

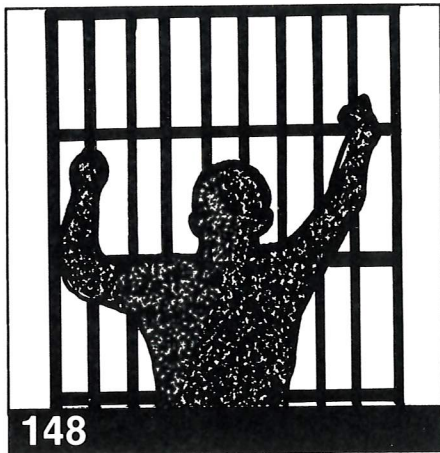
April 15, 1990

the Northwestern Lutheran



*Flowers appear on the Earth,
...the season of singing
has come.*

SONG OF SONGS 2:12



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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Thoughts from a cemetery

by Richard E. Lauersdorf

Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?" (John 11:25,26).

Cemeteries! Who of us wants to go to them, much less think about them? A cemetery is not one of the places we frequent or prefer to visit. But when we must, what are our thoughts?

Our cemeteries

Are our thoughts of sadness and loss? Beneath those gravestones lies somebody's spouse, somebody's child, somebody's parent. What hurt there is in losing loved ones. What tears which keep coming back at unexpected times. What wounds which time never seems to heal completely.

Are our thoughts about the rapid flight of time? In our youth we think we shall live forever. Cemeteries and thoughts about them are the farthest things from our mind. But almost before we know it, we are walking out to the cemetery behind the caskets of classmates, coworkers, friends. How soon it really is all over with us. How frail life truly is. How much like the flower of the field and the breath of our mouth.

Are our thoughts tinged with fear? What will death be like for me? Where will it find me? What will it do to me? No one has ever come back to tell us what it's like and what we need to expect. Though the artificial green grass is draped over that hole, yet how deep and dark it appears. And how final!

Are our thoughts of despair bordering on defeat? What's the use? It makes no difference what we do or eat or how we live, that reaper decked in black and called "grim" is going to get us all sooner or later. So let's "let it all hang out" while we can and join the "eat, drink, and be merry" club currently in vogue.

Yes, indeed, these and other thoughts fill our minds when, like Mary and Martha of old, we have to enter our cemeteries. In fact, because of such thoughts we usually don't like to go to the cemetery. That's one place we would just as soon stay as far away from as possible.

His cemetery

And yet something else enters the minds of Christians to crowd out all these thoughts. When believers go to their cemeteries, they think immediately of *his* cemetery. With eyes of faith they see that glorious Easter garden wherein stands Joseph's borrowed tomb, miraculously emptied. There believers see in glorious reality what Jesus promised Martha and Mary grieving over the loss of their brother. That empty tomb proves his claim to be the "resurrection and the life." That Lord who was once dead and is now alive means it when he speaks about the dead still living and the living never dying. And suddenly our cemeteries look different.

Sadness and loss because of the death of loved ones are tempered by the sure hope of the victory Christ brings believers.

The rapid flight of time and the frailty of life are wiped out by the sure promise of the life in heaven that never ends.

The fear caused by that which we have never experienced is replaced by the confidence found in him who has walked the way before us and taken the darkness out of death's vale.

The despair and defeat of what seems to be a meaningless life is replaced by the excitement of living every day for him. Life can no longer be a relentless inching toward an inevitable grave, but a time for service for a living, loving Master.

Want to stand with such thoughts in our cemeteries? There's only one way. That's to stand first in his cemetery. This Easter season may the glorious message of Christ's resurrection shape our thinking about the cemeteries of life.



Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.

Easter is not just one day a year

The Gospel of Matthew records an unwitting testimonial to the resurrection of Christ by Jesus' enemies. The chief priests told the soldiers who had been guarding the tomb where Jesus' body was laid, "You are to say, 'His disciples came during the night and stole him away while we were asleep.' "

They told a bare-faced lie, which their fears and greed drove them to fabricate. The chief priests and elders were so shaken by the report of Jesus' resurrection that they gave the soldiers a sum of money so large that it persuaded them to risk admitting that they had slept while on guard duty. That could have cost the soldiers a death warrant from the Roman authorities. The fear that Easter might indeed be true had disabled the Jewish leaders.

They had reason to fear that Jesus would and could come back to life. They remembered Jesus' prophecy that he would rise from the grave. They knew about the raising of Jairus' daughter and the youth of Nain. They had gone into emergency session when they heard about the miracle of the raising of Lazarus. The resurrection of Lazarus had helped to convince many Jews that Jesus was indeed their promised Messiah and Redeemer. Things would get a lot worse for the Jewish leaders if Jesus himself arose. The people might begin to flock to the hated Nazarene. On Easter morning the leaders knew that Jesus Christ had risen from the dead. What a quandary for them! What a disaster!

The Jewish Sanhedrin desperately denied the Easter miracle, but when their fellow Jews were confronted by Peter in his Pentecost-Easter sermon, 3000 of them confessed Jesus to be their Lord and Christ. The ridiculous lie told by Jesus' enemies collapsed in the face of incontrovertible evidence.

Their humiliating defeat was inevitable. The resurrection of Jesus Christ is a fact of history. "He is risen indeed!" This man did accomplish the impossible. He overpowered the death that claimed him but could not hold him. And the Sanhedrin's panic-stricken lie only underscored the truth of the resurrection.

The resurrection of Jesus Christ from the grave still has the power to confound his enemies. It has the power to sweep away the fabrications and the denials of those who scoff at his resurrection today. It can and must shake the confidence of Christ's enemies in their unbelief. What if Jesus did rise? What if the Easter miracle is true? What then?

It also has the power to anchor the believer's faith in the redemption won by Jesus Christ. When the unbelief that surrounds Christians tempts them to doubt whether faith in salvation through Jesus Christ has a sure foundation, the resurrection of Jesus Christ is the supreme assurance that Jesus Christ is real, that his death was a reality, and that his resurrection was the reality even the Sanhedrin knew it was.

The early Christians conquered an unbelieving world through the power of the resurrection of Jesus Christ. They never ceased to hold up that miracle as irrefutable evidence that Jesus Christ had risen from the dead, that he was the God-sent Messiah the prophets proclaimed.

A miracle of such power must not be laid aside after a one-day celebration on Easter Sunday.

Carleton Toppe



Carleton Toppe, the retired president of Northwestern College, lives in Watertown, Wisconsin.

Psalm 58

by James A. Aderman

Luther once remarked, “No one can pray the Lord’s Prayer correctly without cursing. For when he prays: ‘Hallowed be thy name, thy kingdom come, thy will be done,’ he must put all the opposition to this on one pile and say: ‘Curses, maledictions, and disgrace on every other name and every other kingdom! May they be ruined and torn apart, and may all their schemes and wisdom and plans run aground!’ ”

Imprecatory psalms

A number of the psalms clearly call down God’s wrath on those who would oppose the Lord and his plans. Psalm 58 is one of them (other examples are Psalms 55, 56, 69, and 109). These hymns are called “imprecatory psalms.”

We who express our appreciation for Jesus by forgiving others may be initially shocked by the forceful language the psalmists use to describe how the wicked should be punished by God. However, these inspired hymns are not the angry venting of those who would mete out their own vengeance. These songs are rather the heartfelt prayers of believers who wish to see God’s name held in high esteem and more souls in close relationship with him. Such prayers can only be answered as God frustrates the wicked intentions of Satan and those he controls or influences. Hence the curse.

There are similar passages in the New Testament: Galatians 1:8, 2 Timothy 4:14, and Revelation 6:10. But note that in each case, the cry is for God to act. The Christian will strive never to lash out at oppressors in anger for, “ ‘It is mine to avenge; I will repay,’ says the Lord” (Romans 12:19).

Occasion

We can’t be sure when David penned Psalm 58. There could have been a number of times in his life when he questioned, “Do you rulers indeed speak justly? Do you judge uprightly among men?” (v. 1). His years of harassment under Saul, his flight for life from Absalom, or his frustration with heathen kings on his borders could have occasioned this hymn. Read the psalm. Which situation seems to you to fit best?

The spiritual condition of the unrighteous

David says that he knows how these kings can

make such a mockery of justice. They were conceived as sin-filled souls (v. 3) and now their unholy hearts evidence their presence with violent acts (v. 2). He compares them to deadly poisonous cobras (v. 4). Then, with the picture of a snake charmer, he maintains they cannot be converted to faith in the Messiah and change their ways because they have turned a deaf ear to the Spirit’s call.

