee WI 53207.

Gerald Mallmann  
Bristol, Wisconsin

### Dr. Vernon Gerlach replies:

*The one concern I feel totally unable to address is the one that pleads for action against the teaching of evolution in public schools. I am deeply distressed by the thought of children being subjected to such blasphemy in the name of knowledge and wisdom. Whether or not the Holy Ghost chooses to use creationism as a means of preserving individuals from an antisciptural view of creation, I do not know. I do know that he hasn't told me, and he hasn't told his church, to use creationism.*

*I do not for one second deny that the heavens declare the glory of God, but the fool who says there is no God never perceives the declaration. Just as the best defense of the gospel is the proclamation of the gospel, so the best defense of the doctrine of creation is the proclamation of what Scripture says about it. Perhaps the only place that this proclamation can be made is outside the public school classroom. We have to ask whether or not it is God who places this wall before us and says, "Do not scale it!"*

*I wrote that one can discover that Jesus lived in Palestine 2000 years ago but not that Jesus is Lord. It would have been better to say that one can discover that a man named Yeshua suffered under Pontius Pilate but that one cannot discover that the God-Man Jesus suffered under Pontius Pilate. When I know, because of the faith God has wrought in me, that the God-Man Jesus suffered under Pontius Pilate, of what good is the discovered knowledge? And if one lacks the faith-begotten knowledge that it was the God-Man Jesus, what good does it do me to know that there was a man named Yeshua who suffered and died? Likewise, if the First Article is a matter of faith, and if God has given me that faith, how can discovered knowledge strengthen that faith? If one lacks faith in the teachings of the First Article, how can discovered knowledge fill the void?*

*Perhaps it is so obvious that it shouldn't be repeated, but I shall nevertheless. A scientific study of creation is dangerous because the object of that study may be so easily confused with the object of the Genesis account. When that happens, we shall soon cease to know the difference. And then we shall cease to care.*

# I would like to know

BY PAUL E. KELM

This time it's *My Turn*. What are your thoughts, feelings and opinions as you wrestle with the following?

## Christian Questions for Introspection and Discussion

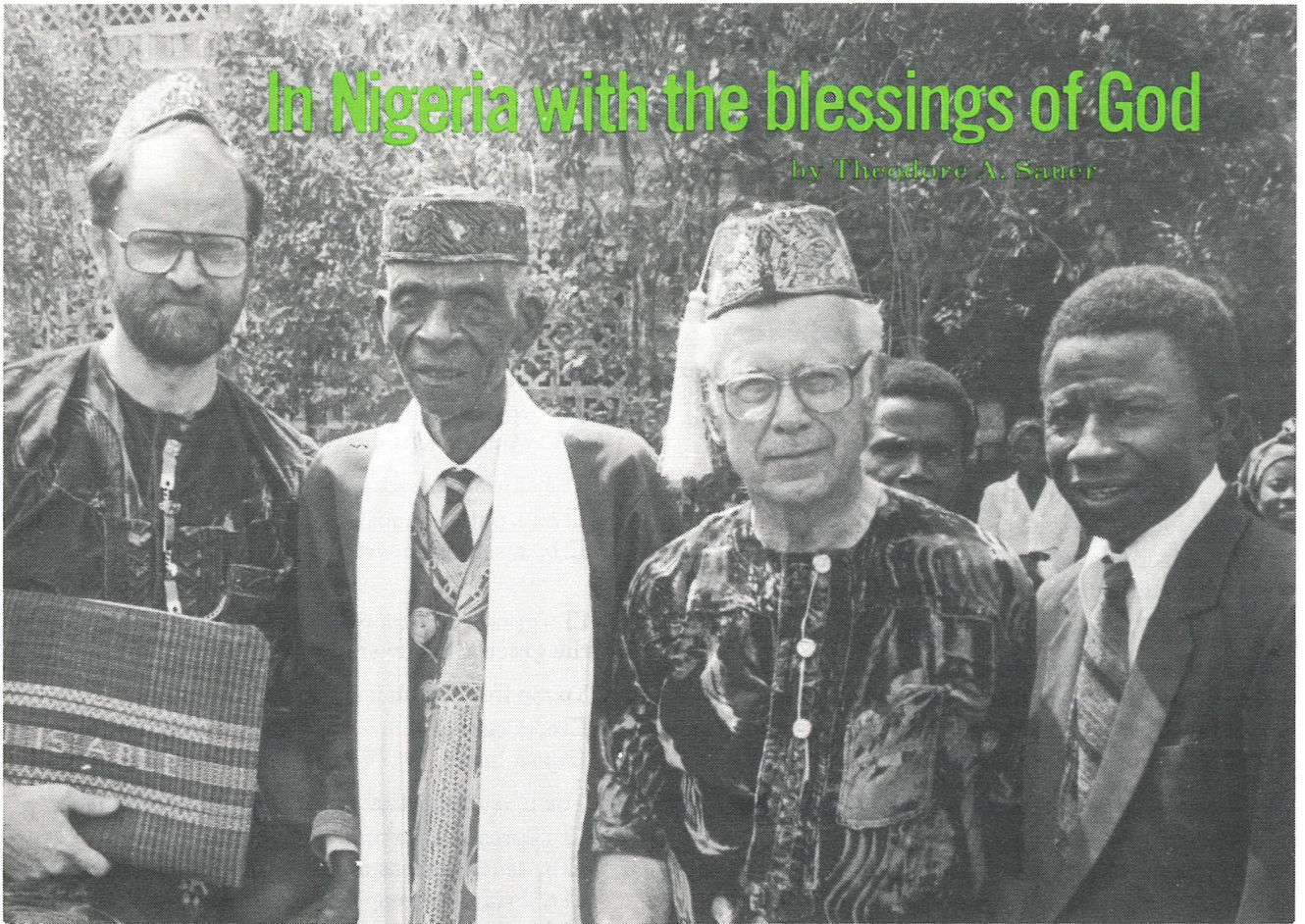
- 1) What makes Christianity different from all other explanations of life is:
  - a. his almighty power
  - b. his faithfulness
  - c. his love
  - d. his wisdom
- 2) The attribute of God that gives me the greatest optimism for the future is:
  - a. his almighty power
  - b. his faithfulness
  - c. his love
  - d. his wisdom
- 3) God's gift of eternal life means:
  - a. I'm not afraid of dying
  - b. I don't worry when life gets scary
  - c. I live to thank him
  - d. I'm basically a joyful person
- 4) I ( do,  don't) think Jesus will return during my lifetime because:
- 5) The resurrection of Jesus Christ is:
  - a. a historical fact
  - b. a biblical truth
  - c. the proof for Christianity's promise
  - d. the basis for Christian life(Check the answer you find most important)
- 6) What I long for most in heaven is:
  - a. the absence of pain, sorrow and problems
  - b. freedom from the struggle with my unregenerate human nature
  - c. to praise and serve God uninhibited by distractions, inadequacies and sin
  - d. happiness
- 7)  Agree or  disagree: Most non-Christians would like to have the advantage in life that I enjoy as a Christian.
- 8) The portions of the Bible I enjoy reading most are:
  - a. The Psalms
  - b. The words of Jesus
  - c. The letters of St. Paul
  - d. Bible storiesAnd the reason is:
- 9) What I pray for most is:
  - a. forgiveness
  - b. my family
  - c. help with my problems
  - d. that God be glorified in my life
- 10)  Agree or  disagree: God doesn't need me to accomplish his will on earth.
- 11) The greatest threat to Christianity is:
  - a. increasing occult interest and influence
  - b. humanistic explanations of life pervading society's institutions
  - c. the apathy of church members
  - d. materialism and sensualism
  - e. eastern religions and their western cults
  - f. waning confidence in the Bible
- 12) The Christian virtue I most covet is:
  - a. a patient spirit
  - b. a selfless heart
  - c. an unshakeable confidence
  - d. a single-minded will
- 13)  Agree or  disagree: I can overcome every sin by the grace and power of God.
- 14) To me the church is like:
  - a. a school
  - b. a home
  - c. a hospital
  - d. a fortress
- 15) The most important thing our pastor does is:
  - a. preach sermons
  - b. teach classes on the Bible and Christian life
  - c. bring the gospel to the unchurched
  - d. counsel people who have problems
  - e. administer the congregation's ministry
- 16) What I am interested in getting out of a sermon is:
  - a. comfort and encouragement
  - b. answers to questions
  - c. reinforcement of Christian convictions
  - d. values and direction for daily life
  - e. insights to share with non-Christian friends
- 17) The most apparent spiritual gift I have to use for God's service is:
- 18) The question I would most like to see answered in The Northwestern Lutheran is:

These questions are based on the premise that Christianity is not only a set of truths, but also a set of convictions, attitudes and — yes — feelings. Like truth, convictions and attitudes and feelings should be explored and shared. These questions come with the reminder that the primary source for answers is your Bible and the biblical insights of your pastor and your spiritual brothers and sisters. *The questions are for your use only. Please do not send your answers to this column. But do send your questions.*

*Pastor Kelm serves as the synod's executive secretary of evangelism.*

# In Nigeria with the blessings of God

by Theodore A. Sauer



(Left to right) Rev. Kurth, Elder Etim, Rev. Sauer (in his chieftain's attire) and President Okon.

