

*The
Northwestern Lutheran*

March 30, 1980

Editorials

Thank God For Easter! Amid our nation's boasts of power and glory that ring ever more hollow in a world where malignant and aggressive forces drive toward conquest — thank God that all power has been given to the victorious Christ to whom not only the might of men but also death and hell must bow!

In a democracy that is losing its power to govern — thank God that the risen Son of God can stretch forth his mighty hand to guard and bless our fatherland for the sake of those who still call him Lord and who repose their trust in him!

When the forces of lust and greed and blasphemy in our land boldly defy God's holy law — thank God we have a risen Lord who in righteousness will vindicate those who, in word and deed, repudiate the moral corruption of our day!

When men squander our nation's resources, or when they barter away a nation's wealth to court special interests for political gain — thank God that men cannot dispossess us of the riches we have in him who lives to grant us rich supply!

When our nation's highest court mistakes legalities for justice, and issues edicts that destroy God-given life — thank God that there is a living Christ to whom we can look to judge righteously!

As we see the clouds darken over our nation, we thank God for Easter.

Carleton Toppe

The Cure For Society's Ills Religion has come under suspicion in recent years as the result of the excesses and crimes of certain religious sects and cults. Some people in shocked reaction have been moved to tar all religions with the same brush and to condemn them all as blots on society. But one, at least, does not seem to deserve such epithets. It is not a new cult. It has its religious roots in Germany of the eighteenth century. It has existed in the U.S. for well over a hundred years. It consists of seven closely-knit colonies in the state of Iowa. It is called the Amana Society.

According to an article by Larry Green in the Los Angeles Times, "There is no police force here because there is virtually no crime. The nearest law-enforcement agency is about 50 miles away. Schoolchildren don't even put locks on their lockers. The divorce rate is low. There are almost no dropouts from the local school sys-

tem. Unemployment is non-existent. There is no welfare because none is needed. Local government, as it is known elsewhere, does not exist."

Society has been striving for conditions like these through the years but seems to be losing ground steadily as the crime rate soars, divorces multiply, school dropouts create problems, and the government grows bigger.

While we cannot agree with some of the basic religious tenets of the Amana Society, we do agree with the words of St. Paul in Titus 2:11,12, which are referred to in its Confession of Faith. This passage reads: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."

Where the grace of God is imprinted on the hearts of society's members, the ills of society diminish without expanding the government, beefing up its law-enforcement agencies, or putting locks on everything we own. "Godliness is profitable unto all things," wrote Paul; and the welfare of human society is one of them.

Immanuel Frey

Two Little Words On New York's Madison Avenue specialists in advertising, who have been known to spend a half million to test the effectiveness of a single word in an advertisement, agree that two words far exceed all others in appeal, in "grab" effectiveness. The only trouble is that neither word can be used too frequently in advertising. If they are overworked, the result is bankruptcy in one case and loss of credibility in the other. The two little words are *free* and *new*.

These two words, *new* and *free*, are, however, the very heart of the message of Good Friday and Easter. It is only by making these the key words in its Holy Week proclamation that the church can achieve true credibility and avert doctrinal bankruptcy.

"New," say Good Friday and Easter. In his summary of the Good Friday message in 2 Corinthians 5:17 Paul declares: "If any man is in Christ, he is a new creature; the old has gone, the new has come." This the Apostle explains when he writes: "God was reconciling the world to himself in Christ, not counting men's sins against them."

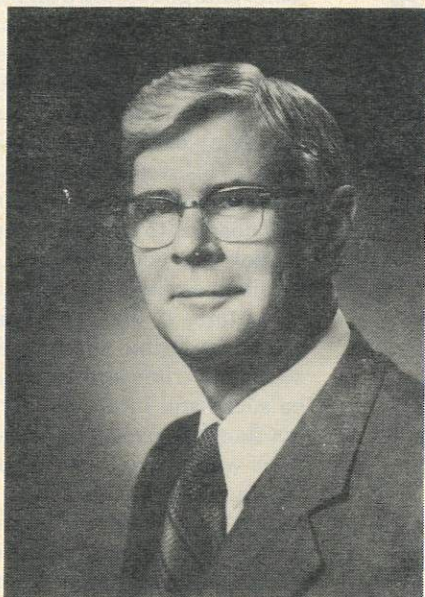
"Free," say Good Friday and Easter regarding this reconciliation. To quote Paul again: "All this is from God. . . . God made him who had no sin to be sin for us, so that in him we might become the righteousness of God." We receive this gift freely by grace through faith.

The gospel of Good Friday and Easter is so dear to our hearts because it proclaims the *new* and the *free*. We share it with others in the confidence that it has God's own power to "grab" human hearts.

Edward C. Fredrich

The Cover — Pictured is the stained-glass Crucifixion Window of Mt. Lebanon Ev. Lutheran Church, 4809 N. 60th Street, Milwaukee, Wisconsin. The window was constructed by the Conrad Pickel Studios of Waukesha, Wisconsin, and dedicated together with the other windows in the church on January 21, 1973. Each piece of glass was hand blown and flattened, and then selected for color. —Pastor of the congregation is M. Otterstatter. (Photo by Cliff Koeller Photography of Milwaukee.)

Headline News from a Graveyard



President Mischke

We interrupt this broadcast to bring you a special news bulletin: "Early morning visitors at the garden of Joseph of Arimathea have reported that the stone has been rolled away from the tomb in which Jesus of Nazareth was placed late Friday afternoon following his death by crucifixion. It is alleged that the tomb is empty. Several witnesses stated that they had seen an angel who told them that Jesus is alive."

If the methods of communication that we enjoy today had been in use 20 centuries ago this might well be a replay of a newscast on that first Easter morning. As reports started to trickle in that reputable witnesses had seen Jesus alive, you can be sure that this story would have dominated the day's news. Suddenly the results of baseball's home opener the day before, the progress of the NBA playoffs, the threat of spring floods wouldn't have seemed very important. Even the commercials would have taken a back seat in the face of this headline news, news that originated, of all places, in a graveyard.

Someone once said: "History is only news from a graveyard." It's an obviously cynical commentary on the cycle of human kind: birth, life, death, burial, and that's it. That's history. What else is there to say? There's some apparent support for such a view in the fifth chapter of Genesis. There you have the genealogy of the patriarchs from Adam to Noah. Regardless of their age, regardless of the number of their sons and

daughters, their life story comes to a halt with the same monotonous refrain: "And he died." It always seems to end in a graveyard.

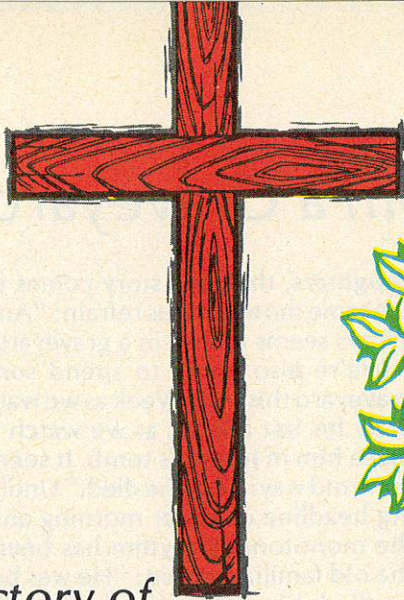
We're also going to spend some time in a graveyard this Holy Week as we watch our Savior draw his last breath, as we watch loving hands place him in Joseph's tomb. It seems to end the same old way: "And he died." Until the electrifying headline of Easter morning announces that the monotonous rhythm has been broken. To the old familiar refrain: "He was born, he lived, he died, he was buried," a new line has been added: "HE IS RISEN: HE LIVES."

To say that "history is just news from a graveyard" may indeed be applied in a very special sense to Easter. Not cynically but triumphantly. For what Easter celebrates is indeed an event of history, and all history would be meaningless without it. In fact, the whole purpose of the Savior's coming to earth was to break that monotonous routine and to conquer death, the wages of sin. He had said so long ago by the mouth of the Prophet: "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction" (Hosea 13:14) — a prophecy that reached its glorious fulfillment in headline news from a graveyard. It is no coincidence, but the voice of divine inspiration, that prompted Paul to conclude his majestic resurrection chapter with the triumphant victory shout: "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:55-57).

Here is the answer to Job's haunting question: "If a man die, shall he live again?" (Job 14:14) He shall indeed, because Jesus lives!