A cry for God’s judgment on them

Because they are such a terrifying threat to the Lord’s kingdom, David asks that God’s will be done in spite of their injustice. Notice the five pictures he uses in verses 6-8 to describe how God will destroy them. Did you catch the frustration of powerlessness David prays God’s enemies will experience, the complete disintegration of their rule, the aborting of their plans? I especially like the picture of a snail seeming to disappear as it crawls along.

So confident is the king that God will act swiftly in vengeance on those who oppose his will, David assures us, “Before your pots can feel the heat of the thorns—whether they be green or dry—the wicked will be swept away” (v. 9). Of course, sometimes it seems to us that God is not acting promptly enough. That’s when 2 Peter 3:9 must be remembered.

The response of the righteous

When the injustice of the wicked is ended, God’s people will rightfully rejoice, David asserts (v. 10). Obviously, their joy will not be at the destruction of their enemies but over the triumph of the gospel (1 Timothy 2:4). But more than that, everyone else will recognize that it pays to be a believer in the Lord since the Lord does keep his promises and that, despite temporary indications to the contrary, “there is a God who judges the earth” (v. 11).

How might the overthrow of illegal or immoral governments show people yet today that “there is a God who judges”? How will believers show a proper attitude regarding such coups?

How might you use this psalm in your prayer life?

Next time: Psalm 72.



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.



Gifts for serving the saints— faith, administration, showing mercy

by David J. Valleskey

The opening verse of Romans 12 provides a beautiful setting for Paul's discussion of spiritual gifts: "I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—which is your spiritual worship." Serving God with the gifts he has granted is a part of a Christian's response to the marvelous mercy of God in sending Jesus as my Savior.

The last of the gifts mentioned in Romans 12 is that of showing mercy (Romans 12:8). The Greek word translated "showing mercy" has in it the idea of sympathy for the afflicted, a sympathy that translates into action. In 1 Corinthians 12 Paul calls it the gift of being "able to help others" (v. 28).

Here again we see the difference between a responsibility of every Christian and a spiritual gift. All Christians are called upon to help others in their needs. "Dear children," writes the apostle John to every believing child of God, "let us not love with words or tongue [only], but with actions and in truth" (1 John 3:18).

But to some the Spirit has given the special gift, or *charisma*, of showing mercy. A young Christian with that gift may be inclined to prepare for a career in one of the helping professions. Others with that gift may well find joy in serving in a congregational group that conducts visitations to hospitals or nursing homes.

A very different but no less important gift is that of administration (1 Corinthians 12:28). The word translated as "administration" in 1 Corinthians 12 is used in Acts 27:11 for a ship's helmsman. The helmsman guides the ship on a course others have established. He doesn't do all of the work, but he does make sure that everything that needs to be done gets done.

So it is with one blessed with the gift of administration. Not everyone has this gift. Moses, apparently, didn't. As he led God's people through the wilderness on the way to the Promised Land, he tried to do all of the work himself. From morning until evening the

people pressed upon him to solve their grievances.

Moses' father-in-law, Jethro, exclaimed, "What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone" (Exodus 18:17,18). He then recommended that Moses break the people down into groups of 1000s, 100s, 50s, and 10s and that he put people in charge of each group. Moses then would handle only the more difficult cases.

That's administration: organizing work and delegating tasks so that what needs to be accomplished gets done. Some have a special gift for doing this.

One final gift on the list of what we have been calling gifts for serving the saints is that of faith (1 Corinthians 12:9). This gift is something different from the faith in Jesus Christ which every Christian has, for Paul says the Spirit gives this particular gift only to some members of the body of Christ.

1 Corinthians 13 gives us a clue as to what Paul means by the spiritual gift of faith. He speaks of "faith that can move mountains" (v. 2). We today might call it vision, the ability to see something that needs to be done and to believe that God will do it even if it looks impossible. Nehemiah, whom we spoke of in an earlier article as having the gift of leadership, also possessed this gift of faith, or vision. He knew that it was God's will to restore the walls of Jerusalem and was convinced that with God it could be done.

Down through the centuries and yet today Christians with the special gift of vision, who see not just what has been or is but what can be under God, have been a real blessing for the church.

Next time: Gifts that confirm: miracles, healings, tongues.



Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Hope in the sandy fields



The only Christian witness in a community of 8000 people

by Roger W. Plath

It was June 4, 1989. The Chinese army was charging into Tiananmen Square in Beijing. Depression, disbelief, and hopelessness overwhelmed the people of Hong Kong. It was hardly an auspicious day to start a new church. But then, just about everything about Shatin Lutheran Church had been unique anyway.

The idea for a church in Shatin, a "new town" of Hong Kong, began many years earlier. Before this, however, there had never been money, manpower, nor a site for a new church. In the past, the Hong Kong government would give our mission study centers to use as churches. But nowadays, new study centers are rare. We had to find another way.

We managed to borrow a tutorial center to use as our base. A tutorial center is a small place for students to attend classes after school hours—a kind of school after school. The idea worked well at first. We shared the gospel; a few confessed faith in Jesus. But the place was too small—not even 100 inches wide. Only 12 could sit during a service.

We went searching again. After a while, an interested housing manager offered us two storefront units of 600 square feet. The location was great: small, but quiet and highly visible. Transportation was convenient. Moreover, no other churches were working in this three-building housing development of 8,000 residents. We accepted.

One big problem, however, still confronted us: funding. To offset the expensive rent, we decided to open our own tutorial center. Tuition incomes cover the high commercial rent.

Thanks to the Lutheran Women's Missionary Society, \$15,000 was available for the other major cost: remodeling. But this amount didn't seem to be enough. Before this the price tag on our cheapest capital project had been \$35,000. So we were happy when the previous shopkeeper offered us some of his

fixtures. Other work was kept to a minimum. What we ended up with was a gift from God: a church that was small (even by Hong Kong standards), but a church with convenient location and a built-in means to meet people—through the students.

The Spirit's blessings in Shatin have been overwhelming. In less than six months, 30 people are attending services. About 20 attend the youth fellowship, and the missionary and baptized members receive numerous requests for Bible classes.

Christmas was a special time in Shatin. Over 100 people heard the gospel. It seems that the 60 folding chairs in our two-room church soon won't be enough. We can't wait to have this happy problem.

Shatin church still has other challenges. It desperately needs its own evangelist. In fact, the lack of manpower is the only factor keeping it from starting sister churches in the surrounding area of one million people. It is an ideal prototype church for the future.

June 4, 1989, was a tragic day for the Chinese people. The events of that day will not disappear from their memories. On that day many Hong Kong people lost hope for the future. The same government that cracked down on the students will rule Hong Kong in seven years.

June 4 was also the day a new church was born in Shatin. In this church many are finding eternal hope.

The name Shatin in Chinese means "sandy fields." It is a fitting name for this new town, situated on the shores of the South China Sea. Shatin Lutheran Church is now a source of eternal hope in the "Sandy Fields."



Roger Plath is director of WELS mission development in Hong Kong.

Free Bibles for

by Steven O. Staude

Our Savior was a prisoner. So was John the Baptist. "Ex-cons" from the Bible include Joseph, Shadrach, Meshach, Abednego, Daniel, Paul, and Silas.

One wonders how badly they may have been treated while prisoners in ages past. But one doesn't have to wonder whether prisoners were ever given Bibles to read. I doubt it ever happened.