“**W**hen you go, go with God’s blessing. We will remain here with the blessings of God.” The voice was that of elder Frank Udoh Etim, aged patriarch of the church. The language was Efik. But the meaning of his words was clear. He was speaking in the name of Christ the King Lutheran Synod and voicing the gratitude of its members to the Wisconsin Evangelical Lutheran Synod and the two representatives it had sent to help this young Nigerian church.

It was the last day of their three-week visit. The nine congregations in the area had canceled their own Sunday services and had joined in a special service at Uruk Uso. A formal welcome, usually held somewhat earlier in a visit, was reserved for this last day.

A welcome such as this is not unusual. We have experienced it on each of our stays in Nigeria. This time, however, it was something special.

Secretary J. U. Ekpo indicated the mood of the assembly in his welcome

address. Speaking to Rev. Theodore Sauer he said, “We are really grateful to you, Rev. Sauer, as the leader of the present delegation to Nigeria because in your tenure of office as the executive secretary of Wisconsin Synod’s Board for World Missions you helped immensely for our synod to be recognized by the Wisconsin Evangelical Lutheran Synod. Now the building to house the theological seminary is springing up because of your efforts. At this point we thank you and the Wisconsin Synod for your kind gesture.”

Addressing Rev. John Kurth, principal of Michigan Lutheran High and former missionary to Malawi, Ekpo remarked, “To Rev. Kurth, whose maiden visit to Nigeria is at this instance, we are also grateful. We wish you should stay longer. Maybe God shall take care of this in the future.”

## Crowned chief

At this point Sauer was given a chief’s attire, tunic, loincloth and walking stick. Kurth was presented

a tunic and a handwoven folio. Elder Etim, himself a chief, then spoke words of blessing and placed a cap on Sauer’s head, crowning him chief. Kurth was also given a cap and given recognition for his service. It was a high honor and a day to remember!

Christ the King Lutheran Synod is active in Cross River State in eastern Nigeria. The larger and older of its ten congregations were formed during the days when an active mission program was being carried out in Nigeria by missionaries of the Synodical Conference. Serving a number of these congregations were WELS missionaries. One still hears among others the names of Schweppe, Reim, Greve and Werre. President Oscar J. Naumann some years ago aptly pointed out that these people are our spiritual children.

After the Synodical Conference was dissolved in 1963, the Lutheran Church of Nigeria no longer was in fellowship with WELS. There were, however, some in its midst who felt the doctrinal stance of the Nigerian church to be changing and who



wished to continue with the kind of teaching and church practice they had learned in the Synodical Conference days. In the early 1970's a number of congregations appealed to WELS for help in holding to their position. The 1977 WELS convention considered this appeal and directed the Board for World Missions to "explore the best possible way of standing at the side of Christ the King Lutheran Church in Nigeria...."

### The best possible way

This "best possible way" takes into account that Christ the King is an independent sister church. It has its own fully trained pastors and evangelists and a strong lay leadership. It has been able to provide itself with new church buildings as needed. It is important that nothing be done to disturb this fine degree of independence.

Yet this young church is in need of help, especially in the strengthening of its ministry. Pastors and church workers in general gain from the stimulation and opportunity for study provided by conferences and seminars. Christ the King's three pastors and two evangelists are no exception. Ways and means must be found to train new workers. Also, a limited amount of financial assistance is needed to support the ministry of the church.

An ongoing series of worker training seminars has been arranged to help meet these needs. Conducted to date by missionaries or former missionaries to Malawi and Zambia, these seminars are held every six months. Daily four-period sessions over the course of two weeks make it possible to do thorough work. Among the subjects studied are those familiar to every seminary student, homiletics, exegesis, practical theology.

The next step is to expand these seminars into a full seminary program for the training of future pastors. This is to happen in June 1985. Christ the King's Board of Directors has selected Rev. Edet U. Eshiett to be director of theological education. WELS instructors will assist by coming every six months for two weeks or more to help guide the program. Eshiett will do most of the instructing in the intervals between visits by

WELS personnel. A four-year course of studies has been adopted. The present evangelists will form the first student body.

### Training center being built

Until now classes have been held in whatever facilities were available, the earlier seminars in the partially finished church in Abak, the more recent ones in the dining room and on the veranda of the small inn in which we roomed. A year ago the Reaching Out offering made it possible for the Board for World Missions to allocate \$20,000 for a theological training center. This will provide both classroom space and housing for the visiting instructors. It is being built on a three-acre plot centrally located near the Uruk Uso church.



Secretary Ekpo



Rev. Eshiett

In spite of a short supply of materials and the difficulty of getting water, construction of the new building is progressing well. Footings were laid a few days before the Kurth-Sauer visit in late November of last year. Three weeks later the concrete block walls were nearly shoulder high. Some building materials were purchased in advance. Women from the church have solved the water problem by carrying it in bucketsful from the stream a mile and a half away. With determination and participation such as this, it is easy to understand why the members of Christ the King are optimistic that the project will be successfully completed.

The real test is still ahead. Can a theological training program be carried out with the limited manpower available and without the presence of full-time resident missionaries? Those who have participated in the first five seminars are convinced that it can. The five WELS instructors to date are meeting the week af-

ter Easter to flesh out the outline for the four-year seminary program adopted in December by the CKLS Board of Directors. They will be selecting texts and setting up teaching schedules for recommendation to the Theological Study Center Board of Governors in June.

### Worker training counselor needed

A key decision still to be made has to do with the calling of the world mission worker training counselor authorized by the 1983 WELS convention. The date for this calling, delayed by the unavailability of budgetary funds, has now been set for April 17, 1985, pending a final decision on funding by the Coordinating Council in its April meeting.

The counselor's principal responsibility will be to plan and help guide worker training programs in areas such as Nigeria where we have no resident missionaries. Until now this work has been done by volunteers with other full-time responsibilities. The needs of Christ the King Lutheran Synod and of similar young churches in other areas place a high priority on the filling of this position. This, too, is an important part of standing at the side of this young sister church.

Is it all worth it? Words spoken recently by CKLS President I. A. Okon to the Board of Directors give the answer, "We have to open our hearts just right now and thank the Wisconsin Evangelical Lutheran Synod for the love and interest they have for us, sending men, missionaries of many years, to visit us to teach us. Our hearts are full of joy and we are happy to see them. We thank them for so much they have done to us."

To this I add words written in my diary for that last memorable day in Uruk Uso, "There will, no doubt, be trying days ahead, but today was pure joy with the most heartwarming response on the part of the people present. It is a special gift of God's grace that we were able to experience this day."

God's blessing on this young church is evident. We ask that he let it continue. □

*Pastor Sauer is retired and served formerly as executive secretary of the Board for World Missions.*

# Trinity

“Where’s the word *Trinity* in the Bible?” asked the nicely dressed person who stood at the door of a lifelong Christian. Their discussion about God and Christianity led to the question. The Christian responded, “Ahh, well, let’s see,” as he quickly paged through the Bible

## WORDS ALIVE! by Thomas H. Trapp

which the man handed him. “I know it’s in here somewhere,” he assured the person standing patiently on the other side of the threshold. “It’s been a while since I studied the Trinity,” said the Bible-believing church member, “so I can’t find the passage as quickly as I want.” Feeling frustrated and defeated, he finally suggested, “Ask my pastor, he’ll know.”

The baptized Christian is mistaken. His pastor will not know. The word *Trinity* is not in the Bible. But that does not mean *belief* in the Trinity is false, as the visitor at the door was about to tell him. For the *teaching* of the Trinity is in the Bible. And that’s what counts.