What it means for us is that the cold, eerie graveyard can't be such a bad place after all. It still means sadness. It still claims those who are dear to us in life. One day it will also claim us. And those ties with life, the only life that we have ever known so far, are not easily broken. But remembering the headline news from a graveyard that first Easter morning, I can tell myself: "My Savior was here too. He knew the sting of death as my Substitute. But death could not hold him. Since it lost the battle with my Substitute, it will also lose the battle with me."

Carl H. Mischke



Hail the Easter Victory of The Woman's Seed!

"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15

"Happy Easter!" How appropriate this greeting is! Christians celebrate Easter with happiness and joy because it is the Feast of the Resurrection of our Lord.

A feast is a joyous celebration. The Epistle for Easter reminds us that "Christ our Passover is sacrificed for us" and urges us to "keep the feast . . . with the unleavened bread of sincerity and truth" (1 Corinthians 5:7,8). If the Passover was a joyous "feast to the Lord" (Exodus 13:6) for the children of Israel, commemorating their deliverance from the harsh tyranny of their Egyptian taskmasters, how much more is the day of our deliverance from the tyranny of sin, death, and hell a day to rejoice! Easter is a feast. It is a festival. It is a day of celebration.

Our Easter joy centers in Jesus' resurrection from the dead. His resurrection was sign and seal of his victory as the promised Seed of the Woman, a victory God foretold in the Garden of Eden. His victory is our victory, his resurrection an assurance and guarantee of our own resurrection.

Jesus' victory focuses our attention on three trees. The Tree of the Cross on which our Passover Lamb was slain for us sinners is the bridge from the Tree of the Knowledge of Good and Evil to the Tree of Life. As Epiphany is sometimes called the Feast of the Three Kings, so Easter might well be called the Feast of the Three Trees.

The Tree of the Knowledge of Good and Evil

Prominent in the lower left corner of the stained glass window pictured on the cover of this issue of *The Northwestern Lutheran* is a fork-tongued serpent coiled around a tree. That serpent is Satan, and the tree is the Tree of the Knowledge of Good and Evil.

Easter has its roots in Eden. In the Garden God planted two special trees, the Tree of Life and the Tree of the Knowledge of Good and Evil. This second tree was a tree of testing to give man an opportunity to demonstrate his love for his loving Creator. Generously God gave man permission to eat of all the trees in the Garden with the exception of this one. Lovingly he warned that eating of this tree would surely bring death.

Entering into a serpent, Satan, the father of lies, approached the woman. Slyly he directed her attention to the forbidden tree and countered God's warning with an outright lie. "You will not surely die," he whispered. "You will be like God, knowing good and evil." That was his bait.

Eve eyed the tree. The fruit was good to eat. How luscious it looked! And to think that it could make one wise! Eve stretched out her hand. She picked the fruit and took a bite. "Here, try it!" she said to Adam, and he did.

The die was cast. Man chose friendship with the devil over fellowship

with God. He rejected God's truth and believed the devil's lie. Now man knew evil, to be sure, but what a disappointment it was! Instead of happiness it brought him shame and guilt and fear.

Adam's sin affected the whole human race. In his righteousness God justly charged Adam's offense against all his descendants. "By the offense of one, judgment came upon all men to condemnation" (Romans 5:17). Man is now by nature under God's curse. He is an enemy of God and in league with Satan. He loves what is evil and hates what is good. He is spiritually dead and doomed to eternal death.

Look into your own heart. Note the rebellion against God that lurks there by nature. If the devil has not succeeded in luring you into the deadly swamp of crime and vice, he may well be successful in destroying you with his flaming arrows of pride or greed. "You will be like God!" What a tempting thought that still is to rebellious man! To know evil still seems desirable to hearts that by nature know no good.

Trembling with fear, Adam and Eve expected to hear God pronounce on them a sentence of doom. What a surprise it was to hear him say instead to their Deceiver, "I will put enmity between thee and the woman, and between thy seed and her seed"! In those words lay a promise of rescue, a ray of hope! The woman's "seed" implied that life would continue and the woman would have offspring. "It shall bruise thy head" promised a Savior who would inflict a crushing defeat on the Tempter. The Easter sun was beginning to rise in Eden in the promise of victory for the Woman's Seed.

But at the same time those strange words, "Thou shalt bruise his heel," sounded an ominous note. The details were hidden from Adam and Eve, but those words pointed ahead to another tree,

The Tree of the Cross

In the center panel of the window on the cover hangs the Seed of the Woman. True God, yet also true Man, he is crowned with thorns and impaled on a cross. The poisonous fangs of "that old serpent, called the Devil, and Satan" (Revelation 12:9), have bruised his heel. They have sunk deep, and as a result the Savior bows his head and dies.

It was according to God's set pur-

pose and foreknowledge that Jesus was delivered into the hands of the Jews. On Palm Sunday they hailed him as their King. Five days later they thirsted for his blood. Their hosannas had scarcely faded away when "Crucify him!" became their cry. With the help of wicked men like Herod and Pontius Pilate they nailed him to the Tree of the Cross. "Cursed is every one that hangeth on a tree," God's law declared (Galatians 3:13). But the curse of God he bore, he bore for us; the death he died, he died for us.

In the unsearchable wisdom of God the death of the Woman's Seed spelled defeat, not for him, but for the devil. It was God's eternal plan of salvation that Jesus should die "that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14,15). In Christ, God himself intervened for us sinners and crushed the serpent's head once and for all. "O the depth of the riches both of the wisdom and knowledge of God" (Romans 11:33)! How incomparable is God's love! How amazing is his grace!

On Easter morning the thunder of an earthquake was the herald of Christ's victory. An angel of the Lord came down from heaven, rolled the stone from the door of the sepulcher, and sat on it. The tomb was empty! "He is risen!" the angel announced. "Peace be unto you!" was the risen Savior's greeting to his disciples.

*The Foe in triumph shouted
When Christ lay in the tomb;
But, lo, he now is routed,
His boast is turned to gloom.
For Christ again is free;
In glorious victory
He who is strong to save
Has triumphed o'er the grave.*

The Proper Preface for Lent in our communion liturgy anticipates this Easter victory. As we prepare to celebrate the Lord's Supper, we give thanks to God, "who on the tree of the cross didst give salvation unto mankind, that, whence death arose, thence Life also might rise again; and that he who by a tree once overcame likewise by a tree be overcome, through Christ our Lord." By means of one tree Satan overcame our forefather Adam. By means of another tree Christ, the Sec-

ond Adam, overcame our adversary. His victory opened the way for us to the wonderful third tree.

The Tree of Life

After man's Fall into sin, God drove him out of the Garden and placed at its entrance cherubim and a flaming sword flashing back and forth to guard the way to the Tree of Life. God acted in grace, for had man eaten of that tree, he would have lived in sin and misery forever.

Sin separates man from God. But with the death of Christ the debt of sin was paid. "He was delivered for our offenses, and was raised again for our justification" (Romans 4:25). Jesus' resurrection is God's assurance and seal that our sins are forgiven. In Christ, God has reconciled the whole world to himself. Sin no longer is a barrier between us and God. We now have free access to the Tree of Life.

Even death cannot rob us of that right and privilege. Since Jesus, our Champion, rose from the dead, we too shall rise. "Because I live, ye shall live also," he promises (John 14:19). For all who believe in him, death has lost its sting, the grave its victory. For them death is now the gate to Paradise.

Hear the Savior's promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). What an incentive this is for us to be faithful unto death!

The first paradise in Eden is gone. But it was only an image or shadow of the even more wonderful Paradise that will be our home in the new heaven and new earth God will create. It will be God's dwelling place, where he will live with us and we with him in an endless, blessed, and intimate fellowship.

In the Book of Revelation the Apostle John describes the beauties of that heavenly Paradise, the home of God's elect. In a vision he saw the new Jerusalem as a city of pure gold, as pure as glass. Its 12 gates were 12 pearls, each gate made of a single pearl. The street of the city was of pure gold, like transparent glass.