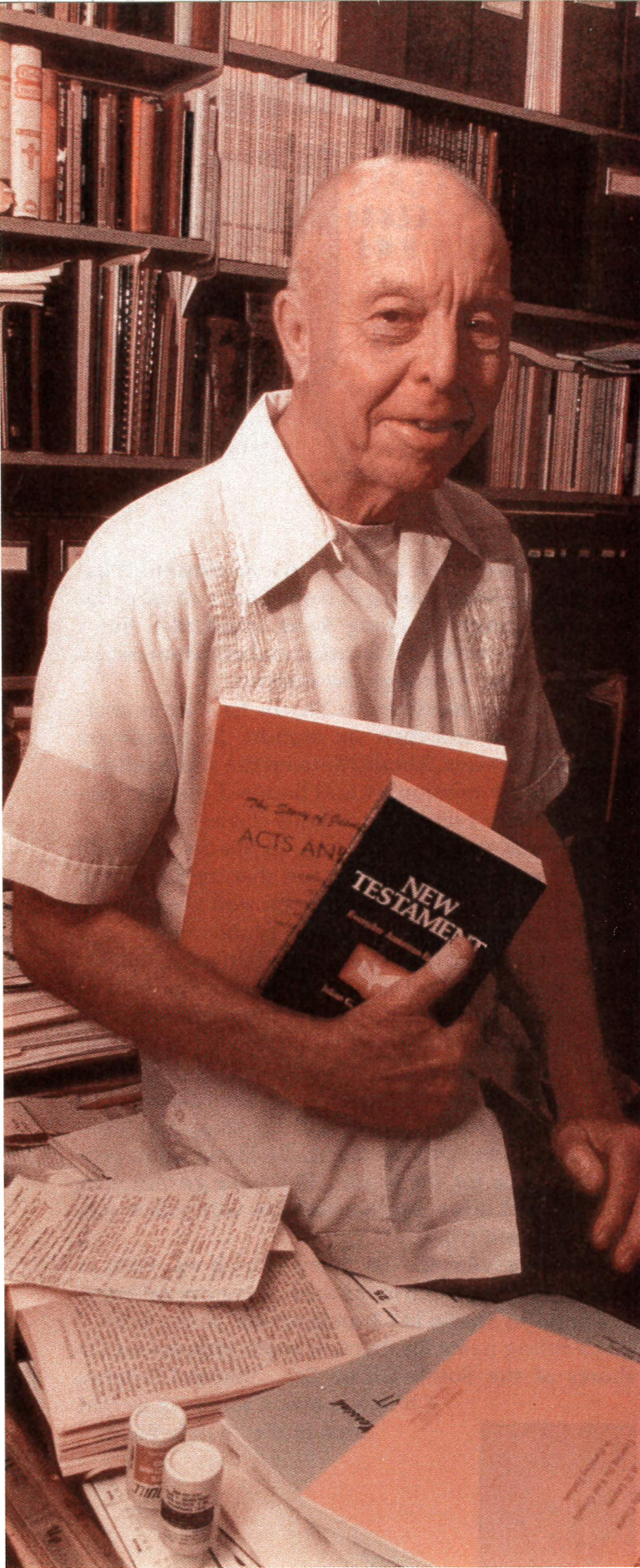
But today we have one man who is single-handedly trying to get a Bible within reach of every prisoner in every prison in the USA. He is retired pastor and seminary instructor Julian G. Anderson of Naples, Florida, and he has been sending thousands of copies of his own translation, "The New Testament in Everyday American English," to any prison that will accept them. As of the beginning of 1990 he has donated 18,000 New Testament Bibles—all to prisons. To date, 126 prisons in 23 states.

That's right. He donates them. They're given *free*.

Why? Because prisons (and this usually includes the prisoners as well) have no budgeted funds to spend on Bibles or other religious materials. And so out of his own pocket, Anderson began giving prisoners the Bibles which he translated from the original Greek. "You wouldn't believe," his wife, Toni, reflects, "how compassionate he is. One time he bought \$33 worth of assorted cards for prisoners who didn't have any. Back in the days of the parsonage, I would often go to the pantry for a can of food—only to find that Julian had given it away. But this is nothing new to a pastor's wife."

To help his current enterprise along he has received gifts totaling almost \$6,000 from Sunday schools, women's auxiliaries, and individual donors. The cost of printing Bibles is one thing. The cost of shipping them is another. For this reason, Anderson has set up five distribution centers across the country to keep down the shipping expenses (Chicago; Bethlehem, Penn.; Dallas, Texas; Concord, Cal.; and his home in Naples).

What got Pastor Anderson started in this "Prison Ministry"? He can trace it back to 1958 when he served St. Paul, Chicago. "There were 300 to 400 Sunday school children whom I would teach," says the author



Anderson

people not so free

of the Evangelical Lutheran Synod catechism and other catechetical workbooks. "But most could not read or understand what they were reading when given the King James or other versions." Thus he started his own undertaking of translating the Bible into simple English—while still remaining faithful to the Greek original.

But finishing the project would take years. While teaching classes (including Greek) at ELS Bethany Lutheran College and Seminary at Mankato, Minnesota, he had no time for personal projects. Not until 1984, when he had accepted a call to a Wisconsin Synod parish in Florida, was the translation ready for its first printing.

But the thrust to prisons came during November 1988, when he received a letter from a woman whose husband had recently been sent to prison. She had a copy of Anderson's Bible and read it. The woman gave her husband the Bible and said, "It will be good for you to read this." He did.

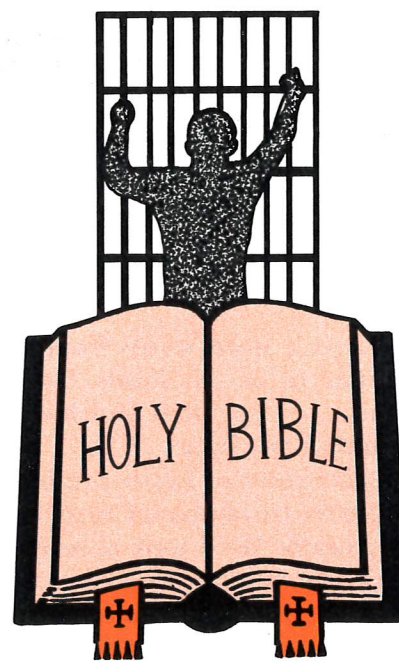
Now entered the Holy Spirit. The man liked what he read. He could understand it. He could begin to see God's love for a "no-good sinner" like him. He could see how through Christ he was "free indeed." He asked for more materials.

One can never send materials, of course, directly to a prisoner. Not even Bibles. Everything must be cleared through the prison chaplain. Anderson did this and included an additional Bible for the chaplain with the offer to send more for other prisoners.

The chaplain asked for 100 Bibles. They were sent. Word spread. More requests. More Bibles sent. The first printing of 10,000 was depleted. Requests continued to pour in. It took only three months to exhaust the second printing of 16,000 Bibles. The third printing was ready in March.

Although Anderson's offer of free Bibles has never been turned down by a prison chaplain, some are skeptical at first. "My first reaction was, who needs another translation?" one Texas chaplain wrote. "So I began reading with a view toward finding fault. Was I ever wrong! I have seen inmates act as if they had never been exposed to the New Testament."

The big reason for the popularity of Anderson's version is because it is written at the fourth or fifth



grade level. This is the average reading level of most prisoners. A chaplain from Avenal, California, writes, "Many of the inmates have a low or non-existent reading level. They find the majority of the translations too hard to read and give up on the word." A North Carolina letter suggested that Anderson rename his translation "T.N.T." for its dynamite power—"The New Testament!"

That's where Anderson draws the line. Any conversion brought about is by the power of the Holy Spirit through the gospel. But the potential is staggering. Over 550,000 prisoners in 700 US prisons and 234,000 in 4000 jails have a lot of free time on their hands. Put a Bible in those idle hands and watch the Holy Spirit melt hardened hearts.

Letters from chaplains abound. Letters from inmates are rare. There is no way of knowing how many souls have been touched by this venture. But that's not our business. "One never knows what may come of this," Pastor Anderson comments. "It is my prayer that the Holy Spirit may use this ministry to bring the gospel to those in a captive setting." A chaplain in Florida said it well: "Your actions are storing up great treasures in heaven."

God promised it. "My word will not return to me empty"
(Isaiah 55:11).
Free indeed!



Steven Staude is pastor of Bethany, N. Fort Myers, Florida, and coordinator of special ministries in the South Atlantic District.

Seven words of Easter

by Roland Cap Ehlke

Our Savior's seven words from the cross are familiar to us all. From "Father, forgive them . . ." to "It is finished," each is a treasure of comfort and hope.

The Gospel accounts of Easter contain numerous statements from the triumphant Christ, following his conquest over death. We'll look at seven statements from the first Easter Sunday. Most of them come from the mouth of the Lord, but some are from other sources as well.

"Why do you look for the living among the dead?" (Luke 24:5)

This first word came from an angel to the women who went to Jesus' tomb early on Easter morning. In their grief they had forgotten or overlooked his promise that he would rise.

Many people still look for Jesus "among the dead." Some consider him just one among many great religious leaders, such as Buddha, Mohammed, or Bahauallah. But while these men lie dead and buried, Christ lives and rules.

Others consider Jesus a great teacher, such as Socrates and other famous philosophers. The best wisdom that Socrates could offer in the face of death was, "Must not all things be swallowed up in death?" But Jesus was not swallowed up in death. Rather, he swallowed up death in victory!