The early Christian Church used the word *Trinity* to describe briefly a necessary teaching of Scripture. Why necessary? Because the single word *Trinity* sums up the nature of God — *Triune*. God is three (TRI-) distinct persons, but one (-UNE) God. That is what God’s like. His word says so.

Now the *word* *Trinity* may sound cold and impersonal, but that does not mean *God* is cold and impersonal. In fact, the *Triune* God is just the opposite. He cares for us and is so close to us that he “gave his only begotten Son . . .” for us.<sup>1</sup> And because of it, God is “*our* Father.”

To think of the *Triune* God as some distant and indifferent Being is to be ignorant not only of God the Father but also God<sup>2</sup> the Son, the second person of the Trinity. The Son did not die for his friends. He

died for his enemies — us,<sup>3</sup> and then called us his “friends.”<sup>4</sup> How much warmer and more personal can one get?

And then to demonstrate his care and closeness beyond doubt, God the Father and God the Son sent the third person of the Trinity, God<sup>5</sup> the Holy Spirit, who miraculously<sup>6</sup> moves people to confess that they are totally sinful and totally in need of Jesus’ forgiveness and love.<sup>7</sup>

Some may believe that God is a cold and impersonal force from outer space, but they don’t know the *Triune* God. He’s as close to us as every heartbeat. In fact, our heart would not be beating if it were not for the *Triune* God.<sup>8</sup>

But the personal touch of the *Triune* God doesn’t mean he’s “one of the boys.” He’s God! He’s everywhere, eternal and unchangeable. He’s all-knowing, all-powerful, and all-wise. He punishes unbelievers like a just judge and disciplines his believers like a loving father.

Sure. Christians *know* this. But do they always *believe* it? Do they pray to God as God? Or do they belittle him and doubt his power and love? What do you do? Do you think of God as God? Do you fear his anger, believe in his love and stand in awe of his Being?

If you’re struggling with this, then restudy who God is. Crack open your Bible. I’m not able in this article to describe in detail the teachings of the *Triune* God: that he’s *not* three gods (each one-third of a god), nor three different manifestations of God (like water, steam and ice), nor like three boards glued together. I don’t have space to elaborate on the truth that God is three distinct persons of which each person subsists of itself, yet God is one and undividable.<sup>9</sup> There’s not enough room on this page to fully explain that the *Triune* God of the Old and New Testament

is the “only true God”<sup>10</sup> and through Jesus Christ we more fully know who God is<sup>11</sup> and alone can find forgiveness of sins, the promise of resurrection from death, and the only way to God the Father.<sup>12</sup>

I’ll let you read for yourself about these truths in the Bible: like the presence of the Trinity at the baptism of Jesus;<sup>13</sup> and Christ’s great commission to make disciples of all nations by baptizing them in the name of the Father and the Son and the Holy Spirit.<sup>14</sup> And I’ll let you rediscover the forgotten but trinitarian-teaching Athanasian Creed. It’s one of the three ancient universal Christian creeds. (You can find an old English version of it on page 53 of *the Lutheran Hymnal* or a contemporary version on page 19 of *the Book of Concord*, Tappert.)

All this may seem boring and unhelpful. But it isn’t. Your study-meditation on the one hand will give you a deeper appreciation that our finite mind cannot comprehend The Infinite, and on the other hand a solid comfort that God, the *Triune* God, the only true God is in control of your life and world.

But this rediscovery of the *personal* *Triune* God is not to be kept to yourself. Be sure to tell about your God to those nicely dressed people who come to your door. He’s *their* God too.

And remember, the *grace* of our Lord Jesus Christ and the *love* of God the Father and the *fellowship* of the Holy Spirit will be with you. □

## SCRIPTURE REFERENCES

- |                       |                          |
|-----------------------|--------------------------|
| 1. John 3:16          | 8. Acts 17:25,28         |
| 2. John 1:1,14; 8:58  | 9. Isaiah 45:5           |
| 3. Romans 5:8,10      | 10. 1 Corinthians 8:4,6  |
| 4. John 15:15         | 11. Hebrews 1:1,2        |
| 5. Acts 5:3,4         | 12. John 14:6; Acts 4:12 |
| 6. 1 Corinthians 12:3 | 13. Matthew 3:16,17      |
| 7. Romans 3           | 14. Matthew 28:19        |

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

*“FVL was the main reason we moved here. We felt that our children should continue a Christian education.”*

**T**ony Kubek is a familiar face to many people involved with Fox Valley Lutheran High School in Appleton, Wisconsin. Baseball fans undoubtedly see him often during the season doing play-by-play on NBC. Yet, for many here, Kubek is more familiar because he is seen at the school games. Some students have even been coached by him during their years at FVL. Being so close to him makes one think of him as just another face in the crowd — not the well-known personality he is.

While he seems like an “average” guy, he’s quite a remarkable person. While his achievements are many and his work schedule very busy, he still finds time for all who ask for it.

Tony grew up in Milwaukee and attended a Catholic grade school and public high school. In high school he was a strong contributor on the football, basketball and track teams.

Since his father played ball with the old Milwaukee Brewers, a minor league team, he grew up with baseball. Tony also played the game. It was more of a “sand-lot baseball,” he explained, because his high school could not afford a baseball program.

He became a fine player and when the New York Yankees signed him to a contract when he was seventeen, he chose baseball over college. He was first sent to a minor league.

“After three years in the minor leagues I was sent up to the Yankees,” recalled Kubek.

This is where Tony became successful, playing with greats like Yogi Berra, Mickey Mantle and Whitey Ford. Little did he dream that he would some day be mentioned along with such players.

He played with the Yankees nine seasons. During that time his team won seven American League pennants. Kubek was a member of four championship teams.

At one time or another Tony played seven positions (all but pitcher and catcher) under Manager Casey Stengel, although most of the time he played shortstop. He was rookie of the year in 1957 and later played in four all-star games.

His career came to a sudden halt, however, in 1965. “I had a neck injury and my doctor told me it was all over.”

In 1966, one year after his retirement from baseball, Kubek signed a contract with NBC to announce baseball telecasts. He is still doing it today. The current season will be his nineteenth on the circuit. He also has been announcing about 50 Toronto Blue Jay games during the last eight years. “I’m gone eight and a half months a year and I keep up on baseball in the off season. It is really a demanding job.”

During his baseball career, Tony was called into military service in 1961 and was assigned to Washington.



## *Tony Kubek sets priorities*

By Barry Jennerjohn and Stephen Wolfrath

Here he met his wife, “a preacher’s daughter.” Later he was confirmed a WELS Lutheran.

About eight years ago, he, his wife and four children moved to Appleton. “FVL was the main reason we moved here. We felt that our children should continue a Christian education.”

Kubek helped for five years as an assistant for the boys’ freshman basketball team. He is presently helping with the varsity girls’ team.

At this time of year, Kubek is getting ready for the baseball season. Although he will be traveling away from home, he does not plan to change his permanent home. “I really love the school and community. I cannot see myself leaving.”

Although Kubek has accomplished more than the average person dreams of, he still feels he is “too young to think of retirement.” “If I did I would have nothing to do.”

While it would be easy to conclude baseball is the most important part of Kubek’s life, it becomes clear in speaking with him that the really important areas for him are his family and community. These are the keys to his happiness now and undoubtedly will be in the future. □

*Barry Jennerjohn and Stephen Wolfrath are students at Fox Valley Lutheran High School and on the staff of Fox-Tales, the school paper, from which this article is taken.*

**W**hen a family moves to a new home in a new area, children often feel the difficulty of moving most acutely. They must give up their friends and playmates. They have to adjust to new schools, a new home, and unfamiliar people. It's never easy. Our move during the summer may have made it more difficult for the kids because there were no school activities where they could meet other children.

I remember seeing them stand at the large fence of the playground in the neighborhood and watch the other children play. They were shy and reluctant to force their way into games. The other children were so busy playing with familiar friends that they did not notice the new kids in the neighborhood. It took a while for them to acquire the courage to join in play and for the others to accept them. It takes time! It takes someone who is willing to make the first move.

Everyone has a few difficult experiences adjusting to a new situation after moving. There are times even when going to church that you feel like you are on the outside looking in. The others are so busy with their own affairs that they don't always notice the strangers in the pew.