John's angel-guide showed him the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb. This river represents

(Continued on page 109)

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

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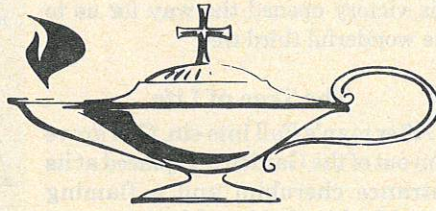
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Studies in God's Word

Abraham — At Home With God

Read Genesis 25:7-10

On Spanish coins, before Columbus' discovery of the new world, was stamped an outline of the Straits of Gibraltar and the Latin words, "Ne Plus Ultra" ("no more beyond"). After the discovery, new coins were minted which read "Plus Ultra" ("more beyond").

"More beyond" are the words the Easter message of the risen Savior stamps clearly on the believer's grave. No longer need we dread the grave as some dead end. Beyond waits the heavenly Canaan, the better country, and our crucified and risen Savior who has prepared the way. By God's grace Abraham, the *Father of the Faithful*, had the promise of the land beyond and the way there through the Savior. And because he did, we can speak of "Abraham, at Home with God."

Living In Faith

We watch at the graveside of the aged man of God as his sons lay his body to rest. Thirty-eight years have passed quietly for Abraham since the death of his beloved wife. What God had promised had come true; Abraham had reached a "good old age" of 175 years. For him life had been "full of years" and of God's blessings "in all things" (24:1). Greatest of those blessings had to be seeing the promise of the Savior come one step closer to completion. As the aged patriarch played with his twin grandsons, Jacob and Esau, he must have looked ahead in faith to the promised Seed, the Savior

in whom all nations of the earth would be blessed. Now as his sons deposit his body in the Cave of Machpelah, his faith in God's promises is further shown. For Abraham's grave was in the land of Canaan, the land which God had promised to give to his seed. Abraham's tomb in that land was mute but eloquent testimony to generations to come that he believed this promise also. Here was a man whose life was one of faith, a man who might have said with Paul, "I have finished my course, I have kept the faith" (2 Timothy 4:7).

Can't we hear the message of Abraham's life of faith? "You can take God at his word," it fairly shouts at us. And must we not agree? The Lenten sight of God's Son as he shoulders the wooden cross and the world's sins, as he is held to that cross by the force of divine love while hell's full fury engulfs him, as he stamps "It is finished," "Paid in full," with crimson ink on the bill of the world's sins, surely reminds us that God's promises always come true and can be trusted. What God has done with the promises of salvation he will do with all his other promises. As with Abraham, may our lives always be colored with God-given faith in those sure promises!

Dying In Faith

The words, "he gave up the ghost and died," very simply describe Abraham's physical death. Then follow, however, the significant words, "he

was gathered to his people." Here is a positive expression, one used also of the death of godly Isaac (35:29), Jacob (49:29,33), Aaron (Numbers 20:24) and Moses (Deuteronomy 32:50). These words refer to life after death instead of to the place of Abraham's burial since his people were buried back in the East. Luther explains, "The words sound as if Abraham had gone from one people to another, from one city to another. They are an excellent testimony of the resurrection and of the future life." Though the Old Testament believers did not have the fuller revelation about the eternal life and the resurrection of the body which we New Testament believers have, they had enough. They knew of the life to come and of the way there through the Savior who was to come.

From our Savior Jesus, who is the Truth, comes explanation and confirmation of the eternal life and the resurrection for Abraham. To the multitude the Savior said, "Many shall come from the east and the west and shall sit down with Abraham . . . in the kingdom of heaven" (Matthew 8:11). To those who denied the resurrection of the body, he said, "But as touching the resurrection of the body have ye not read that which was spoken to you by God saying, 'I am the God of Abraham' . . . God is not the God of the dead, but the living" (Matthew 22:31,32). In his parable he even spoke of poor Lazarus' soul being carried at death by the angels to Abraham's bosom in heaven (Luke 16:22). With these words the Savior himself showed what dying meant for faithful Abraham. It was a going to be at home with his God in heaven, and all through that promised Savior who was to come.

Do we want to be gathered to our people when we die, not just to the few who carried our name on earth, but to that blessed multitude from all nations and kindreds and peoples and tongues who stand before the throne of the Lamb in heaven? There is a way, as Abraham shows us. As with Abraham, may God give us the faith to live and to die in that promised Savior!

Yes, there's more beyond the grave. There's the life eternal and the resurrection of the body, but only and solely through him who is the Resurrection and the Life, our Savior Jesus Christ.

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 4:13-22
Mark 1:14-20
Luke 5:1-11



BY JULIAN G. ANDERSON

Jesus Begins His Work in Galilee

At the end of our last lesson Jesus was just returning to Galilee after a short stay in Sychar, Samaria, following the Passover festival in the spring of 27 A.D.

First Read Matthew 4:13-17

This little section is our only source of information about Jesus' actions as he began his public life in Galilee. Remember that he had been waiting for John to complete his work before he himself began (v.12). Note his first step in verse 13. Nazareth, where Jesus had lived almost his whole life, was a small village, while Capernaum was the largest city and the trade center of Galilee. Note its location on the northwest corner of Lake Galilee. It was the center of a large fishing industry and other trades, and the administrative center for the Roman government. This made it the ideal center for Jesus' activities also, since it put him into immediate contact with a large body of people. The words "dwelt" and "lived" (v.13) mean "settled down," so that this became his permanent home. Since his foster father Joseph had died earlier (see note at John 2:2, lesson for January 20), Jesus, the oldest son, was now the head of the family. The house he obtained is mentioned several times, but never described.

The phrase translated "the way of (KJV) or to (NIV) the sea" (v.15) means "along the Ocean Highway," the old name for the great trade route through this part of the country. The

quotation in verses 15 and 16 is from Isaiah 9:1,2, one of the great Messianic prophecies of the Old Testament, pointing to Jesus as the *light* of the world (John 8:12). It also indicated that his work would be centered largely in Galilee. Verse 17 summarizes Jesus' message very briefly (underline and observe that this was also John's message, Matthew 3:2). The kingdom of heaven was at hand, for the King was at hand. This was the great Good News John and Jesus brought the Jews of their day, and it brought to mind the great prophecy of Isaiah 9:6,7. Mark 1:15 amplifies the message slightly, and Luke 4:16 gives a broad picture of Jesus' main activity as he traveled around Galilee, and the reaction of the people.

Now Read Matthew 4:18-22

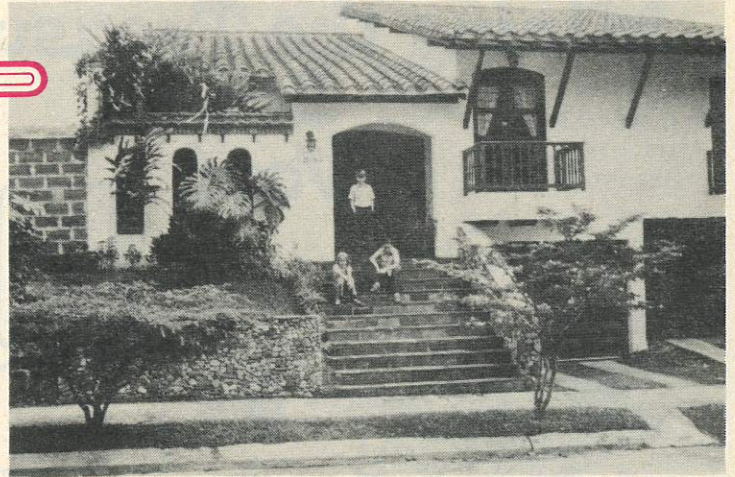
Here we see Jesus in his role as the executive of the kingdom as he begins to select the members of his staff whom he will train thoroughly to assist him and then send out as his apostles to carry on his work when he leaves the world. The first four he chose were men whom he had met previously (see John 1:35-42), and who had shown their interest and faith by becoming his disciples, or followers. But now he asks these four men to leave their families and their business to live with him 24 hours a day as his full-time student-trainees. Most men would regard this as an unthinkable sacrifice, but he who could see into all

hearts knew that these would regard it as an opportunity and a privilege. Underline Jesus' words in verse 19a and their response in verses 20 and 22. The net they were throwing into the lake (v.18) was a small round casting-net, the kind they used to catch a few fish for dinner, and the nets they were mending were their big dragnets used in their commercial fishing work. When you read Mark 1:14-20, you see that his account is really identical to Matthew's, and adds nothing of importance.