In his conquest of death (as in many other ways) Christ Jesus towers above all other great religious leaders and the world's outstanding teachers. Let us not foolishly seek the living one among the dead.

"Why are you crying?" (John 20:15)

In her sorrow as she knelt beside the empty tomb, Mary Magdalene mistook the risen Lord for a gardener. She replied to his question, "Sir, if you have carried him away, tell me where you have put him, and I will get him."

Then Jesus simply spoke her name. She recognized him and her sorrow turned to joy.

We, too, weep at the thought of death and at the graves of loved ones. Yet we are urged by the apostle



Paul not "to grieve like the rest of men, who have no hope." Without the risen Christ there is no real hope. With him is the confidence that our grief will turn to joy, and our tears to laughter.

In our times of sadness Jesus is right there beside us, although, like Mary, we may not realize it. And his word is also there, "Why are you crying?" He will wipe away all tears.

"Do not be afraid." (Matthew 28:10)

The women were returning from the tomb. There they had met an angel who told them of the resurrection and also said, "Do not be afraid." Now Christ himself meets them and says the same thing, "Do not be afraid."

This word is for us also. There is much to fear in our troubled world: international unrest, crime, vio-

lence, drugs, economic disaster, accidents, sicknesses, loss of love, and death itself. We have reason to be concerned for ourselves, our families, friends, churches, communities, nation, and the entire world. Many things can and do go wrong.

But Jesus comes to us and says, "Do not be afraid." He is in control. If even death could not defeat him, nothing else can either. Though we do not see him as those women did on the first Easter, he is with us. He is using all the circumstances of life for our eternal good. So, "Do not be afraid."

"He has risen!" (Mark 16:6)

In the Greek language of the New Testament, these three short words of the angel at the tomb are but one word, *egerthe*. Either way it's a short expression. But has a more magnificent word ever been uttered?

Even the angel's Christmas tidings, "A Savior has been born to you," seem to pale beside "He has risen!"

Throughout the ages people have struggled with death. The ancient Egyptians made mummies, for they believed that the soul needed a lasting body to live in. The Etruscans placed their dead in houselike tombs, thinking they would live on in those dwellings. The Vikings buried their dead in ships so they could sail to the home of their gods. Modern Americans try to fight off death by ignoring it and living for today.

Jesus Christ didn't merely struggle against death. He overcame. "He has risen!"

This word, first spoken by an angel, God has now entrusted to us. It is ours to share with a dying world. "He has risen!"

"Peace be with you!" (John 20:19)

On the evening of the first Easter, the disciples were a disheartened lot. They had every reason to be. They had shown themselves to be cowards; every one of them had forsaken the Lord in his hour of deepest pain. They had shown how puny their faith was; at the women's report of an empty tomb and risen Christ, they refused to believe. For fear of the Jews they huddled behind locked doors.

Now, suddenly, miraculously, Jesus appeared among them! The one whom they had deserted and denied had come back from the dead! What might they expect?

Jesus' first word to them answered that question. It was the common greeting, "*Shalom!*" that is, "Peace be with you!" Coming from his lips it was more than common. It was a reassurance that he came not to condemn, but to forgive.

That assurance is ours as well. In spite of our many

sins, our denials of the Savior, our weakness of faith, our cowardice—he says, "Peace be with you!"

Through the risen Christ we are at peace with God. Forever.

"Look at my hands and my feet." (Luke 24:39)

Many Bible scholars today deny the bodily resurrection of Jesus. Instead, they speak of "Easter visions" or "dramatic imagery seen through the eyes of faith."

How different is the biblical account! When Jesus appeared to his disciples that first Easter evening, they thought they were seeing a ghost. Then he invited them, "Look at my hands and my feet" and went on to add, "It is I myself! Touch me and see; a ghost does not have flesh and bones as you see I have." After that he ate in their presence.

In this way Jesus emphasized that his resurrection was not merely some ghostly vision. Nor does he merely live on in some vague way through his teachings (although through the Bible he speaks to us and we know him).

Jesus is totally alive. The God-man, whose hands and feet were nailed to a cross, lives not as a murky phantasm, but as our flesh-and-blood brother.

So, too, shall we rise. With glorified bodies, reunited with our souls, we shall live with him.

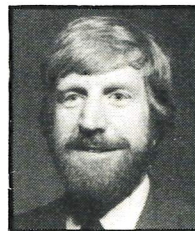
"I have seen the Lord!" (John 20:18)

Mary Magdalene spoke this word. This was the Mary out of whom Christ had cast seven demons. This was the Mary who cried at the empty tomb. She was the first person to whom Jesus appeared after his resurrection.

According to the apostle Paul (who was the last person to see the risen Christ), over five hundred other witnesses saw Jesus alive before he ascended from this earth (See 1 Corinthians 15).

We of course are not among that number. To us Christ's words apply, "Blessed are those who have not seen and yet have believed." We live by faith and not by sight.

Yet we look forward to that day when faith gives way to sight. Then we shall personally, individually see with our own eyes and be able to say, "I have seen the Lord!" Until then, may we find our strength for living and our hope when dying in the words of Easter.



Pastor Roland Cap Ehlke is an editor at Northwestern Publishing House.

The stone is rolled away

Prominent in the account of Jesus' burial and resurrection is the stone. A flat, circular, upright slab that moved in a groove next to the rock cliff out of which the tomb had been hewn, the stone closed the entrance to Jesus' grave.



The Jews were very much concerned about that stone. They wanted to be certain that the entrance to the tomb was properly secured so that the disciples could not steal the body during the night and tell the people that Jesus had risen. So in addition to gaining Pilate's permission to post a guard at the site, they sealed the stone. Connecting the stone with the rock cliff by means of a seal would not prevent someone from entering the tomb. But a broken seal would be evidence that someone had tampered with it, thus casting doubt on the resurrection account, for they remembered well that Jesus had said he would rise again.

The women who went to the grave early to anoint the body of Jesus were also concerned about that stone, concerned about its size. Who would help them roll it away and enable them to perform a last loving service? But when they got there they saw that the stone had been rolled away. It was not a case of someone tampering with the seal, removing the body, and returning the stone to its original position. The stone had been miraculously removed from its groove and thrown flat on the ground. The angel who had done so was sitting on the stone when the women arrived.

The stone would not be rolled back again after their labor of love was finished. It had not been rolled away to make the job for these women a little easier. It had been laid flat, exposing the door of the tomb to full view, for all to see that the body of Jesus was not there. The strips of linen and the burial cloth were there, but not Jesus. The stone had been rolled away to reveal the empty tomb. The stone had been rolled away to proclaim a risen Savior.

The significance of that proclamation has not diminished as we celebrate Easter—1990. It's as strong and powerful as ever. For the stone that is rolled away from the grave of Jesus still affords the certainty that the stone is rolled away from our grave as well. Why are we so fearful of death and the grave? It's because of sin, isn't it? But "he was delivered over to death for our sins and was raised to life for our justification" (Romans 4:25). The stone that is rolled away from the tomb of Jesus to proclaim the risen Redeemer is still our unshakable assurance that the debt of our sin has been paid in full.

Because sin has been dealt a fatal blow, death, that onetime Grim Reaper, that onetime King of Terrors, is now a powerless form. It has become our friend, our servant, which in God's own good time will carry our soul to heaven to be reunited again with our glorified body in the resurrection of the just.

Let's go to the grave of Jesus this Easter and be reassured that the stone's been rolled away from our grave, too.

Carl H. Muschke

“Substantial progress” marks meeting with CLC

The synod's Commission on Inter-Church Relations on January 31 and February 1 met in Milwaukee with the Doctrine Committee of the Evangelical Lutheran Synod and the Board of Doctrine of the Church of the Lutheran Confession.

The CLC was organized in 1960 when a group of pastors broke away from the WELS, charging that the break with the Missouri Synod was being unscripturally delayed. The CLC has about 70 congregations and 8700 baptized members scattered throughout the United States.

In this third meeting in as many years, the talks centered on two sets of theses and antitheses dealing with “The role of admonition in the termination of fellowship be-

tween church bodies.” One set was prepared by the CLC representatives and the other set by the WELS-ELS representatives.

“After thorough, frank, and cordial discussion,” reports Prof. Wilbert Gawrisch, chairman of the synod's commission, “a consensus was reached that substantial progress had been made toward a mutual understanding and agreement.”