Once after service we walked through the narthex of the church which was crowded with people who were talking to friends and acquaintances. Although we had to ask people to excuse us so we could get out the door, no one acknowledged our presence. No one said hello, welcomed us or asked who we were or why we had come to worship with them on that day. It was as though we did not exist for them. That was a difficult experience for all of us.

We talked about it after we left the church wondering if every new face that came to worship the Lord with them experienced the same apparent coldness. I wondered about the reception given to people who are confirmed in our churches as adults and to black or Hispanic Lutherans. They share our faith in the Lord, but they do not share the ethnic heritage



# Strangers

of the majority. It must be very difficult for them to leave their former churches and make a new start. If they have similar experiences, we can only thank the Holy Spirit for sustaining them through an awkward adjustment.

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## In the pew

by JOHN A. BRAUN

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It took someone to make the first move to help remove the nervousness and strangeness for our shy, quiet family. One Sunday an older woman made a point of greeting us. She was warm and genuine as she asked why we were worshipping with her. She wanted to make sure that we felt welcome and encouraged us to come and worship again. What made her greeting so memorable was that she did it on her own. She didn't have the job of greeting new people. She was not part of the congregational leadership. She had a special gift for talking with strangers.

I know that the Lord gives all kinds of gifts to his church. The Apostle reminded us that the Lord gave wisdom to some and knowledge of faith to others. He made some pastors and teachers, some evangelists, and some generous with their wealth. I am convinced that he also made some who can speak readily with strangers. That is a special gift that needs to be used by the church in our age of mobility. Perhaps it is a gift

that goes unnoticed by those who are long-time members of a congregation, but I am thankful that someone had it and greeted us with warmth and love when we were strangers in the pew.

We have overcome the nervousness of those first awkward Sundays. Now we take our bulletin from the usher at the door and find a seat about halfway up the aisle. Last Sunday as I watched the others come in and sit down to wait quietly for the service to begin, I thought it was a wonderful thing to be able to worship with these Christians in this new town. They believe as we do. They all share a deep commitment to the Scriptures as God's holy word, and they came to church to worship the same Lord Jesus, who had redeemed us all.

What a sense of continuity! We are strangers in the pew, but we are at the same time not really strangers for we have so much in common with them. It is just as important to us to be able to find regularity and continuity in the order of worship in the midst of the turmoil of moving. The boxes are still not all unpacked in our new house. There is still a sense of strangeness in almost everything. We have to get used to so much, and a simple smile and "good morning" helped more than anyone realizes. □

*Professor Braun teaches at Northwestern College, Watertown, Wisconsin.*

# Beginnings

By Roland Cap Ehlke

In 1818 Solomon Juneau, the founder of the city of Milwaukee, arrived at the mouth of the "Milwauky" River as a fur trader. Twenty-five years later there were still as few as 100 white men living in the area. Most of the early settlers were Yankees from New England; Juneau himself was of French descent.

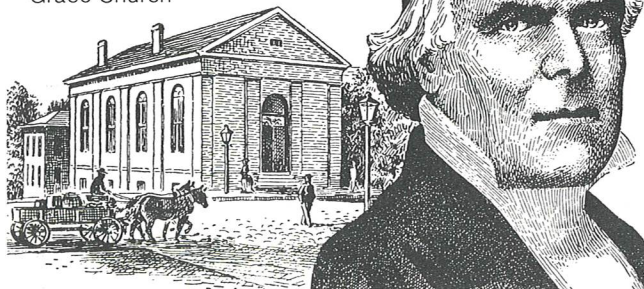
The 1840s, however, saw the beginning of a "Germanic flood" to Milwaukee, a flood which would bring the city's population to 20,061 by 1850. With the heavy German influx Milwaukee became known as *Deutsch-Athen*, the German-Athens, America's center of German culture.

Among the many Germans flocking to Milwaukee came three men trained at German mission societies: John Muehlhaeuser, John Weinmann and Wilhelm Wrede. As divine providence had it, these three men were to form the core of what would become the Wisconsin Synod.

In December 1849 they met at Muehlhaeuser's church, Grace, in Milwaukee with the idea of organizing a synod. On Sunday May 26, 1850 the trio, along with two other pastors, met a second time. This was at Wrede's church, Salem in the town of Granville just outside Milwaukee. At this meeting they accepted a constitution for *Die erste deutsch-evangelisch-lutherische Synode von Wisconsin*, the First German Evangelical Lutheran Synod of Wisconsin. And so Salem became "the birthplace of the Wisconsin Synod." In 1863 the original church was replaced with another building which still stands (pictured on this NL cover).

John Muehlhaeuser

Grace Church



Muehlhaeuser was the first president of the synod and has gone down in history as the founding father of the Wisconsin Synod. Even secular histories record with favor his impact on the young city of Milwaukee: "Pastor Muehlhaeuser and his church became famous for their services to the sick and needy of Milwaukee in the [eighteen] fifties." Weinmann was the first secretary. He later left the synod for a church in Baltimore. Wrede, the

first treasurer, met his end when he drowned on a voyage back to Germany. Muehlhaeuser died in Milwaukee in 1867.

Since the time of Solomon Juneau, Milwaukee has become a powerful center of industry. Over a million people now live where 150 years ago trappers and Indians roamed. And since the time of Muehlhaeuser, the Wisconsin Synod has become a worldwide church body. The sun never sets on its mission posts around the globe.

Interesting historical trivia? Perhaps for some. But the Christian sees it differently. Whether a city or a synod, the founding and success of any institution depend entirely on God. In the words of the psalmist, "Unless the Lord builds the house, its builders labor in vain. Unless the Lord watches over the city, the watchmen stand guard in vain" (Psalm 127:1).

History is simply the story of God's hand at work, building up, tearing down, blessing and punishing. Martin Luther put it this way, "Histories are nothing else than indications, memorials and tokens of divine works and judgments, informing us how God sustains, rules, checks, furthers, punishes and honors the world, especially people, as each one deserves evil or good. . . . Therefore historians are most useful people and the best of teachers; we can never sufficiently honor, praise or thank them." It's too bad, then, as one contemporary historian has observed, that "the study, teaching, writing and reading of Lutheran history by Lutherans in America is bleak, bleak, bleak."

The WELS Historical Institute is trying to change that. On Sunday April 21, 1985 at 2:30 pm it will hold an important meeting at Salem Lutheran Landmark Church, 6814 North 107th St., Milwaukee. At that time the church, which has been restored through a generous Aid Association for Lutherans grant, will be dedicated for use as the WELS Museum. Pastor James P. Schaefer, editor of the *WELS Historical Institute Journal*, will preach for the dedication. The Institute's vice-president Pastor Mark A. Jeske, will give a presentation on "Salem Lutheran Church and the Town of Granville." There will be refreshments following the meeting.

The Historical Institute must rely on donations of materials and money for furnishing the museum. If you have items of historical interest, please contact the synod archivist, Prof. Martin Westerhaus, 6604 W. Wartburg Circle, Mequon, Wisconsin 53092. Memberships to the Institute are \$10 (individual), \$15 (husband/wife), \$25 (sponsor), \$50 (congregation), \$100 (business). These annual dues include a subscription to the journal. Send your membership applications to WELS Historical Institute, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.

If you are interested in your church's roots, why not join the Historical Institute? If possible, come to the special meeting at "the birthplace of the Wisconsin Synod." The more we understand and appreciate our beginnings, the more wisely and courageously we can face the future. God has blessed our beginnings. May he bless us to the end! □

*Pastor Ehlke is an associate editor at Northwestern Publishing House and also president of the WELS Historical Institute.*

## NEWS around the world



A film using ultrasound to show the dismemberment of a living 12-week unborn baby boy is being challenged by pro-abortionists as inaccurate. Millions of Americans have seen segments of the film on national TV news programs. The film, *The Silent Scream*, is narrated by Dr. Bernard Nathanson, a former director of an abortion clinic in New York. President Reagan, who saw the film, told the 70,000 pro-life demonstrators at the January 22 March for Life in Washington, D.C. that "if every member of Congress could see this film, they would move quickly to end the tragedy of abortion." In February, video copies of *The Silent Scream* were made available to all members of the U.S. Senate and the House of Representatives. Producers of the film are reportedly unable to meet the national demand for additional copies. The pro-abortion forces are attacking the film as inaccurate and biased. They object to the level of pain and awareness of pain experienced by the child being aborted. They say the brain of the fetus at this point is not sufficiently developed to feel the pain as is suggested by Dr. Nathanson. While the exact level of pain consciousness is unknown, pro-lifers point out that studies show the child at this stage and even much earlier actively moves about in the amniotic sac and moves away from uncomfortable stimuli.