Next Read Luke 5:1-11

This is Luke's account of that same incident of the calling of the first four apostles, but notice how different and much more interesting it is! The location is the same, but Luke uses the old name of the lake, Gennesaret, and he tells us that there was a crowd of people around Jesus that day, and that he was explaining the Scriptures to them (v.1). For the Jews in those days there was only one subject to teach the people. Notice how Jesus got away from the crush of the crowd and at the same time found a place where he could speak easily and clearly to all the crowd (v.3). To go out into the deep water and let down the nets in the middle of the day (v.4) was a foolish thing to do for an expert fisherman, for they set their nets at night in the shallow water. But observe Peter's obedient faith. And the results were amazing (verses 6,7,9 and 10), so much so that Peter thought of breaking off his whole relationship with Jesus (v.8). But Jesus' reply (v.10b) reassured Peter and issued his invitation (compare v.10b with Matthew 4:19 and Mark 1:17). Then compare verse 11 with Matthew 4:20 and 22 and Mark 1:18 and 20. For us this is really the punch line of the whole scene, for we too would view this action as wildly impractical. But for the Jews in those days the opportunity to become a pupil of a rabbi was the dream of a lifetime. We can also see that Jesus was interested not only in making disciples, but more importantly in training workers. From this incident we learn the important truth that Christ must come *first* in our lives, and that we must be willing to give up anything and everything to become his followers and to work in his kingdom.

Colombia Entering the 1980s



The Larry Schlomers live here

Part II: The Staff and Their Lives

You, the people of the WELS, in your desire to carry out our Savior's Great Commission also on the continent of South America have called and sent five men and their families to Colombia. They are Pastor Ernest Zimdars, his wife Christina and their four children; Pastor Lawrence Retberg, his wife Kay and their six children; Pastor Larry Schlomer, his wife Marlene and their three children; Pastor Mark Goeglein, his wife Karen and their two children; and Pastor Roger Sprain, his wife Ruth and their three children. Though these 28 people come from many different geographical areas of North America, they all have one common goal: to preach Jesus to the Colombian people as the only Savior. In order to do this, they left their friends and relatives, not just temporarily, but indefinitely in order to live in South America. What is it like to live there?



Missionaries' families enjoying Thanksgiving dinner

A Different Culture

The first thing one would notice is that not only the language is different but also the customs, and that there

are distinct ways of doing things that often vary from what one is accustomed to in the States. For instance, Thanksgiving Day is not celebrated, but early in December the Annunciation is observed as a holiday, the day the Angel Gabriel informed the Virgin Mary that God had chosen her to be the mother of the Christ. Or, when driving a car, drivers in Colombia use but one universal arm signal, the arm straight out, sometimes waving frantically. It simply means that the driver is going to do something. So you just slow down and give the driver plenty of room. Many times you are rewarded by seeing an ingenious maneuver that in the States would promptly earn you a ticket and a fat fine. What is frustrating though is to follow such a driver only to find out that he was not signaling at all, just gesturing fervently as he talked to his companion.

Home and Homelife

Medellin, the place where the missionaries live, is a big modern city. Thus we don't live in bamboo huts with grass roofs but in modern homes with running water, electric light and telephone. But here, too, note a difference. First of all, in most neighborhoods there is corner-to-corner housing, each house directly attached to the next one. Despite this, you do not hear a lot of noise from the neighbors unless they are having a "fiesta." In that case you are better off "to join than to fight." The same is true if a "senorita" is being serenaded — get up, and enjoy the music!

Inside the houses there are small indoor patios to allow light and air to enter. Many houses have only small yards or none at all. It is difficult therefore to find homes to rent or buy of the kind to which we are really accustomed. In many houses the kitchen has only three walls. The fourth is absent to allow access to the clothes hanging area or to the backyard. Also, the kitchens are usually poorly equipped, lacking counter and cupboard space. This is traditional, for the kitchen is where the maid works and the thinking has been that she doesn't need much equipment.

For the missionary the home and its life are extremely important. Being far from friends and relatives, the missionary family becomes a close-knit unit sharing difficulties and joys. Family devotions become an integral part of their daily lives, and their true worth is clearly seen. Television not being very interesting, family group activities and outings are favorite pastimes.

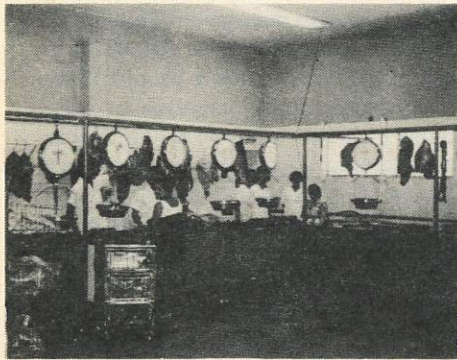
Food and Shopping

Throughout Latin America the typical foods differ from country to country. In Colombia "hot" foods, though available, are not typical. Your missionaries eat a lot of beef, chicken, potatoes, beans, rice and vegetables similar to those in the States. All this, plus tropical fruits and vegetables, is readily available. The cost of these foods is similar or even higher than yours at home. Certain items are not available or are hard to find, such as brown sugar, corn syrup, and popcorn, and even

peanut butter and dill pickles have been difficult to purchase.

If you went into one of our supermarkets you would probably note three or four different items immediately that are strange. Frozen foods, except for chicken and fish, are scarce. There are few if any packaged or prepared foodstuffs, such as cake mixes. Here the housewife or maid starts from scratch and has to "brew" the meals. But with lots of fresh vegetables available, meals are always delicious. Finally, you would see the meat hanging from hooks and sorted according to types. You ask for the type and weight you want, and the butcher cuts it off, weighs it and wraps it.

Neighborhood shopping centers don't really exist. Except for food, one goes shopping downtown for most items. Generally speaking, there are few large department stores but many, many little shops. Sometimes stores selling the same commodity, for instance, shoes or hardware, are found side by side, several in a row. If you don't find what you want in the one, you try the next. Speaking of shoes, it is best to send missionaries with small feet since the largest size sold commercially is about a 10.



Supermarket — Meat Department



Supermarket — Vegetable Section



Columbus School



Children leaving for school buses

Education

The missionaries' children receive their formal education at the Columbus School. It's an international school, with classes from pre-kindergarten through high school. The children in the primary division, grades 1-6, are taught all their subjects in English except Spanish and Colombian geography and history. One result of this, plus playing with Colombian children, is that the children become very fluent in Spanish. While this is an undeniable benefit, the foreign children from Europe and the States are a small minority, and this can also prove to be a source of difficulties for them.

The secondary or high-school division, grades 7-12, places greater stress on Spanish and other courses necessary for entrance into Colombian universities. Therefore we find this level less suited for our needs. All in all, we are thankful to the Lord for having provided us with this school which, while very costly, still solves an otherwise great problem for the missionary family.

Recreation

While your staff works long days and at times several weeks without a

real day off, relaxation and recreation are necessary. Yet this at times poses a problem. Since Medelln is situated in a restricted valley with a booming population, there aren't all that many green areas. So the missionaries have to be inventive and adventurous. A picnic in a cow pasture on a mountain side or plateau — a drive down an unknown and sometimes unpaved road — joining a softball team, etc. Actually, one can find a lot to do that is fun, different and exciting, if one tries.

Problems

"Life is not a bed of roses" wherever one lives. This is also true on the mission field. Problems such as insecurity, red tape, and standing in lines seem multiplied on the mission field because you are far from home, in the minority, and seeking to express yourself in a language which is not your mother-tongue. Such problems can at times become very frustrating and defeat the best of men and women. Yet, with patience and prayer, with love in our hearts for our Savior Jesus and for our lost fellow man, we can bounce back. But remember, a missionary is not using a cliché when he writes or tells you, "Pray for us, brethren."

We Made It

Last year the 1979 convention of the Synod set a goal of increasing the subscriptions of congregations to its operating budget by approximately one-third over the next two years. The first year has arrived and *we made it* — in the precise sense those words are used by people under grace. Elsewhere on this page you will find the totals, district by district.

Just to indicate the magnitude of the task. The 1979 subscriptions were \$650,000 more than the 1978 subscriptions. *The 1980 subscriptions are \$1.5 million more than the 1979 subscriptions!* That is exactly what the convention in its budgeting process had been praying for.