In the light of this “substantial progress,” it was unanimously resolved that a committee of three members from each synod be designated to draw up a single document dealing with the termination of fellowship between church bodies. The new committee is expected to begin work shortly. “Other issues,” said Gawrisch, “that may



Gawrisch

still need to be resolved will be addressed later.”

Since all participants recognized that according to Scripture full agreement in doctrine and practice is a prerequisite for confessional fellowship, the discussions were not conducted in a fellowship setting.

Two pastors slated for Germany

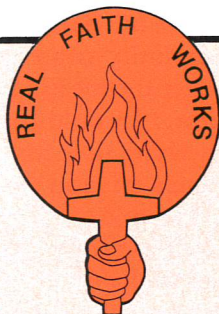
At its recent meeting the Coordinating Council approved a pilot project of the Board for World Missions calling for two pastors to do exploratory work in Germany among the German speaking people for up to two years.

Funding for this purpose in the amount of \$160,000 is already available through a special gift.

The project will be reviewed before the end of the two-year period to determine whether a potential field exists. The plan is to work closely with and through the Evangelical Lutheran Free Church, a church in fellowship with the WELS.

The field was recently visited by representatives of the Board for World Missions and a full report of the visit will be found in the next issue of the Northwestern Lutheran.

1990 regional youth rallies



Atlanta, Ga.; Burnt Mountain Camp, July 16-19.

Contact Pastor Richard Warnecke, 2530 Jenks Ave., Panama City, FL 32405; 904/784-1455 or 904/769-9616.

Arlington, Va.; Marymount University, July 9-12.

Contact Pastor David Kehl, 50 Ferris Ave., Rumford, RI 02916; 401/434-4078 or 401/434-2858.

Holland, Mich.; Hope College, July 9-11.

Contact Pastor Hans Zietlow, 404 E. Glenlord Rd., St. Joseph, MI 49085; 616/429-1500 or 616/429-4941.

Winona, Minn.; Winona State University, July 23-25.

Contact Pastor Thomas Schneider, 810 37th Ave., Winona, MN 55987; 507/452-5629.

Winter Park, Col.; Snow Mountain Ranch, July 23-26.

Contact Mr. Paul Schultz, 1620 Bowen St., Longmont, CO 80501; 303/776-1626 or 303/776-1688.

(Deadline for registration is June 15. Up to 400 per rally will be accepted.)

Wellumson appointed program planning analyst

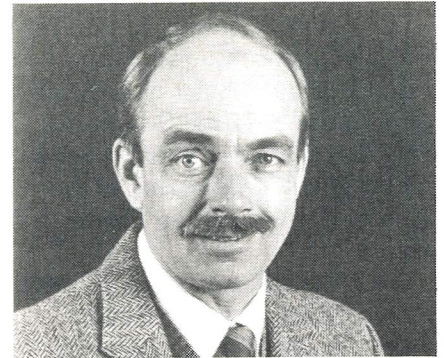
Douglas R. Wellumson of La Crosse, Wisconsin, has been appointed program planning analyst. The position is the first staff position for the Coordinating Council, the budgeting agency of the synod, and was authorized by the 1989 convention. He assumed his new post on January 17.

Wellumson, 48, is a retired commander of the U.S. Navy, and for the past six years has served as business manager of Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

He received his bachelor's degree from the University of Minnesota, a master's degree in public administration from Webster University,

and another master's degree in industrial technology from the University of Wisconsin-Platteville. Through the years he has also taught business subjects in four colleges.

Wellumson will assist the Coordinating Council in carrying out its budgeting and program responsibilities. According to the synodical bylaws, the council is responsible for "program and budget development, evaluation and coordination." It is directed to "develop and maintain a strategic plan with established priorities of the synod." It also has the responsibility for coordinating "the program adopted by the synod convention,



Wellumson

making adjustments in work programs and budgets as they become necessary."

He is married to the former Sandra Elmquist of Minneapolis. There are four children.



Mass Media Digest

The Lord's invitation in big letters

"There are ways our congregation can improve its outreach, and some day we hope we will be able to put them in the budget." So our pastor stated

during our stewardship meeting. "We have the word; somehow we must increase our community awareness."

After the meeting I said to my pastor, "I would like to do something now for our congregation's mission work. So give me a couple of suggestions."

Soon we were talking about mass media efforts. That interested me. The radio spot announcements produced by the Mass Media Ministry seemed to be on the right track. (When we took the tape to the radio sta-

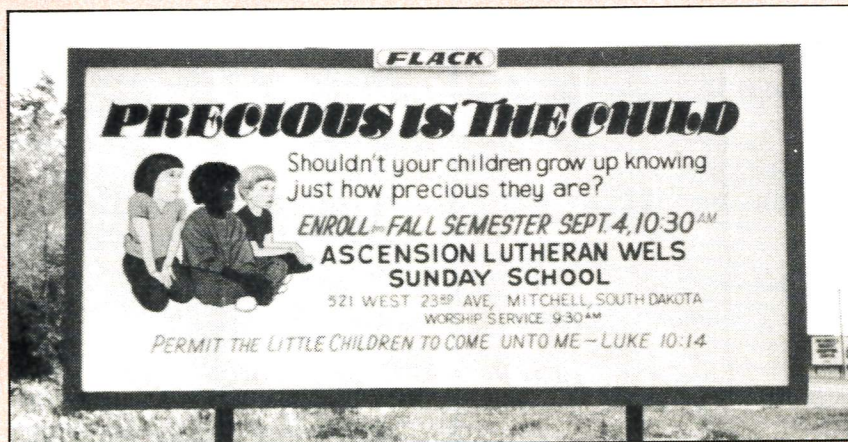
tion, the people there said, "This is done by professionals.")

We decided to put the Lord's invitation in letters so big that every child and parent in town would see it. Our local billboard company helped us to produce a sign proclaiming "Precious is the child," inviting children to our Sunday school.

The joy of it all was that, as we got the message out, our Sunday school and vacation Bible school enrollment increased. We gained community identification and we even had tourists stop to see the church because they had seen or heard "Precious is the child."

No, the congregation did not budget funds for outreach, but I know it won't be long until we do.

—LaVern Volberding
Ascension, Mitchell, S.D.



Articles with accompanying photos may be submitted to the Mass Media Ministry 2929 N. Mayfair Rd., Milwaukee, WI 53222. Please limit submissions to 250 words.

Museum reopens at Salem Landmark Church

The newly remodeled WELS Historical Institute museum at Salem Landmark Church, Milwaukee, will have its grand opening on Sunday, April 29, at 2:00 p.m.

The opening will coincide with the spring meeting of the Historical Institute.

As a result of the remodeling, the lower level will contain an old-

fashioned classroom, a turn of the century pastor's study, and a display depicting significant events in the history of the Apache Indian Mission which is celebrating its centennial in 1993.

Many gifts, including a \$10,000 gift from Mr. Marvin Schwan of Sioux Falls, South Dakota, have enabled the remodeling to proceed. Display cabinets were constructed by the woodworking students at Wisconsin Lutheran High School. Project director is Charlotte Sampe of Char Sampe Design. It is estimated that about \$90,000 will be needed to complete the remodeling.

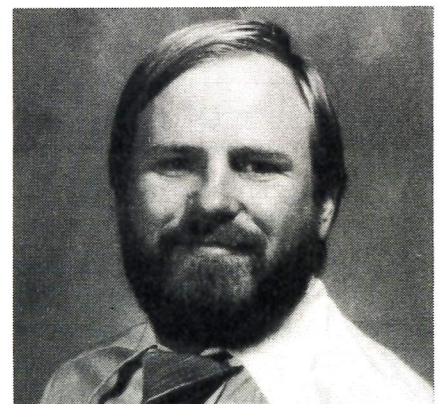
Members of the synod are welcome to attend the reopening of the museum, to tour the displays, and at the same time participate in the Historical Institute's spring meeting. Salem Landmark Church is located at the corner of 107th and Fond du Lac Avenue, Milwaukee.