The Commission for a New Lutheran Church, a 70-member committee working on the merger of the American Lutheran Church, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches, scheduled for 1988, recently decided that the new church will be named by a referendum of member churches. At its September meeting three to five possible names will be chosen and submitted to congregations for a vote. In a brief report at the Commission's February meeting, Pastor Barbara Jurgenson of Columbus, Ohio, said there are 254 Lutheran church bodies worldwide. Of that number, 149 have "evangelical" in their name; 199 have "Lutheran" and 239 have regional or local designations. Responding to the view that a referendum was "over much," Commission chairman William Kinnison said the question of name is one most frequently asked by the constituency. Audrey Mortenson of Dubuque, Iowa, said the vote would keep alive a participatory process in forming the new church body. "One little vote some Sunday morning, and they'll feel they've had their say," she said.

Promoting class struggle is neither Catholic nor Christian, nine representatives of Lutheran Hour offices in Guatemala, Venezuela, Peru, Brazil and Argentina concluded following a lengthy discussion of liberation theology at a meeting in a Roman Catholic retreat center in Peru last month. The group agreed that Lutheran communicators should "address the whole person within his/her specific context" and that "all persons — rich, poor or middle class — need the same saving grace of God in Christ." But the group admitted that "in every nation there are spiritual, social, cultural and ideological forces which militate against God's love and justice and which can serve Satan — to these God's law and gospel also must be applied." Pastor Nilo Figur, director of communications from the Missouri Synod-related Evangelical Lutheran Church of Brazil, called liberation theology "one of the great dangers facing the church in Latin America today . . . because of its mistaken view of the gospel and the kingdom of God." Figur criticized the emphasis liberation theology places on changing social structures rather than the "justification of the sinner by grace through faith." He said, "We proclaim a redemption through Christ which transforms the individuals who then transform society. A society cannot change unless its members change. Jesus dealt with the masses, but he helped the needy one by one. He saw not a faceless crowd, but a gathering of individuals."

The complete Bible became accessible in three new languages last year, bringing the total to 286, according to figures compiled by the United Bible Societies. The three are Fulfulde, spoken in Cameroon, Emeto, a dialect in Mozambique, and Marshallese, the tongue of the Marshall Islands of the Pacific. There are 594 languages with New Testaments but without complete Bibles. There are 928 languages with only a portion of the Bible. There are 1,808 languages which have at least one book of the Bible translated. When the American Bible Society was founded in 1816, Scriptures were available in only 72 languages. More than 100 have been added in the last four years alone.

To commemorate the 300th birthday of Johann Sebastian Bach public television will present a two-hour special program, *The Well-Tempered Bach* with Peter Ustinov. The program will be aired on PBS Wednesday, April 25, at 9:00 Eastern/8:00 Central time (check local listings). The special was produced by the Wisconsin Educational Television Network, Oregon Public Broadcasting, and Deutsche Welle/TransTel. The special was filmed entirely in Germany during November 1984. Since Bach created masterpieces in almost every kind of music current at the time, a wide range of Bach's works, both secular and religious, are represented in the program. Musical interludes are all performed on baroque instruments by internationally known musicians who specialize in Bach's works. The production was made possible by a grant from Aid Association for Lutherans of Appleton, Wisconsin. □

## Synod sells housing business

Mill-Craft Housing Corp. of Waupaca, Wisconsin, one of the state's largest builders, was sold March 12 to Alan D. Fabian, a New Berlin, Wis. businessman and a member of Good Shepherd, a WELS congregation in West Allis.

### In the news

The synod was bequeathed the firm by Irwin Rehbein, Mill-Craft's founder and owner, when he died in 1980.

Since the amount of the sale is closely tied to the profitability of the corporation in the next ten years, no estimate of the dollars involved in the transaction was available.

The sale involved the transfer of the 91 percent of Mill-Craft's stock held by the synod to Fabian, according to Ronald Meier. Meier is

treasurer of the synod and administrator of the board established to administer proceeds of the transaction. The rest of the stock is held by executives of the firm who have also tendered their stock to the new owner.

Fabian intends to take an active role in managing Mill-Craft and will become its chief executive officer and chairman, according to Meier.

Fabian also owns Rex-Currier Industrial Distributor Inc., an industrial tool distributor, established eleven years ago in Muskego.

Mill-Craft, founded in 1969, builds modular homes under the Mill-Craft Home brand name. It also builds duplexes, apartments, condominiums, model units, offices and banks.

Sales this year will be about \$8 million, Meier said. The firm employs about 120 people.

## People's Bible adds third volume

*Daniel* by Prof. John C. Jeske is the third volume of The People's Bible commentary from Northwestern Publishing House. The commentary, like the first two, contains the entire text of Daniel broken up by a narrative, nontechnical commentary, running 229 pages.

The excellence of the commentary reflects the 20-year service in the parish by Jeske. Since 1969 Jeske has been professor of Old Testament and Homiletics at Wisconsin Lutheran Seminary. He was also one of the translators for the New International Version of the Bible.

The first two volumes of the commentary, *Exodus* and *Thessalonians*, with first printings of 7,500 each have been sold out. Second printings are now available. The standing order for new publications in the series is 3,000 copies.

The People's Bible resulted from a synodwide survey of publication needs conducted by Pastor Mentor Kujath, editor-in-chief of North-

western Publishing House, in 1978. The synod's Commission on Christian Literature took up the project in 1979. The first writers were commissioned in 1981. As of now 28 pastors and professors have accepted commissions to write 31 of the projected 39 volumes.

"The People's Bible is the only one of its kind," said Kujath. "It is a Bible commentary written by conservative orthodox Lutheran scholars in simple everyday language without the use of technical words. Readable and helpful and lucid."

The next volume of the commentary to be published will be *Ezra, Nehemiah, Esther* by Prof. John F. Brugg of the seminary.



## Becker memorial established

The family of Dr. Siegbert W. Becker has established the Becker Sweden Scholarship Fund in his memory. The income from the trust is to be used to help finance the Christian education of students preparing for work in the church at Biblicum, Uppsala, Sweden.

Dr. Becker, who taught at Wisconsin Lutheran Seminary from 1969 until his retirement in 1984, had served as liaison between the Wisconsin Synod and the Lutheran Confessional Church in Sweden since 1973. He died September 1, 1984.

The amount initially available for the trust fund is in excess of \$10,000, memorials and gifts from various sources. Semi-annually the synod, which has been designated trustee, will disburse the interest to the Sweden Conference and Aid Fund where it will be distributed as requested by Biblicum.

It is the intention of the family that these funds be used for scholarships as the need arises. However, according to the agreement, "should there be no bona fide requests for scholarship funds, Biblicum could request its use for similar worker training needs such as library accessions, etc."

## Fund raising program for WLC

Wisconsin Lutheran College of Milwaukee announced the beginning of the public phase of a three-year fund raising program designed to provide \$3 million for improvements in the college's academic and physical facilities. The announcement came at a dinner meeting February 16 at the Blue Mound Country Club in Milwaukee. The dinner was attended by approximately 175 WELS church, civic and business leaders from all areas of the United States. Advance gifts had provided \$1,340,000 of the campaign goal at the time of the announcement.

According to President Gary J. Greenfield, the proceeds of the campaign will be used for scholar-

ship assistance, program development and enhancement of the campus. The 12-year-old college is a two-year institution through the current academic year. The decision to move to a four-year program beginning with a junior class in the fall of 1985 prompted the need for a concerted effort to increase the financial support of the college.

## Florida

### Radtke celebrates anniversary

On January 24 at a meeting of the South Atlantic District Pastor-Teacher Conference at Ocean Drive, Pompano Beach, the conference celebrated the 35th anniversary in the ministry of Pastor Marvin Radtke, mission counselor for the district. A son, Pastor Nathan Radtke, was the guest speaker.

Radtke is a 1949 seminary graduate. He served at Morristown, Watauga, and McIntosh, South Dakota; Ann Arbor, Michigan; and Eagle River, Wisconsin, before accepting the call as mission counselor of the district.

While at Eagle River he served as chairman of the Northern Wisconsin District Mission Board and a member of the General Board for Home Missions.