Subscriptions — for memories that might have failed — are the amount of money which the 1,135 congregations of the Synod subscribe for the Synod's operating budget. The subscriptions are voluntarily assumed, not "legal obligations," but such is the determination of our congregations that in the 18 years of the system's operation only once (by a hair) has the Synod, as a whole, missed 100 percent performance (as that word is used by God's people under grace). Subscriptions are the funding key to the Synod's budget. Each year about 95 percent of the money expended by the Synod in its operating budget comes from these subscriptions. The other five percent is received through direct gifts and bequests.

The alternative to such an increase for the convention was grim. If subscriptions increased at the "usual rate"

in 1980, approximately \$1 million would have to be immediately removed from the budget. This amount of money, the convention was told, entails a "drastic reduction in home mission openings, the recall of world missionaries, the eventual reduction of our academy system, and the elimination of the group insurance program."

In adopting the record increase the convention instructed the Conference of Presidents to "initiate an appeal to all congregations of the Synod for wholehearted participation in a strenuous effort under God to raise the level of support for the worldwide ministry of the Synod by a total of at least \$3 million over the next two years."

In August and September President Carl H. Mischke and Rev. James P. Schaefer, the Synod's stewardship counselor, met with all the circuit pastors and key laymen throughout the 10 districts to plan a course of action. Subsequently the circuit pastors with their lay cochairmen visited virtually every congregation in the Synod to present the urgent message: excel in the grace of giving.

Thousands upon thousands of people, under God, cooperated in the success of this venture. The circuit pastors and their lay cochairmen spent hundreds of hours visiting congregations. The pastors and lay leaders of the congregations supported the message in their own congregations. And finally the 400,000 baptized members of the Synod — young and old — rose up to meet the challenge.

So the first lap is finished. Perhaps we could look one or two laps ahead. The next lap is a special offering authorized by the convention for the post-Easter season. Post-Easter was selected because the Scriptures then remind us how the resurrected Christ told his disciples to be his witnesses "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." And that is the worldwide ministry of the Synod. A goal of \$600,000 has been set for this special offering to help reduce more rapidly the deficit in the operating budget where expenditures have been exceeding income for more than a year.

The lap after that one brings us to the second round of congregational subscriptions. Since we need a \$3 million increase in subscriptions in the two-year period, and since we increased by \$1.5 million in 1980, we will need another \$1.5 million increase in 1981. Some might feel that those are mighty long laps. They are. There is a phenomenon, however, found among distance runners. It is called "second wind." For those who believe that God has created us to the last molecule, this second wind is one of God's gifts to us mortals — to the just and the unjust alike.

I would like to believe that there is such a thing in our stewardship life as a second wind, likewise a gift of God, a gift of grace to his own people. If we must depend upon ourselves to cover those next two laps, we are indeed in poor hands. Doubting hands. Weak hands. But we are depending upon God who has promised that he "shall supply all your needs according to his riches in glory by Jesus Christ" (Philippians 4:19).

Rev. James P. Schaefer

The 1980 Subscription Summary

District	1979 Subscription	1980 Subscription	Percent Increase	Communi- cants	Per Com. Average
Arizona-California	\$ 520,133	\$ 642,765	23.6	13,948	\$46.08
Dakota-Montana	259,965	296,950	14.2	8,961	33.14
Michigan	1,378,318	1,603,097	16.3	40,519	39.56
Minnesota	1,485,854	1,717,765	15.6	46,918	36.61
Nebraska	291,629	363,830	24.8	9,317	39.05
Northern Wisconsin	1,582,426	1,797,860	13.6	61,704	29.14
Pacific Northwest	141,983	167,520	18.0	3,508	47.75
South Atlantic	135,469	164,456	21.4	2,797	58.80
Southeastern Wisconsin	1,879,771	2,166,313	15.2	59,665	36.31
Western Wisconsin	1,780,763	2,049,987	15.1	59,679	34.35
Totals	\$9,456,311	\$10,970,543	16.0	307,016	\$35.73



Laborers Together with God



Pastor Berg presenting cause of home missions

Every year our Wisconsin Lutheran Seminary at Mequon, Wisconsin, sets aside several days for a Mission Seminar. This year's seminar met on January 30 and 31. The seminar is primarily a student project.

The seminar's objective, as student chairman David Grundmeier pointed out in his introductory remarks, is "to heighten the awareness of a mission outreach among all seminary students by a presentation of informational and inspirational material relative to the mission work of the Wisconsin Evangelical Lutheran Synod."

This year the emphasis was on the Synod's home mission program. The theme, "Laborers Together With God," examined the roles of pastors and laymen in the building up of a mission congregation here in the United States. Men directly involved in this work were invited to share their experiences. The opening service, with its sermon by Pastor Carl Otto, a special litany prepared by the students, and a mission seminar hymn, "As Rain and Snow Come from Above," written by students David Hein and James Renz, set the inspirational tone for the sessions which followed.

Day One — Planning and Exploring

Day one concentrated on the planning and exploratory stage of our Syn-

od's mission congregations, emphasizing the key role which laymen play at this stage of the development. It was pointed out that in the last 20 years our Synod, once a "Midwestern" rural church with 829 congregations in 16 states, has increased to 1,133 congregations in 48 states, and that the major growth during this time has taken place in urban centers. The Reverend Larry Zwiig, associate executive secretary of the Synod's Board for Home Missions, called attention to the "common sense" planning which went into deciding where to start a mission and how to go about it. He pointed out the part that mission boards play in work of this kind and how much they look to the interest and commitment of lay people during this exploratory stage.

Two laymen from Muncie, Indiana, Mr. Stanley Crum and Mr. Tim Schidler, then spoke from personal experience as to what kind of commitment is involved. Their straightforward presentation of the joys as well as the sorrows from the laymen's point of view during this time of "growing pains" was very effective. "You go two steps forward and then one step back," Mr. Crum declared. "There are no pots of gold at the end of the rainbow," Mr. Schidler added. "Only good, steady progress." Pastor Norman Paul then presented the pastor's role in mission exploration. He restated the importance

of a cooperative effort on the part of pastor, people and mission executives. Above all, this stage involves "calling, and then calling, and then more calling on prospects," Pastor Paul emphasized as he spoke of some of the difficult yet rewarding experiences connected with such efforts.

Day Two — Building and Growing

What happens after a field has passed the exploratory stage and after a mission congregation has come into being? How does it become established organizationally and financially? What steps are necessary to acquire land and chapel for a place of worship? How does it progress to the point of becoming a self-supporting congregation? These were the questions considered on the seminar's second day.



Laymen S. Crum and T. Schidler

Pastor Duane Tomhave spoke on the legal and practical matters connected with organizing a congregation. The Reverend Norman Berg, executive secretary of the Synod's Board for Home Missions, gave a report on how a new congregation receives aid for its building program through the Synod's Church Extension Fund. Mr. Harold Peckham, the Synod's architectural consultant, explained a three-stage building plan designed to meet the needs of a young congregation in its various stages of growth. Pastor Alan Siggelkow told about the young congregation's continuing responsibility of filling the church and Sunday school through stewardship, evangelism, and educational programs, always reaching out to the community to

(Continued on next page)

win souls for Christ through the proclamation of the gospel. All discussion leaders spoke from a wealth of personal experience, and all presentations were followed by lively discussions led by a selected panel of students.

Evening Session

On the evening of the first day the program offered a change of emphasis by shifting to a foreign field. Pastor Theodore Sauer, executive secretary for the Board for World Missions, pointed out that the seminar's logo, designed by student Mark Wagner, with its crossed shepherd's staff and hoe was especially fitting for our foreign mission fields. In Africa, for example, our lay workers literally lay down the hoe when they engage in work with those entrusted with the task of shepherding the flock.

The evening's focus was on Japan. Mr. Clarence Krause, himself a former lay chairman of the executive commit-

tee in charge of our Synod's work in Japan, called attention to the many ways in which laymen like Mr. Ryuchi Igarashi have been a blessing to the growth of our work in that country.

Pastor Ronald Freier, chairman of the Japan Executive Committee, gave an informative and entertaining presentation based on a recent visit to the Japan field. His slide-lecture demonstrated the marked contrast between Japanese and American cultures, a contrast reflected also in the many Buddhist temples and Shinto shrines which dot Japan's landscape. In the midst of all this our own mission's illuminated cross shines out over the city of Tsuchiura, symbolic of the message of Jesus Christ, whose saving light is being brought by laymen, pastors and teachers alike as they together labor with the Lord in Japan.