Donations to the museum fund can be sent to the WELS Historical Institute, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

—Allen H. Siggelkow

Also in the news

Lydia Schaller, widow of Prof. Adalbert Schaller who taught at Wisconsin Lutheran Seminary from 1940 to 1952, died on February 10 in Mankato, Minnesota. She was 102. . . . **Erna Binhammer**, widow of Prof. Theodore Binhammer who taught at Northwestern College from 1919 to 1967, died February 18 at the age of 88. Funeral services were conducted at St. Mark, Watertown. . . . **Philip Strohm**, who has served as principal of Lakeside Lutheran High, Lake Mills, Wisconsin, since 1970, has announced his retirement effective at the end of the school year. . . . Interested WELS members in the Appleton area have begun a "**Jesus Cares**" program for the mentally retarded. The special classes meet on Saturday at Fox Valley Lutheran High. . . . **Twenty-one congregations** received Milestone grants from AAL last year. The grants are made to congregations celebrating their centennial and every twenty-fifth anniversary thereafter. The grant is designed to assist Lutheran congregations to recognize and celebrate significant anniversaries. . . . The **1990 subscriptions** for synod mission offerings now stand at \$16,151,000, an increase of 1.5 percent over 1989 subscriptions. If the synod mission offering *performance* in 1990 would reach 100 percent, it would be a 4 percent increase over 1989 *performance*, when congregations achieved 97.6 percent of their goal. . . . **Pastor Ronald Roth**, director of the Lift High the Cross offering, was appointed director of both the planned giving and special giving programs by the Conference of Presidents. . . . **Dr. R. Bowen Loftin** of Houston, Texas, has been appointed to the Board for Worker Training. . . . A **vicarship supervision seminar** for pastors who will be assigned vicars in May is scheduled for July 25-26. These seminars are conducted at five-year intervals. . . . The **Wind Ensemble of the Instruments of Joy**, a musical group of four ensembles, premiered in January at Trinity, St. Paul, Minnesota. The newly formed WELS instrumental group is under the direction of Robb Krueger, who holds a music degree from Winona State. . . . The **WELS Lutherans for Life—Metro-Milwaukee** counseling center counseled 1287 clients during 1989. Their fall Bik-A-Thon raised over \$11,000 for the counseling center. . . . **Chaplain Dan Balge** attended the Evangelical Lutheran Free Church's pastoral conference in Zwickau, East Germany. "In a depressed country," he reported, "they are an island of Christian warmth and good cheer. . . . One cannot help admiring the tenacity of these men determined to maintain a confessional Lutheran synod in the Eastern zone." . . . **Dr. James Wandersee** of the Dr. Martin Luther College faculty is the "first ever" visiting scholar in science education at Louisiana State University. He was awarded this one-year appointment over many applicants in an international competition.



Mark Salminen, a member of Prince of Peace, Howell, Mich., has been named Michigan's high school science teacher of the year. A teacher at Pinckney High School, Salminen was selected from 400 nominees. He also serves on his congregation's board of elders and is active in Lutheran Pioneers.

A congregation without a home

This congregation has no church, not even a regular pastor. Its members rarely see each other because they are scattered throughout the poorest section of Milwaukee's central city, and they don't have the resources for regular assembly. They are served by Wisconsin Lutheran Seminary students from the Mission to the Economically Deprived who visit the homes to lead adult instruction and Bible classes. The mission was the outgrowth of an idea by Pastor Rolfe Westendorf of Siloah, Milwaukee.

Now in its second year, the mission has gathered a "congregation" of some 60 adults who are happy to learn more of the God who loves them all—rich and poor, black and white. In these individual classes they learn something that they are not likely to hear in the storefront churches that dot the area: salvation is by grace through faith.

Because the little congregation is so scattered, the current seminar-ians, Tim Kuske and Tom Kock, have organized social gatherings so that the people can get to know



"... by grace alone"

one another. In the summertime these gatherings were held at members' houses or in area parks.

But for Thanksgiving a different place was needed. Siloah volunteered to provide facilities for a Thanksgiving dinner. Since Siloah was not centrally located, the vicars recruited classmates from the seminary to furnish transportation. The meal consisted of turkey provided by the mission and potluck by the members.

A lot of turkey was consumed that day because the food donations were as slim as the members' purses. But one young mother brought a cake. The special dessert added a touch of festivity to the meal. But what warmed the heart was the message she had written on the cake: "Happy Thanksgiving by Grace Alone."

By the power of the Spirit, God's word is getting through in the most unlikely places. Good reason for all of us to give thanks.

—Dorothy J. Sonntag

WITH THE LORD

Margo V. Schuetze
1907-1989

Margo Victoria Schuetze was born May 13, 1907 in Renville, Minn. She died December 7, 1989. A graduate of Dr. Martin Luther College, she taught in Lutheran elementary schools in Ridgeville, Wis., and in Lewiston, Minn., where she taught for 49 years. She is survived by her sisters, Hildegard Kell and Victoria Wacker; and her brother, Armin Schuetze. Funeral services were held at Trinity, Watertown, Wis.

DISTRICT NEWS SCHEDULE

April 15: Arizona-California, Dakota-Montana, Michigan

May 1: Minnesota, Nebraska, North Atlantic

May 15: Northern Wisconsin, Pacific Northwest, South Atlantic

June 1: South Central, Southeastern Wisconsin, Western Wisconsin

Please send your news to your district correspondent.

Michigan District

On October 8 **St. Paul of Hopkins** celebrated the 125th anniversary of the congregation. . . . **Grace, Tecumseh**, celebrated its 50th anniversary with a series of five special services. In honor of the anniversary, the congregation installed a **Rodgers** three-manual organ. . . . **Camp Killarney**, in the Irish Hills of southeastern Michigan, burned its mortgage on Jan. 7. The camp is owned and operated by WELS area congregations. . . . **Louis Ott**, who served many years on the district home mission board, died at the age of 94 on Feb. 24. . . . Faith, Monroe, celebrated the 25 years that **Audrey Miller** has played the organ for services. . . . **Hope, Portland**, celebrated its 25th anniversary on March 4. . . . The tenth anniversary of **Christ School, Oakley**, was observed March 11. . . . The "**Michigan Spirit**" is again being published. This district newsletter had a short life a few years ago. It is sent to called workers in the district. . . . **Huron Valley LHS in Westland** continues active recruitment among the area Lutheran grade schools. The 21 association congregations have approved a program to eliminate the current operating deficit. All of the association congregations have put HVLHS into their budgets. The school is thankful to have Mrs. Lee Kowske as the new secretary, and Paul Griet as financial secretary. . . . The **Michigan Lutheran Seminary** concert choir is presenting concerts in congregations in Ohio, North Carolina, Georgia, and Florida. According to director Harold Hosbach, this is the first choir from a synodical school to visit the Carolinas. . . . **Pastor David Voss** was appointed as the coordinator of the district's board for parish services.

—James L. Langebartels

Another way to help recruitment

The prediction of those who should know is that the Wisconsin Synod is facing at least a decade of shortages of pastors and teachers. The seminary in 1990 will graduate 59 seniors available for assignment in the synod's congregations and mission fields. In 1991 and for the foreseeable future the number will drop to the 40s.

In a recent interview WELS President Carl Mischke, noting the smaller classes at Wisconsin Lutheran Seminary, described the lower number as "barely able to maintain our present pulpits and mission fields without seeking their expansion."

To assist in recruiting more students for the pastoral and teaching ministries, the Board for Worker Training has proposed a plan which will greatly increase the recruitment tempo at the synod's three academies and two colleges which prepare the synod's pastors

and teachers. At present the plan awaits funding.

Besides encouraging our sons and daughters to become pastors and teachers, another excellent way to assist in the recruitment effort is for congregations and individuals to provide financial assistance to students studying for the ministries of the church. As costs continue to escalate at our ministerial schools it becomes increasingly difficult for students to meet their financial obligations: for example, eight years of schooling for the pastoral ministry, and twelve years if they attend one of the synod's academies.

The synod's Student Assistance Committee offers guidelines for congregations to set up their own student assistance funds. If you are interested, please contact the committee at the national offices.

The synod's Student Assistance Fund offers all of us an opportuni-

ty to provide financial assistance to students at our ministerial schools based upon need and commitment to ministry.

Another fund, the Student Assistance Endowment Fund, is arranged to receive larger gifts. The principal of the fund remains intact, but the interest flows into the Student Assistance Fund for distribution to students.

During the current school year about 500 students in our six ministerial schools have been helped with grants totaling \$397,000. This is only part of the student assistance program. Another \$1.5 million is received by our students from government programs and other sources.

Gifts to the two funds are always welcome. If you wish to help, send your gift to WELS Student Assistance Fund (or Endowment Fund), 2929 N. Mayfair Rd. Milwaukee, Wisconsin 53222.

NOTICES

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

CALL FOR NOMINATIONS Michigan Lutheran Seminary

The Board of Control of Michigan Lutheran Seminary, Saginaw, Mich., asks for nominations for the position of science professor. A nominee should be apt to teach science from a Christian viewpoint and should be synodically certified or able to meet this requirement before teaching. He will be expected to study during the 1990-91 school year to meet certification requirements of the State of Michigan. The person called will be asked to teach chemistry plus some other subject in the science or mathematics area. It will be beneficial if he has skills in one or more of the following: chorus, library science, computer science, or coaching.