— Philip Merten

## Michigan

### Dedication at Wyoming

On February 17 Holy Trinity of Wyoming dedicated its new church. Pastor Frederick S. Adrian, present pastor of Holy Trinity, preached

the sermon and performed the rite of dedication.

A special service of thanksgiving and rededication was held in the afternoon at which Pastor Richard G. Raabe of Franklin, Wisconsin, a former pastor of Holy Trinity, delivered the sermon. The Festival Singers of Michigan Lutheran High School provided the music.

Exactly 22 years before to the day, the first service was held in Wyoming with 19 in attendance. Holy Trinity now numbers 423 baptized members. The new church is its first permanent worship facility.

— Edward Schwewe

## Minnesota

### Joy at Belle Plaine

Work with the retarded requires service from people endowed with a great amount of patience. It may take years to teach the elementary skills taken for granted by most people. Buttoning a shirt, brushing teeth, making a bed — these are major triumphs in the training and educating of the retarded.

The joy of triumph was experienced again recently when five residents of the Lutheran Home at Belle Plaine, Minn., were confirmed by the home's chaplain, Pastor Paul R. Hanke.

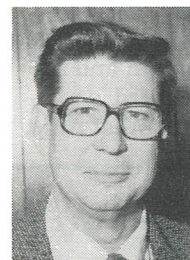
The 84-year-old Lutheran Home is the residence for 52 mentally retarded. The home also offers residential care for 128 older people. The administrator is Pastor Robert W. Schlicht.

— Charles Degner

Pastor Paul Hanke with five confirmands at the Lutheran Home at Belle Plaine, Minn.



# With the Lord



Bittorf



Lengling

### Herald W. Bittorf 1933-1985

Pastor Herald Bittorf was born August 6, 1933 in Winner, S. Dak. He died January 29, 1985 in Stillwater, Minn.

A 1956 graduate of the Orthodox Lutheran Seminary of North Minneapolis, he served Christ Lutheran, Halstead; a preaching station in Junction City; Beautiful Savior, Topeka, all in Kans., as civilian chaplain at military bases in Kans. and St. Peter, Balaton, Minn., before accepting a call to St. John, Baytown and St. Matthew, Withrow, rural Stillwater, Minn.

He had served as a member of the District Constitution Committee and was currently chairman of the St. Croix Pastoral Conference. He served as spiritual growth pastor for the Lutheran Women's Missionary Society in the Minn-Dakota and the St. Croix conferences.

He was married to Pearl Steinke. He is survived by his wife; daughters, Darice (David) Brumm, Lasea (Luther) Tatge, Janeine (Robert) Michels, and Karetha; sons, Kenneth, Mark, Bradley, Philip and Ehren; brother, Pastor Reinhard E.; sister Ruth Bock; and three grandchildren.

Funeral services were held February 1 at St. Matthew, Stillwater, Minn.

### Arthur C. Lengling 1898-1985

Pastor Arthur C. Lengling was born December 14, 1898 in Milwaukee, Wis. He died February 14, 1985 in Waukesha, Wis.

A 1920 graduate of the seminary, Pastor Lengling served congregations in Mercer, Winchester, Winegar,



Doylestown and Slinger, Wis., before accepting a call to Saron Lutheran in Milwaukee where he served 37 years until the congregation merged with St. Paul, Milwaukee.

In 1923 he married Clara Pautz. He is survived by his wife; sons, Erwin (Carryl), Arthur (Marianne) and Eugene (Diane); daughters, Lillian (Edward) Fenske and Clara (Thomas) Schroeder; sisters, Irmgard Wischer and Norma Jackson, 13 grandchildren and 18 great-grandchildren.

Funeral services were held February 18, 1985 at St. Paul, Milwaukee, Wis.

### Robert Paul Wendland 1933-1985

Pastor Robert Paul Wendland was born January 19, 1933 in McIntosh, S. Dak. He died February 23, 1985 in North Ft. Myers, Fla.

A 1958 graduate of the seminary, he served congregations in Bison, Elkton and Ward, S. Dak., and Collins and Milwaukee, Wis., before accepting the call as first resident pastor of Bethany, North Ft. Myers, where he served until his retirement in January 1985 due to failing health.



Wendland

During his ministry he served on various boards and committees including serving as chairman of the stewardship committee of the Dakota-Montana District, as a member of the Manitowoc Lutheran High School Board, and as a member of the mission board of the South Atlantic District where he served as stateside coordinator for the mission field of Antigua, West Indies.

In 1958 he married Virginia Becker. He is survived by his wife; daughters, Michelle (Christopher) Tredway, Laura and Beth; son, Paul; parents Rev. and Mrs. John J. Wendland; two brothers and three sisters.

Funeral services were held February 26, 1985 at Bethany, North Ft. Myers, Fla.



**SOME OF THE 50 DELEGATES** who represented the 18 WELS Lutheran high schools throughout the country at the annual meeting of the Association of Lutheran High Schools, February 7-8, held at Wisconsin Lutheran College, Milwaukee. Delegates adopted a memorial to the 1985 synod convention urging the establishment of the position of secretary of secondary education. The theme of this year's conference was finances. John H. Schibbelhut, principal of Winnebago Lutheran Academy, Fond du Lac, is president of the association.

## Looking back from The Northwestern Lutheran

### 50 years ago . . .

According to the report of the chairman of the Board of Trustees of the synod there was noticeable improvement in the financial condition of the synod since the first of the year. However, the synod has not been able to raise the salaries of its missionaries, some of whom are in dire financial straits.

### 25 years ago . . .

The synod's Commission on Worship, Liturgics and Hymnology has completed a hymnal survey and is meeting with representatives of other Synodical Conference affiliates. The commission envisages a long-range revision program, with many experts drawn into the work, culminating in the publication of the new church hymnal in approximately ten years. Thirty years is about the life of a hymnal in the experience of the synod.

### 10 years ago . . .

One year of actual mission work in our new South American field has been completed. Our congregation in Medellin is now organizing itself and two other preaching stations have been established, one in Envidago, a large suburb of Medellin and the other in Versalles.

## NOTICES

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

### SYNOD CONVENTION

The forty-eighth biennial convention of the Wisconsin Evangelical Lutheran Synod will meet August 5-9, 1985 at Michigan Lutheran Seminary, Saginaw, Mich. Details will be announced later.

David Worgull, WELS Secretary

### CONFERENCE

**Northern Wisconsin District**, Fox River Valley Conference, April 22. Communion service at Mt. Olive, Appleton; conference at Fox Valley Lutheran High School. Agenda: Child Abuse (Affeldt); Practical Uses for the Computer in Your Church and School (Eggett); Ready or Not, Here I Come (Moscinski); WELS Lutherans for Life—Appleton Chapter; A Common Sense Approach to Learning (Enter and Schultz).

### CHANGES IN MINISTRY

#### PASTORS:

**Hanke, Lloyd D.**, from retirement to St. Peter, Darwin, Minn.  
**Hartley, Douglas C.**, from Redeemer, Merritt Island, Fla., to Amazing Grace, Taylor, Mich.  
**Neumann, Wilbert E.**, from Divinity, St. Paul, Minn., to Friedens, New Prague, Minn.  
**Schweppe, Paul E.**, from Grace of God, South Huntington, N.Y., to St. John, Bay City, Mich.  
**Spiegelberg, Thomas C.**, from Peace, Eagle River, Alaska, to St. John, Montrose/St. Paul, Grand Junction, Colo.  
**Traudt, Michael J.**, from St. Paul, Stockton, Kans., to Zion, Valentine, Nebr.  
**Weber, Jeffrey A.**, from Our Savior, San Angelo, Tex., to Exploratory, Amarillo, Tex.

#### TEACHERS:

**Baldauf, Sharon N.**, from Bethany, Manitowoc, Wis., to Trinity, Nicollet, Minn.  
**Carmichael, Lisa J.**, from Emanuel-Redeemer, Yale, Mich., to Martin Luther, Madison Hts., Mich.  
**Goede, Harold W.**, to Beautiful Savior, Milwaukee, Wis.  
**Johnejack, Donna**, from Zion, Clatonia, Nebr., to St. John, Caledonia, Minn.  
**Johnson, John C.**, from Wisconsin Lutheran High School, Milwaukee, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.  
**Seeklander, Linda G.**, from Grace, Oshkosh, Wis., to Lakeside Lutheran High School, Lake Mills, Wis.  
**Wiebusch, Monica G.**, from St. John, Burlington, Wis., to Grace, Portland, Ore.