Student Participation

The annual Mission Seminar is part

of a program whereby our Wisconsin Lutheran Seminary trains men for the gospel ministry at home and abroad. Its strength lies in student participation. Students are organized into various committees to set up the agenda, arrange for guest speakers, and supply all the art and publicity materials needed for presentation to a large assembly of students, faculty and visitors.

This year's program certainly engaged the interest of the students, many of whom will be entering one of our Synod's home mission fields in the near future. A student reporter captured the effect of the seminar upon the students themselves in the following words: "May the Lord guide us in the building of his church on earth and continually inspire a burning desire in us to proclaim his promise of salvation."

E. H. Wendland, Robert Meiselwitz, Jerry Ewings, E. Allen Sorum

Direct from the Districts

MINNESOTA
Reporter Del Begalka

Seventieth and Fiftieth

November 24, 1979, two days after Thanksgiving, was an appropriate time to commemorate the 70th wedding anniversary of Mr. and Mrs. Axel Engnes, charter members of Grace Ev. Lutheran Church, Oskaloosa, Iowa. Mr. and Mrs. Engnes were married on December 27, 1909, in Britton, South Dakota.

Observed at the same time was the 50th anniversary of the couple's son and daughter-in-law, Mr. and Mrs. Alvin Engnes, who were married in Pittsfield, Illinois, on January 25, 1930.

Over 100 relatives, friends and fellow congregation members attended the festive occasion at Grace Lutheran Church, where Pastor Walter Davidson spoke to them on Psalm 103:1,2. The ladies of Grace Lutheran also honored the two couples with a fellowship meal.

Mr. and Mrs. Axel Engnes had a family of four, one of whom is deceased. They have 25 grandchildren, 61 great-grandchildren, and 10 great-great-grandchildren. May our Lord continue to bless them in this life and in the next!

La Crescent Church Observes Pastor Smith's Anniversary

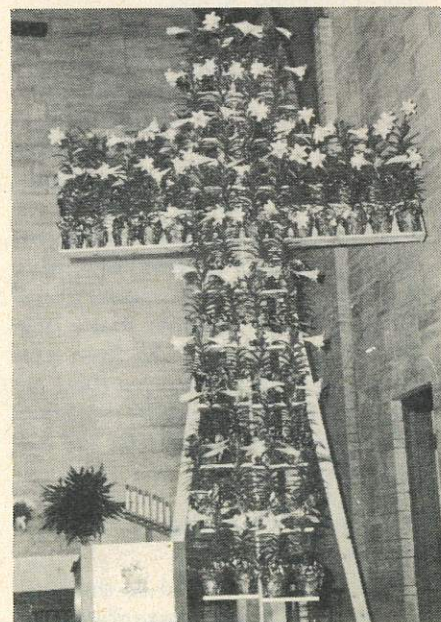
Pastor Melvin Smith of First Ev. Lutheran Church, La Crescent, Minnesota, observed the 25th anniversary of his ordination on Sunday, October 21, 1979. Pastor E. A. Breiling, who ordained Pastor Smith in 1954, was the guest preacher. Seminary student Thomas Smith, a son of the pastor, conducted the liturgy. Following the service, the congregation served a fellowship dinner and held an open house in honor of their pastor.

Pastor Smith previously served Zion of Cambria, Wisconsin, and Trinity of West Mequon. Pastor and Mrs. Smith have four children, two of whom are enrolled at synodical schools: Thomas at Wisconsin Lutheran Seminary and Janet at Dr. Martin Luther College.

Easter Cross

Sixty-eight Easter lilies adorned this resurrection cross in the chancel of St. Paul's Ev. Lutheran Church, St. James, Minnesota, as the congregation gathered to celebrate the resurrection of the Savior last year.

The cross, which measured 16 feet high and 8 feet wide, was made by members of the congregation.



Those members who provided the lilies, symbols of the resurrection, took the plants to their homes following the services to remind themselves daily of the Easter message of the arising of Jesus Christ from the dead.

The pastor at St. Paul's is Carl Henkel.

A "Teenager" Gives Thanks

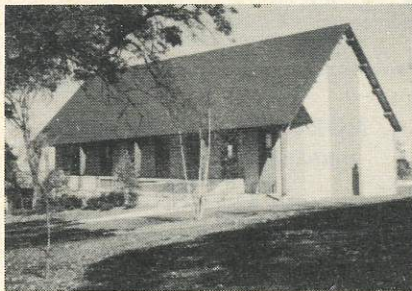
October 20, 1979, was the culmination of four years of prayer, hard work and sacrifice for the people of Cross of Christ Lutheran Church in Coon Rapids, Minnesota, as they dedicated their new church to God's glory. Pastor Mark Liesener, guest speaker for the occasion, urged the congregation to give sincere thanks from the heart, more than just formal worship.

Cross of Christ was founded in 1963 as a mission in the rapidly-growing northern suburbs of Minneapolis. A parsonage and chapel were built with the help of a Church Extension Fund loan in 1965 and 1966. But before the decade was over, rapid growth compelled the congregation to consider expanding its facilities. This proved difficult because the congregation was still paying off its CEF Uniloan and there were little or no funds in the CEF for the expansion of an original mission plant.

Initial plans for a new church-education unit were drawn up in the spring of 1975. The Lord moved his people at Coon Rapids to contribute and pledge so abundantly that groundbreaking took place one year later. The education unit was dedicated in January, 1977, making it possible to begin a Christian day school the following autumn.

The completion of the church was undertaken in the spring of 1978 when a loan from the A.A.L., cosigned by our Synod's Board of Trustees, made it possible to refinance the C.E.F. loan and finance the remainder of the project. The congregation acted as its own contractor and used volunteer labor extensively. The new church, together with a remodeling of the old church, was completed in one year and three months.

On the happy day of dedication, the Lord had blessed the congregation with a church that can seat over 300 worshipers, a school with four classrooms, offices and a large general pur-



Cross of Christ Lutheran

pose room, and a spacious parking lot — all for \$290,000. This "teen-age" congregation truly had reason to give thanks from the heart. The Lord had led them to overcome tremendous odds so that the work of his kingdom would not be hampered.

CALIFORNIA

Reporter James Humann

Parsonage Dedication and Church Groundbreaking at Modesto, California

Modesto, a medium-sized city in the central valley of California, is the home of the two largest canneries in the United States and the largest winery. It is also the home of one of the newer WELS congregations in California, St. Peter Lutheran. St. Peter's serves a large area in the south central portion of northern California's Sierra Circuit, a circuit that stretches some 400 miles.



Groundbreaking at Modesto

The congregation was organized in the fall of 1975 under the direction of Pastor Robert Hochmuth, the chairman of the California Mission Board. Less than a year later, District Missionary Hugo Warnke became the first resident pastor. In July, 1977, Robert Koester became the first permanent pastor. The congregation at present numbers 51 communicants and 71 souls.

In an area where land is extremely

difficult to come by, the Lord blessed St. Peter Congregation by supplying it with prime acreage right in the path of Modesto's growth. A Greek immigrant, who was aided by Lutherans on his arrival in New York many years ago, sold the congregation a portion of his property. The Parsonage Dedication/Church Groundbreaking ceremony was held on January 13, 1980. Psalm 127:1 served as the theme for the devotion: "Unless the Lord builds the house, its builders labor in vain."

Easter Victory

(continued)

the life which flows out from God, the Giver of life, to all his saints perpetually.

Between the river and the street of gold was a beautiful parkway lined with trees. Here was not only one but a whole orchard of Trees of Life, producing 12 crops of fruit, a crop every month. The citizens of the heavenly Zion enjoy a continuous supply of life and salvation, of blessings and pleasures in rich abundance.

The leaves of these trees are for the healing of the nations. The death and resurrection of the Woman's Seed, God's own Paschal Lamb, assures the elect from every nation, tribe, people, and language that tears and sorrow, pain and death have been banished forever. Dressed in the white robes of Christ's righteousness, they will reign with him as kings and serve God as priests in perfect joy and never ending bliss. They will live eternally in God's presence, see him face to face, enjoy his friendship and companionship, and share his glory.