Names with all pertinent data should be sent on or before April 20 to the secretary, Mr. Jerold Meier, 397 Auburn, Plymouth, MI 48170.

CALL FOR NOMINATIONS Northwestern College—Science/Mathematics

Northwestern College seeks nominations of men qualified to teach college science and mathematics and who are familiar with computer technology. Please submit nominations with pertinent information by April 21 to the Northwestern Board of Control, Pastor Harold Sturm, Secretary, 1300 Western Ave., Watertown, WI 53094.

NAMES REQUESTED

The Management Information Service Committee (MISC) at the Synod Administration Building (SAB) is seeking names of WELS members who might volunteer their services to help the MISC review user computer needs, review technology currently in use at the SAB, and recommend direction for the future.

The persons suggested should have broad corporate experience in varied aspects of information management systems; for example, application interfaces, open systems, and industry standards. Please send names to LeDell Plath, WELS, 2929 N. Mayfair Rd., Milwaukee, WI 53222, by May 15.

FARSI SPEAKER WANTED

The Central Asia Radio Committee is seeking individuals having ability to fluently speak Farsi. Please contact John Barber, WELS Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

SINGLES — AGES 21 TO 98

Including those once married and now single

WINGS (WELS Network of Growing Singles) is sponsoring the third annual singles seminar to be held on May 5 at Wisconsin Lutheran College. Join us for a day of spiritual growth and fellowship aimed at the Christian single. Registration forms will be sent to everyone already on our mailing list. If you are not on the list, please write to WINGS, Wisconsin Lutheran Child and Family Service, PO Box 23980, Milwaukee, WI 53223.

LWMS ANNUAL CONVENTION

The Lutheran Women's Missionary Society's 27th annual convention will be held June 22-24 at Olympia Village, Oconomowoc, Wis. To register, please contact Mrs. Dorothy Laabs, 2 Bowen St., Oshkosh, WI 54901.

NEWS FOR THE NINETIES

A comprehensive evangelism convocation for lay people and church workers will be held at Northwestern College June 15-17. Interested individuals may obtain information from Tom E. Stieber, 4502 Armistice Ln., Madison, WI 53704; 608/244-0062.

OWLS NATIONAL GATHERING

The annual meeting of the Organization of Wisconsin Lutheran Seniors will take place at La-Crosse, Wis., July 10-12.

Anyone age 55 or who is retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship, and educational experience. Anyone interested in joining fellow Christians for several exciting days should contact OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/312-9977.

OWLS HOSTEL

The 1990 OWLS Hostel will be held at Northwestern College, Watertown, Wis., beginning the evening of July 12 and ending the afternoon of July 18. The hostel offers a week of educational experiences for seniors. Lodging and meals are provided. For further information contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; 414/771-9357.

LUTHERAN CHORALE

The Lutheran Chorale of Milwaukee presents "A Festival of Hymns," featuring classic and contemporary pieces for choir, organ, brass, and other instruments, on April 29 at 3:00 p.m. at Grace, Milwaukee; 7:00 p.m. at St. John, Wauwatosa.

SONGS WANTED

The Commission on Youth Ministry is considering the development of a new song book with easily singable songs which will appeal to young people in youth groups and elementary schools. Songs in forms other than German-style hymns are preferred. We invite those who accept this invitation to send a copy of their work to Mr. Kevin Ballard, 608 Hubbell Ave., Mankato, MN 56001; 507/388-6135.

BAND INSTRUMENTS WANTED

A newly formed WELS instrumental group, Instruments of Joy, needs used band instruments you would be willing to donate. Contact Robb Krueger, 612/489-9485 or Elaine Stindt, 612/755-8597; 1370 104th Lane NW, Minneapolis, MN 55433.

CHANGES IN MINISTRY

PASTORS:

Callies, Arthur D., from St. John, Maribel, Wis., to Zion, Peshtigo, Wis.
Hoffmann, Wilmer G., from Beautiful Savior, Summerville, S.C. to retirement.
Jensen, Daniel A., from Lusaka, Zambia, Africa, to Bethesda, Portland, Ore.
Kingsbury, Jerome R., from Holy Cross, Daggett, Mich., to retirement.
Noffsinger, Earl W., from St. Mark, Leesburg, Fla., to Hope, Cuyahoga Falls, Ohio.

TEACHERS:

Barenz, John R., from Zion, Denver, Col., to Minnesota Valley LHS, New Ulm, Minn.
Duesterhoeft, Norma, from St. Paul, New Ulm, Minn., to retirement.
Keese, Susan, from inactive to St. Marcus, Milwaukee, Wis.
Koepsell, Jean, from inactive to Grace, Oshkosh, Wis.
Pfeifer, Gene R., from St. Matthew, Niles, Ill., to St. Paul, Menomonee, Wis.
Rosenbaum, Steven J., from St. John, Fremont, Wis., to St. Paul, Fort Atkinson, Wis.

WELS HAM RADIO OPERATORS

All amateur operators (all license classes) wishing to form an HF net, please contact Joel F. Kluener, NF9K/1, Goodyear-A 301, Box 74, UCONN, Storrs, Ct. 06269-9006; 203/427-2272. Please include frequency and time suggestions. Let's get some on-the-air fellowship going!

MARRIAGE ENCOUNTER

If you have taken part in or led a marriage enrichment program, and are willing to fill out a questionnaire, we'd like to hear from you. Please contact Bruce Meier, 17059 Jefferson, New Holstein, WI 53061; 414/898-4346.

CAMP BASIC

Camp Basic, a summer camp for the mentally handicapped, will hold sessions at Wyalusing State Park, near Prairie du Chien, Wis., June 17-22 and June 24-29. Applications from the Western Wisconsin District receive first priority, but all applications will be considered. Scholarships are available for families with special needs.

We request names of prospective campers, counselors, and donations for the camp or the scholarship fund. A 30-minute video presentation and materials for a bulletin board display are available. Contact Bob Wolff, 620 W. Center, Lake City, Minn. 55041; 612/345-4091.

ADDRESSES

PASTORS:

Cortright, Charles L., 155 Milltown Rd., East Brunswick, NJ 08816
Ellenberger, Larry G., 8160 S. White Oak Dr., Oak Creek, WI 53154; 414/764-0073
Kaiser, Howard W., 3635 N. Tucker Pl. #106, Milwaukee, WI 53222
Seeger, Richard M., 396 Windermerer Blvd., Alexandria, LA 71303; 318/448-1147
Soukup, Paul S., 2405 Crestline Dr., Madison, WI 53704; 608/241-9199
Starr, Richard D., Rua Prof Ulisses Cabral 566, 91330 Porto Alegre-RS, Brasil, SA
Steinbrenner, Eric E., 2403 Western Ave., Yankton, SD 57078

TEACHERS:

Meyer, Jonathan P., 404 Church St., Edna, TX 77957

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ALTAR CLOTHS AVAILABLE

Two sets of altar cloths, one green, one white, are available for the cost of shipping. Write to Trinity Lutheran Church, P.O. Box 249, Winslow, AZ 86047.

DUPLICATOR AVAILABLE

Duplicator and supplies available for the cost of shipping. Contact Faith Lutheran Church, 885 Holmes Rd., Pittsfield, MA 01201; 413/499-3479.

MIMEO AND STENCIL MAKER AVAILABLE

Available for the cost of shipping: A.B. Dick 438 mimeograph; A. B. Dick 588 electronic stencil maker; supplies for both machines. Contact Christ the King Lutheran Church, 100 W. Michigan Ave., Palatine, IL 60067; 708/358-0230.

PARAMENTS AVAILABLE

Available for cost of shipping: altar paraments for pulpit and lectern, also cassocks and surplices (assorted sizes). Please contact Resurrection Lutheran Church, 601 Hammond's Lane, Baltimore, MD 21225; 301/789-0415.

PARAMENTS AVAILABLE

A set of green and a set of violet paraments for lectern, altar, and pulpit free to any church. Call Pastor Kenneth Strack, 517/423-3716, or write 308 N. Maumee St., Tecumseh, MI 49286.