## ADDRESSES

### PASTORS:

**Bode, Kenneth E.**, 8820 Field St., Westminster, CO 80020; 303/424-1386, Off. 303/424-1306.  
**Enderle, Jerome L.**, 1007 James A. Reed Rd., Kansas City, MO 64134; 816/765-0624.  
**Oldfield, James H.**, 411 S. 31st Ave., Yakima, WA 98902; 509/248-6919.  
**Waage, David W.**, 331 Randolph St., Box 72, Mishicot, WI 54228; 414/755-2595, Off. 414/755-4555.  
**Winter, Ronald R.**, 6655 County Hwy A., Wausau, WI 54401; 715/675-3751.

### TEACHERS:

**Malchow, Louise A.**, 7306 N. 43rd St., Milwaukee, WI 53209; 414/351-1259.  
**Nelson, Jason M.**, 6710 W. 112th Pl., Broomfield, CO 80020; 303/466-8295.

### CAMP BASIC SUMMER CAMP

Camp Basic (Brothers and Sisters in Christ), a summer camp for the mentally retarded, under the auspices of the Western Wisconsin District Special Ministries Board, will begin its fifth year of operation in the group camp at Wyalusing State Park, near Prairie du Chien, Wis., June 16-22.

Camper applications from the Western Wisconsin District receive first priority but eligible applications from all districts will be considered. Scholarships are available for families with special financial needs.

The camp requests names of prospective campers, counselors, as well as donations for the camp sessions or the camp scholarship fund. A slide and tape presentation and a bulletin board display are available upon request. For further information contact Ken Pahnke, camp director, Rt. 7 Box 10, Menomonie, WI 54751; 715/235-3546.

### EPHPHATHA 1985

The Workshop on Hearing Impairment will be held July 12-14 at Wisconsin Lutheran College, Milwaukee. It is sponsored by the WELS Committee for the Hearing Impaired, with a grant from the Aid Association for Lutherans, to develop a more effective ministry for the deaf and hard of hearing. It is open to the deaf, hard of hearing and others interested (enrollment limited to 150).

Cost: \$25.00 per person, \$50.00 per family. Includes registration fee, meals, lodging (for those staying on campus), handout materials. Financial aid available. For more information contact: Committee for the Hearing Impaired, Mr. & Mrs. William Hughes, 834 W. Racine St., Jefferson WI 53549; 414/674-3749.

### JAPAN EXPO '85

If you are going to the Science Exposition at the new Tsukuba Academic City, Ibaraki, Japan (March 17 - September 16), you are invited to worship at Nozomi (Hope) Lutheran, Tsuchiura, Ibaraki, located about 20 minutes by car from the Expo grounds. English services are held the first and third Saturdays of the month at 7:30 p.m. To confirm time and dates of services and/or arrange transportation, call Pastor David M. Haberkorn, (0298) 21-3578. If you cannot attend a service but would like to see the church, please call.

### CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**DE LAND, DELTONA, ORANGE CITY, DE BARY, FLORIDA** — Deltona Community Center, east of Providence Blvd. across from Lake Monroe. 9:30 a.m.; SS/Bible Class, 10:30 a.m. Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

**PORTLAND, MAINE** — Beautiful Savior, 1976 Washington Ave., Portland. 9:00 a.m.; SS/Bible Class, 10:00 a.m. Pastor Paul Janke, 1187 Washington Ave., Portland, ME 04103; 207/797-3207 or 797-4686.

**MANHATTAN/NEW YORK CITY, NEW YORK** 79th St. Baptist Church (79th and Broadway, Manhattan; use north Broadway entrance). 6:00 p.m. Contact John and Christine Bills, 675 West End Ave., #6A, New York, NY 10025; 212/865-4844.

### OWLS TO MEET

The Organization of WELS Lutheran Seniors will meet July 9-11 at Martin Luther Preparatory School, Prairie du Chien, Wis. The theme for this year's gathering is "OWLS — Served and Serving." Any WELS members age 55 or older, or whose spouses qualify, or who are retired, are invited to attend. For information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

### FIRST OWLS HOSTEL

The first meeting of the OWLS-hostel will be conducted July 11-17, following the annual meeting of the Organization of WELS Lutheran Seniors (OWLS). Classes will be conducted at Martin Luther Preparatory School, Prairie du Chien, Wis. A variety of educational classes will be offered, covering spiritual, cultural and personal growth. Christian fellowship will be encouraged.

Cost for housing, meals and courses is \$150 per person. For further information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

### 125TH ANNIVERSARY

Immanuel, Route 1, Appleton, Wis., will celebrate 125 years of God's grace during 1985. April 21, History Sunday (President Carl Mischke); June 16, Organizations (Pastor Dale Zwieg); July 21, Confirmation Reunion (Pastor Orvin Sommer); September 15, Education Sunday (Pastor Ronald Kaiser); October 20, Thanksgiving and Mission Festival (President Carl Voss). For further information contact Pastor Gerhard Schapekahm, Route 1, Box 205, Appleton, WI 54915; 414/757-6403.

### CENTENNIAL

Zion, Stetsonville, Wis., will observe its centennial throughout 1985 with special services: April 14, History Sunday (Pastor Marvin Zank); June 9, Confirmation Reunion (Pastor Robert Voss); September 8, Mission Sunday (Pastor Charles Found); October 13, Alumni Pastor Sunday (Pastor R. Schmidt, 10:00 a.m., Pastor Robert Meiselwitz, 2:00 p.m.); November 3, Rededication Sunday (President Carl Mischke). Services will be held at 10:00 a.m. Friends and former members are invited to attend. For further information write: Zion Lutheran, Box 23, Stetsonville, WI 54480; 708/678-2204.

### 75TH ANNIVERSARY

St. John, Rt. #2 Janesville, Minn. (formerly Alma City) will observe its 75th anniversary June 16 with a special service at 10:30 a.m. and a song service at 2:00 p.m. All friends, former members, pastors and teachers are invited. A noon meal will be catered. For reservations contact Marvin D. Manthe, Rt. #1, Box 233, Pemberton, MN 56078.

### PHOTO PACKETS WANTED

Photo packets from East Fork Lutheran Nursery have been sent out in the past for use in Sunday schools, bulletin boards, etc. There are approximately 15 photos per packet. If your congregation or school has this material, it would be greatly appreciated if you would send it to Pastor David Gray, 3841 W. Sweetwater, Phoenix AZ 85029. Thank You.

### COMMUNION WARE NEEDED

A new exploratory field, Our Redeemer of Newport News, Va., is in need of a set of communion ware. If you have a set available, please contact Pastor Donald Stuppy, 337 Ronald Dr., Newport News, VA 23602; 804/872-8355.

### LWMS SPRING RALLY

The Metro-North Circuit of the Lutheran Women's Missionary Society will meet at 10:00 a.m. on Saturday, April 27 at Salem Lutheran Church, 6814 N. 107th St., Milwaukee. Pastor Fredric Piepenbrink will speak on "The Spirit in Antigua." Noon lunch will be served.

### INNER CITY VACATION BIBLE SCHOOL June 16-30

Teachers and synodical students: Spend an exciting, educational and edifying two weeks this summer teaching vacation Bible school. Each year our synod sponsors the Milwaukee inner-city VBS program. This program provides young children with the opportunity to learn of their Savior. Many of these children have not had the chance to hear the word, simply because no one was there to teach them.

You can teach them. Come and learn to evangelize, practice teaching methods, share in a child's joy and enjoy the company of fellow Christians. For additional information contact Randal Cutter, 348 Granville Rd., Cedarburg, WI 53012.

### ANNIVERSARY BOOK

The Michigan District is preparing a paperback book composed of historical essays pertaining to the history of the Old Michigan Synod, the present Michigan District and Michigan Lutheran Seminary. The anticipated cost per book is about \$4.00 and the publication date is early June. To gauge interest in the book beyond the Michigan District and thus to determine the number of copies to be printed, the Michigan District is asking for expressions of interest within the synod and beyond the Michigan District. To express preliminary interest in purchasing the book and possible number of copies desired, please send notice by May 1 to: Anniversary Book, 2745 W. Genesee, Saginaw, MI 48602.