In the Proper Preface for Easter we thank God for the glorious resurrection of his Son, Jesus Christ, our Lord, "for he is the very Paschal Lamb which was offered for us and hath taken away the sins of the world; who by his death hath destroyed death and by his rising to life again hath restored to us everlasting life." In eternity we shall therefore lift up our voices with the saints and angels to sing: "Alleluia! Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!"

What a sure and joyous hope is ours through the victory of the Woman's Seed! Happy Easter!

Wilbert R. Gawrish

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS PASTORAL STUDY CONFERENCE

Date: April 15-16, 1980.
Place: Redeemer Lutheran, Edna, Texas.
Preacher: J. Gaertner; W. Morris, alternate.
Agenda: Exegesis of 1 Corinthians 3:1-23; J. Naumann: What Bearing Does the Pastor's Attitude and Behavior Have upon the Congregation in Proclaiming the Gospel Effectively? V. Glaeske; The Pastor's Personal Relationship with His Lord: W. Diehl; Variety and Effectiveness in Bible Class Presentations: R. Plath; The Working of the In-dwelling Christ: H. Filter.

D. Stuppy, Secretary

ARIZONA PASTORAL CONFERENCE

Date: April 22-23, 1980; 10:00 a.m. Communion service.
Place: Pilgrim Lutheran, Mesa, Arizona.
Preacher: G. Ferch.
Agenda: The Terms Contrition and Repentance, Their Use and Implications in Scripture, in the Confessions and in Christian Instruction: P. Koelpin; An Isagogical Study of Leviticus: D. Meier; Sermon Study: K. Mahnke; An Exegetical Study of the Theses: The Role of Man and Woman According to Holy Scripture; S. Krueger.

J. W. Zarling, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 15-16, 1980; Communion service at 10:00 a.m. CST.
Place: Trinity Lutheran, Aberdeen, South Dakota; D. Weiser, host pastor.
Preacher: W. Russow; D. Schmidt, alternate.
Agenda: 2 Timothy 2, with Practical Application for the Ministry: G. Johnson; Summer Series of 6-10 Sermons on the Christian Home, Examining Relationships between Parents, Children, Spouses, People and their God: G. Lemke; What Scripture Says on Abortion and Birth Control Methods: W. Leerssen; The Moral Implications of Artificial Insemination and "Test Tube Babies": P. Heiderich; 2 Peter: T. Yahr; Canonicy of the Bible in Roman Catholicism and Protestantism: R. Kovaciny; Proselytizing and our Institutional Ministry: P. Stuebs. J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 14, 1980; Communion service at 9:00 a.m.
Place: Hope Lutheran, Indian River, Michigan; D. Fritz, host pastor.
Preacher: G. Stawicki; G. Struck, alternate.
Agenda: Exegesis of 1 John 2; J. Seifert; Discussion of "The Role of Man and Woman According to Holy Scripture": E. Schmelzer and J. Kiecker, discussion leaders; Reaction to "Marriage Is Honorable For All": H. Birner.
Note: Please send excuses to host pastor.

J. C. Seifert, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 22, 1980; 9:00 a.m. Communion service.
Place: Good Shepherd, Benton Harbor, Michigan; W. Zarling, host pastor.
Preacher: A. Clement; J. Dolan, alternate.
Agenda: Exegesis of Matthew 5:6-12; J. Dolan; Audio-Visual: "Rocks Reveal Noah's Flood"; Study of the CHE paper on the "Role of Man and Woman According to Holy Scripture": G. Kionka; Conference Business; Casuistry.

D. Valleau, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: April 15-16, 1980, at 9:30 a.m.; Communion service on Tuesday evening at 7:30.
Preacher: C. Ziemer; P. Naumann, alternate.
Agenda: Chronology of the Old Testament: Prof. J. Jeske; Round-Table Discussion of Essay, Role of Man and Woman According to Holy Scriptures: Prof. C. Lawrence, discussion leader; Marriage Counseling: R. Kant; An Alternative Approach to AA: Mr. D. Ostrum; Plans and Procedures for Emergencies at Church: D. Begalka and D. Meier.
Note: Registration and housing information will be sent to all pastors and ordained professors and instructors of the district; the circuit pastors will serve as the excuse committee.

W. J. Henrich, Secretary

NEBRASKA

DISTRICT PASTORAL CONFERENCE

Date: April 8-10, 1980, noon to noon; Communion service on April 8 at 7:30 p.m.
Place: Grace Lutheran, Pueblo, Colorado.

Preacher: D. Laude.
Agenda: Homiletics Workshop: Prof. J. Gerlach; How Humanism Advances Secular Religion: Prof. E. Fredrich.
Note: Please announce to host pastor.
K. Bode, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 14, 1980; 9:00 a.m. Communion service.
Place: Redeemer Lutheran, Fond du Lac, Wisconsin.
Preacher: L. Groth; K. Gurgel, alternate.
Agenda: The Art of Counseling for Pastors and Teachers: R. Michel; Music Can Hurt You: R. Schulz. S. G. Stern, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 15-16, 1980; Communion service at 10:00 a.m. (EST).
Place: Salem Lutheran, Escanaba, Michigan; P. Wilde, host pastor.
Preacher: E. Lindquist; F. Mueller, alternate.
Agenda: Isagogical Study of Obadiah: A. Klessig; Exegesis of 1 Peter 1: W. Steffenhagen; The Call — Human and Divine Considerations: P. Kuckhahn; Demonic Possession — Does It Have A Scriptural Basis? W. Besler; Differentiating Between the Ceremonial, Civil and Moral Laws of Israel: F. Mueller; Replies to Questions of Members re the Millennium: D. Tills; Definitive Study of Gehenna, Sheol and Hades: R. Fromader; Humanism, Our Modern World's Spiritual Plague and Scripture's Answer to It: J. Hanson; Review of the Concordia Sex Education Course: J. Kingsbury; Is Celibacy a Valid Option? K. Kuenzell; The Role of Man and Woman According to Holy Scripture (BoRaM 1979, pages 5-16) for discussion by the conference.

Note: Conference is on Eastern Standard Time; please excuse to host pastor and contact him for information on lodging.

M. Hannemann, Secretary

PACIFIC NORTHWEST

SPRING PASTORS' CONFERENCE

Date: April 8-10, 1980.
Place: Divine Peace, Renton, Washington; J. Oldfield, host pastor.
Preacher: B. Goldbeck.
Agenda: Pastors' Institute: Walther's Theses on Church and Ministry: C. Lawrenz; "The Role of Man and Woman According to Holy Scripture": C. Schomberg, moderator; Homiletical Study of Genesis 32:22-31; D. Vanselow.
Note: Please excuse to host pastor.

C. Sulzle
Program Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 14-15, 1980; 7:00 p.m. Communion service.
Place: Trinity Lutheran, Englewood, Florida; J. Adermann, host pastor.
Preacher: G. Schult; E. Schuppe, alternate.
Agenda: Isagogical Study of Joel: D. Hartley; Exegesis of James 5:13-20: E. Noffsinger; Scientology: K. Kruck; The Role of Man and Woman According to Holy Scriptures: panel discussion; Preparing the Sermon for More Effective Preaching: N. Pommeranz.

H. Huhnerkoch, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 15, 1980; Communion service at 9:00 a.m.
Place: St. Luke Ev. Lutheran Church, Knowles, Wisconsin; M. Bradtke, host pastor.
Preacher: T. Knickelbein; D. Kuehl, alternate.
Agenda: Exegesis of 2 Timothy 2:14-26: T. Horneber; The Role of the Pastor's Wife: L. Pautz; The Role of Man and Woman according to Holy Scripture: Discussion; Business, Election of Conference Officers.

J. Castillo, Secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY AND SOUTHWESTERN CONFERENCE

Date: April 15, 1980.
Place: First Lutheran, LaCrosse, Wisconsin; F. Miller and R. Sachs, host pastors.
Preacher: A. Werre.
Agenda: The Use of the Catechism in Christian Education: L. Wendland; The Confessional Principles Concerning Church Fellowship: T. Hilliard; The Use of the Word "to justify" in the Augsburg Confession and Other Confessional Documents: F. Mutterer.

Note: Please excuse to the host pastors.
M. Birkholz, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: April 21-22, 1980, noon to noon.
Place: St. Paul's, Platteville, Wisconsin.
Preacher: K. Kratz.
Agenda: Confirmation of the Mentally Retarded: Prof. P. Eickmann and R. Uhlhorn; Individual Fellowship and Romans 16:17: Prof. W. Gawrlich; Exegesis of 2 Timothy 4: S. Weinrich; Discussion on Theses, "The Role of Man and Woman According to Holy Scripture": J. Wille.