ANNIVERSARIES

Zilwaukee, Michigan — St. John (125th); May 18, 10:30 a.m., dinner following (reservations needed); 6 p.m., refreshments following. Speakers: Prof. James Kiecker, Pastor Theodore Horneber. Contact Pastor Kevin Salzwedel, 303 S. Jefferson, Zilwaukee, MI 48604; 517/752-4450.

Hendricks, Minnesota — Trinity (100th); July 22, Morning speaker: Pastor Claire Reiter, Afternoon speaker: Pastor Herbert Birner.

CONFERENCES

Michigan District, Southeastern pastor-teacher conference, April 23-24 at St. Luke, Jackson..

Southeastern Wisconsin District, Dodge-Washington pastoral conference, April 24 at St. Peter, Theresa.

Southeastern Wisconsin District, Metro South pastoral conference, April 30 9:00 a.m., at Gethsemane, Milwaukee..

NAMES WANTED

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

TERRE HAUTE, INDIANA — Mr. Brad Koontz, 327 S. 18th St., Terre Haute, IN 47807; 812/234-4850.

OLATHE, KANSAS — Pastor Robert Krueger, 16625 W. 144 St., Olathe, KS 66062.

LOUISVILLE, KENTUCKY — Pastor Steven Mischke, Hope Lutheran, 10415 Scarlet Oaks Ct., Louisville, KY 42041; 502/425-1101.

SPRINGFIELD, MISSOURI — Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

WOODBIDGE, DALE CITY, VIRGINIA — Pastor Paul Ziemer, 9748 Copeland Dr., Manassas, VA 22110; 703/335-5114; 703/361-4866.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

SAN MANUEL, ARIZONA — Trinity, 303 S. Webb Dr., 6 p.m. Saturday.

SPRINGFIELD, MISSOURI — Zion, 702 S. Belview, Springfield, S.S./Bible class 9:15 a.m., worship, 10:30 a.m. Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.



It is the closing hour of the synod's 1987 convention held at Northwestern College, Watertown. But for a few resolutions and announcements, adjournment is minutes away. A lay delegate, vigorously waving his hand, beckons for attention. Expressing frustration at the snail's pace of the synod's mission program, the delegate makes a motion calling for a \$10 million offering to undergird a more vigorous outreach. And no dillydallying. The resolution instructed the Conference of Presidents to prepare a plan for the offering and report back to the 1989 convention for implementation of the plan. Never—at least not in this synod—has a \$10 million special offering sailed so effortlessly through a convention. With a strong “aye” the delegates adopt the resolution. Total time consumed: about five minutes! Such is my recollection.

And never has a special offering been so well planned. In his report to the 1989 convention, special gifts counselor Pastor Ronald Roth, appointed by the Conference of Presidents to direct the offering, noted that the 1988 district conventions, at which a lay delegate from every congregation and all the synod's pastors and teachers were present, together with a special random survey of 2400 pastors and laity, were active in shaping and approving the direction of the offering.

“There is broad support for an offering,” Roth was able to report to the convention, “that would seek gifts from individual WELS members . . . so long as all members of the WELS were given the opportunity to participate.” The convention concurred. That is why the effort has now been launched, calling for \$10 million for mission expansion but also an additional \$6 million (authorized by the convention) for the on-going work of the synod.

At the first meeting of the steering committee, which is overseeing the special offering, a name for the offering was selected: Lift High the Cross. A line from the refrain of a familiar hymn:
Lift high the cross, the love of Christ proclaim
Till all the world adore his sacred name.

And these days of Holy Week and Eastertide affirm the aptness of that name, and the centrality of that cross.

Easter is the linchpin of the Christian faith. That is clear from Paul's great commentary on the resurrection (1 Corinthians 15), the longest commentary on the event in the Bible. Our faith stands or falls on the Easter events is Paul's contention. The reading of this chapter at home devotions on Easter Sunday should be a family tradition.

Listen to a few of his words in that chapter. “If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . If Christ be not raised, your faith is vain; you are yet in your sins. . . . If in this life only we have hope in Christ, we are of all men most miserable. . . . If the dead rise not . . . let us eat and drink; for tomorrow we die.” Paul referred to the centrality in Romans: “Jesus was delivered for our offenses and was raised again for our justification.” The crucifixion and the resurrection are inseparable. You can't have one without the other.

In Athens on Mars Hill Paul stood surrounded by the wise of the ancient world. He preached about a day when God would judge the world by “that man . . . he hath raised from the dead. And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter.” That was the end of Paul's mission to Athens. Shattered on the resurrection. As an offense to reasonable people, it is still the scandal today.

And so the wise still turn from their Savior. As we see them leave, we grieve because they are walking to their death. We sorrow because they cannot sing Paul's doxology: “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!” As the number grows and the lines lengthen, our debt to them must be discharged: “Lift high the cross!”

James P. Schaefer

From these timbers a cross

by Susan Degner

The sun beat down hard in the Arizona desert. A tall, strong man threw a couple of fifteen-foot timbers into his truck. They were from the crate boxes that held a pump for the Central Arizona Project on which he was working. "Maybe someday they'll come in handy," he thought.

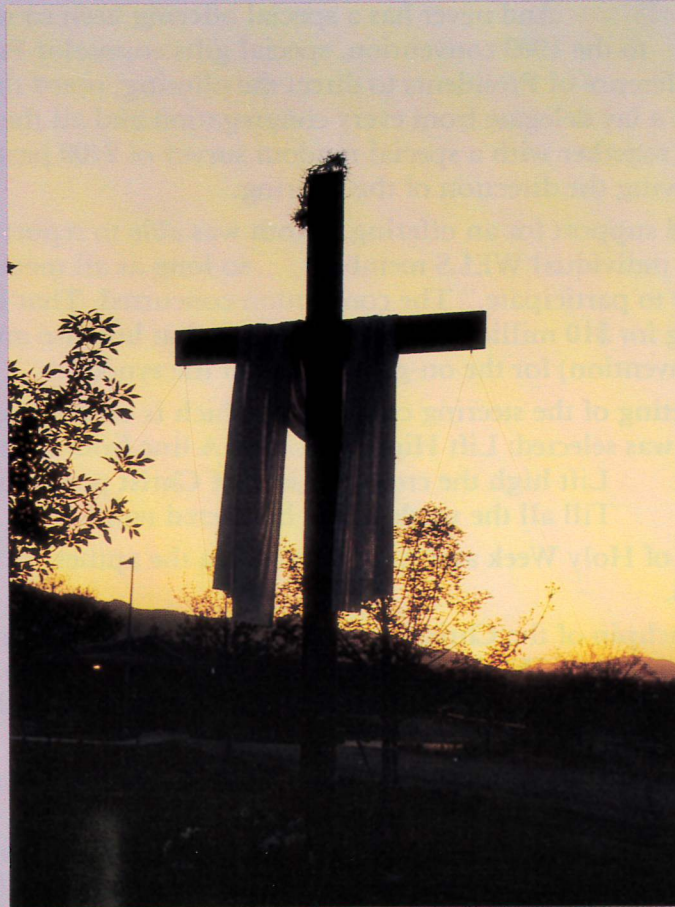
Little did he realize how these heavy timbers would be used to serve the Lord. He was not baptized, nor a member of a Christian congregation.

Months went by. The timbers took up room in the backyard. Meanwhile Bill took the adult instruction class at our church and was baptized. The cross became very precious to him. He appreciated God's life-giving word and was eager to do his work.

Our congregation decided to hold an outdoor Easter sunrise service. We wanted a service to which we could easily invite our unchurched friends. A large cross was needed for the focal point of the service. Bill took on the task.

The old timbers he had carelessly tossed in his truck were carefully sanded and made into a cross. He carved INRI into its center. He set up this rugged cross in front of the church.

On Good Friday he draped the cross with black



and hung a crown of thorns on it. It was a vivid reminder of the cross on which our Savior once hung for the sins of the world. On Palm Sunday palm branches were strewn at its base.

Now it was Easter morning. Long before dawn Bill was pounding in the stakes at the foot of the cross. It boldly stood on a rising knoll at the Rillito Parkway. Flowers of all colors were set around its base. He draped a white shroud over its arms. Now it was a triumphant cross. Death had no more dominion over us. The victory had been won. Our Savior was the conqueror.

The sun's rays illuminated the rugged timbers of the cross. The joyous sunrise service was coming to its close. A slight breeze rippled the white shroud. We gazed at the cross. Then the voices of over four hundred worshippers swelled in unison: "Lift high the cross, the love of Christ proclaim till all the world adore his sacred name."



Susan Degner is a member of Star of Bethlehem, Santa Maria, California.