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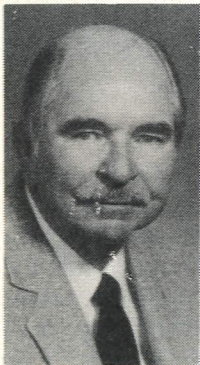
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## from this corner



In the defense arsenal of the United States is a component called the DEW line. The acronym stands for distant early warning, and the line is composed of a 3000-mile-long network of radar stations north of the Arctic Circle. The system is maintained by the US and Canada for providing advance warning of the approach of hostile planes and missiles. In the '60s it was hot news. Now it's old stuff, but it is still a respectable component of our defense system.

In this column I would like to refer to distant early warnings on another front — the economic front, not a popular front to refer to. Ted Koppel who presides imperially over ABC's Nightline was interviewed by a local reporter. Koppel was asked what turned off his audience. "Economic stories," he replied. "On economic stories there is a MEGO factor — mein eyes glaze over." I always knew that was so, but I never had a name for it: the MEGO factor. But here goes.

The synod's biennial budget, which will be adopted by the August convention, is in serious trouble. (Watch that MEGO factor, please!) There have already been some warnings about it on these pages. In the last issue, for example, Pastor Daniel W. Malchow, the synod's stewardship counselor, reported that congregational subscriptions for the synodical budget increased only 2.5 percent in 1985. "It cannot be denied," he said in the article, "that this carries some disappointment. . . . Any expansion of [the synod's budget] now comes in doubt."

Another warning. In this issue Pastor Theodore Sauer, former executive secretary of the world mission board, reports on a visit to Nigeria in order to strengthen the ministry there of Christ the King Lutheran Synod. He cites the need for a world mission worker-training counselor whose principal function will be to plan and help guide seminary programs in areas such as Nigeria where we have no resident missionaries. (Another such area is the Cameroons.)

The calling of this person, he points out, has been delayed by the unavailability of budgetary funds. "The needs of Christ the King Lutheran Synod and similar young churches in other areas," he concludes, "place a high priority on the filling of this position."

But behind the delay of this rather modest item is a gap, an enormous gap, between expected offerings in the synod's next fiscal year and budget requests from the operating units — a \$1.8 million gap. Since around 90 percent of the operating costs are "locked in" — salaries, utilities, insurance, pension, etc. — there is precious little one can do to reduce expenses short of shutting down an operation.

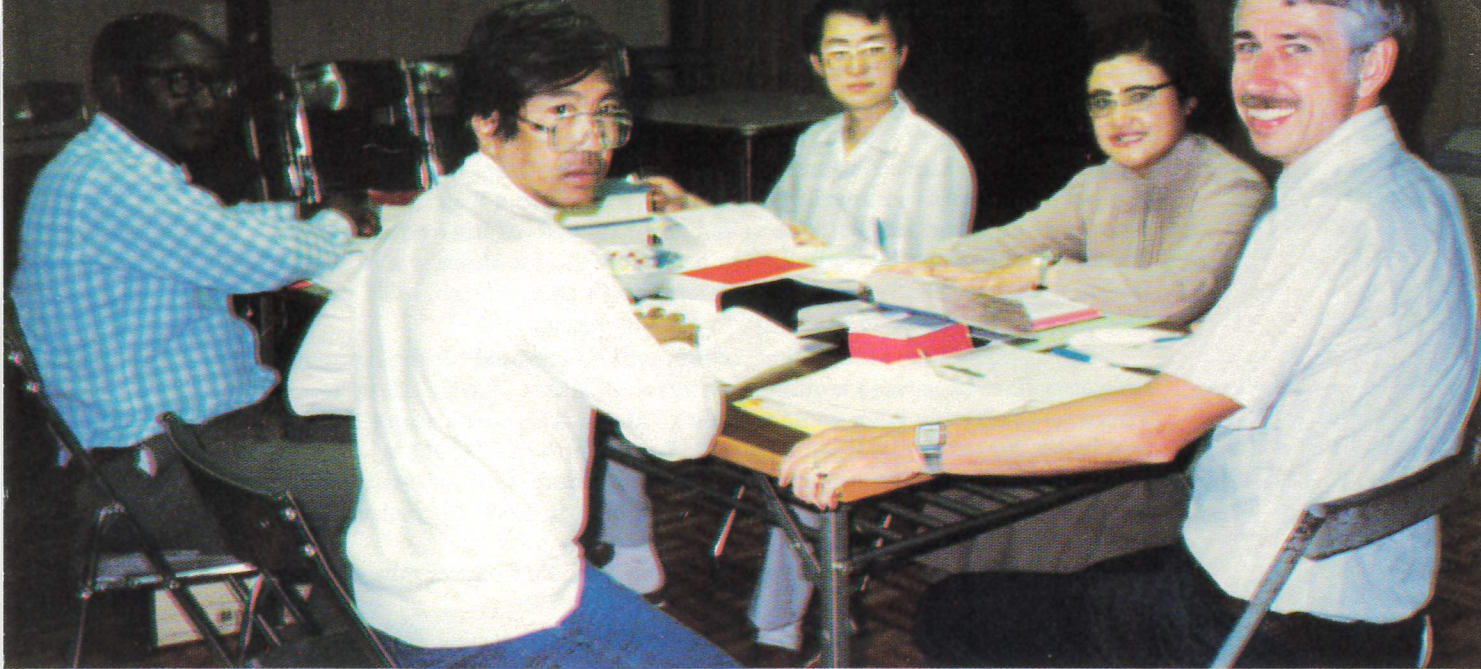
Of course, something is being done. Budgets have been returned to budget-makers for revision. Furthermore, last month a special task force of six pastors, six lay persons, and six synod executives met for two days to thoroughly air the problem. Their recommendations will be passed along to the Conference of Presidents which is responsible for funding the budget.

But the real problem can be solved only in our 160,000 homes where Jesus Christ is loved and confessed. Are we losing a vision of God's work in this world? Is a secular society encroaching on our priorities? Are we rejoicing more at *things* than at *names* written in heaven? It was the Lord who said it. "For unto whomsoever much is given, of him shall be much required." We will take him at his word.

James P. Schaefer

# Christmas is any time of the year

by Kermit D. Habben



(Left to right) Dr. Naing-oo of Burma, Dr. Killewo of Tanzania, Dr. Kwon of South Korea, Dr. Guo of the People's Republic of China, and Missionary Habben.

“As a scientist, I can accept the facts of creation. As a doctor, it makes sense to me that the Creator made man and all things, rather than evolution.” I almost fell off my chair as I listened to Dr. Naing-oo. Here was a man who headed Burma’s tuberculosis prevention program, a doctor and scientist who had told me

*Like wisemen from the East, these doctors had found and worshiped the Savior who redeemed them.*

that as a youth he had been a communist. Dr. Naing-oo openly expressed his feelings in front of the other doctors studying the Bible with me. He had been brought to church and Bible study for the first time in his life by Dr. Japhet

Killewo of Tanzania. These doctors were part of a group from 25 different countries who had been brought to Japan by the government to study tuberculosis.

It was in July that Dr. Killewo and Dr. Naing-oo suddenly appeared. They had walked one and a half hours in search of our church, which they had somehow heard of. “I am so happy to find your church,” Dr. Killewo said. Indeed, they were very happy because in the next weeks they brought Dr. Kwon of South Korea, Dr. Guo and Dr. Peng of Red China and finally their instructor at the institute, Dr. Lin and his wife from Taiwan.

Wanting to know the real meaning of life and death, these brilliant people studied the Bible intensively “Pastor Habben, as a doctor, I see many people die. I know their body goes into the grave and decays,” Dr. Guo said looking at me intently. “But you say that those who believe in Jesus go to heaven and that Jesus will raise

them from the dead. Pastor Habben, how do you know?” We, of course, know because God gives us his word and Jesus himself did it.

As I left to visit my parents because of mother’s illness, Dr. Guo said to my wife Margie, “I hope Pastor has a good trip.” Then she added, “I know he will because God is with him.” Immanuel, God with us! That is why there is Christmas and that is why we can celebrate Christmas. What a present to take home from Japan! Like wisemen from the East, these doctors had found and worshiped the Savior who redeemed us from sin and who will raise us from the grave to live with him eternally. Tears filled the eyes of Dr. Guo and Dr. Killewo as they said goodbye.

All this because of Christmas, because of Immanuel, God with us. What a wonderful Christmas present to share around the world . . . and at any time of the year. □

*Missionary Habben is assistant superintendent of the Lutheran Evangelical Christian Church of Japan.*