J. Kutil, Secretary

CHIPPEWA-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: April 22, 1980; 9:00 a.m.
Place: Immanuel, Medford, Wisconsin; M. Zank, host pastor.
Preacher: G. Brown; D. Buch, alternate.
Agenda: Exegesis of Hebrews 4: M. Falck (Hebrews 5: L. Fritz, alternate); Israel Restored — Yes? No? R. Schultz; Heaven and Hell: Places or Conditions? G. Brown.
Note: Please send excuses to the conference secretary.

H. Prahll, Secretary

MARTIN LUTHER PREPARATORY SCHOOL

The following have been nominated for the permanent position of teaching physical education classes, including swimming, and also to do some coaching at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Paul Bertolus	Milwaukee, WI
Douglas Dast	Greenleaf, WI
John Gronholz	Lake Mills, WI
Gerald Hahn	Webberville, WI
Donald Hahnke	South St. Paul, MN
Thomas Hanke	Appleton, WI
Monte Huntington	Genoa, WI
Robert Huebner	Milwaukee, WI
Jeffrey Kneser	Greendale, WI
Rev. Karl Kuenzell	Abrams, WI
Cal Kuphall	Macomb, IL
Elwood Lutze	Manitowoc, WI
David Menges	Lewiston, MN
Thomas Mulinix	Crete, IL
William Plamann	St. Paul Park, MN
Michael Sebald	Wauwatosa, WI
Kurt Seeger	Morton Grove, IL
Prof. Robert Schroer	Saginaw, MI
Armin Schwartz	Prairie du Chien, WI
Mark Steiner	Cowley, WY
Gregory Thiesfeldt	Lake Geneva, WI
Gerald Thompson	Overland Park, KS
Ronald Unke	Waukesha, WI
Gordon Vetter	Houston, TX

All correspondence concerning these candidates must be in the hands of the secretary by April 7, 1980.

Paul J. Fritze, Secretary
Board of Control
7820 Minnetonka Blvd.
St. Louis Park, MN 55426

NOMINATIONS

MICHIGAN LUTHERAN SEMINARY

The following have been nominated for a professorship in the Sciences Division at Michigan Lutheran Seminary, Saginaw, Michigan. The call includes instructing in algebra and geometry. Aptitude in coaching basketball and football is also sought.

Pastor Dean Anderson	Riga, MI
Teacher James Bauer	Watertown, WI
Teacher Paul Bertolus	Milwaukee, WI
Mr. David Biehl	St. Louis, MI
Teacher Ronald Buelow	St. Joseph, MI
Teacher Leonard Collyard	Jackson, WI
Teacher Robert Dreiske	Racine, WI
Teacher James Grunwald	Libertyville, IL
Teacher Robert Hill	Kenosha, WI
Teacher Carl Hochmuth	Omaha, NE
Teacher Gregory Hoffmann	Janesville, WI
Teacher Michael Kiecker	Fremont, WI
Mr. Richard Kriehm	Mosinee, WI
Teacher Joseph Lequia	St. Paul, MN
Mr. Leonard Luedtke	Shawano, WI
Teacher Theodore Nommensen	West Bend, WI
Teacher David Ross	South St. Paul, MN
Teacher Lyle Schneider	Neenah, WI
Teacher Paul Schultz	Longmont, CO
Teacher Stephen Schultz	Plymouth, NE
Mr. Peter Schumacher	Milwaukee, WI
Pastor Martin Schwartz	St. Paul Park, MN
Teacher Mark Sprengeler	San Jose, CA
Teacher Ronald Stelter	Watertown, WI
Teacher James Wooster	Bay City, MI

All correspondence concerning these candidates must be in the hands of the secretary by April 11, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

**CALL FOR NOMINATIONS
MICHIGAN LUTHERAN SEMINARY**

The Board of Control of Michigan Lutheran Seminary, Michigan, asks the voting members of the Synod to submit nominations for the professorship to be vacated by the resignation of Prof. Warren Hartman at the end of the 1980-81 year. Because the person who accepts the call may need additional schooling, the Commission on Higher Education of the Synod has granted permission to fill this vacancy immediately. From the nominees the board will call a man who will teach in the Humanities Division in the areas of history and/or geography. Aptitude in the area of coaching would be desirable. Opportunity to acquire the education required to meet the certification standards of the Synod and/or the State of Michigan will be provided.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 19, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

NURSING HOME DIRECTOR

Wisconsin Lutheran Child and Family Service of Wisconsin is seeking to fill the position of director. The position includes the skilled-nursing facility of the convalescent and resident centers. Any lay person of our Synod, who is interested in working in a church-related agency, is asked to request information and application forms. The director chosen, if not licensed at present, will have to be qualified to work towards obtaining a state license as a nursing-home administrator. Address all inquiries to: Wisconsin Lutheran Child and Family Service, c/o Pastor E. F. Lehninger, 6800 N. 76th St., Milwaukee, Wisconsin 53223.

**DIRECTOR OF
PARISH STEWARDSHIP SERVICES**

The 1979 convention authorized the Conference of Presidents to establish a resident stewardship counseling service. The Conference of Presidents, with the concurrence of the Coordinating Council and the Board of Trustees, is now in the process of implementing the convention resolution by establishing the position of Director of Parish Stewardship Services and by soliciting applicants for the position.

Applicants should be mature Christians, able to meet the constituency of the Synod easily, with warm and outgoing personalities. An ability to communicate, organize and program is essential. Since the position requires the director to give onsite counsel to congregations during many days of the year, his family situation should be such as to permit frequent, extended absences from home. A college degree, though desirable, is not absolutely necessary. All applicants must be members in good standing of the Wisconsin Evangelical Lutheran Synod and have a knowledge of Scriptural stewardship principles or be willing to learn them.

The director of the Parish Stewardship Services will be expected to familiarize himself with the techniques of organizing for a special stewardship effort in a congregation, develop the materials necessary to sustain such a program, counsel about the service with congregations, and familiarize himself with the broad principles of deferred giving.

Applicants should submit a complete resume of their educational background, business experience, positions held, and job responsibilities. Three references (other than relatives) should be included. The information submitted should include place and date of birth, marital status, church membership, and state of health. Please state also the salary requirements and the fringe benefits expected. On the basis of the resumes submitted, several applicants will be selected for interviews.

Applications with all pertinent information should be sent by May 1 to:

Rev. James P. Schaefer
WELS Stewardship Counselor
3512 W. North Avenue
Milwaukee, Wisconsin 53208

**WANTED FOR THE
HEARING IMPAIRED**

In order to meet the needs of the hearing impaired, the WELS Mission for the Hearing Impaired needs the names of people who are trained in sign language. Please send your name, a resume of your qualifications, and your church affiliation to: Mission for the Hearing Impaired, c/o Mr. Quentin Albrecht, 904 S. 6th Street, Watertown, Wisconsin 53094.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Schmidt, Russell L., as pastor of Cross of Christ, Coon Rapids, Minnesota, on February 10, 1980, by M. Liesener (Minn.).
Stellick, John E., as pastor of Zion, Winthrop, Minnesota, on February 3, 1980, by V. Starbuck (Minn.).

Teacher:

Robertson, David, as teacher at Bethlehem Lutheran, Hortonville, Wisconsin, on February 3, 1980, by C. Pagel (NW).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Fetzer, Paul C.
560 11th St. NE
E. Wenatchee, WA 98801
Phone: 509/884-6301
Hefli, Roy W.
4340 Crestview
Mississauga, Ontario, Canada
L4Z 1H2
Schmidt, Russell L.
9931 Foley Blvd. NW
Coon Rapids, MN 55433
Stellick, John E.
Box C
Winthrop, MN 55396
Stern, Jonathan D.
18010 27th Place N.
Plymouth, MN 55447
Weishahn, Milton. F.
Route 1
Brewster, NE 68821
Zahn, Larry A.
151 Wilbur Lane
Lawrenceville, GA 30245
Phone: 404/923-7906
Zehms, Roger R.
5142 Red Cedar Ct.
St. Louis, MO 63128
Phone: Home: 314/843-4177
Office: 314/843-4513

Teachers:

Pleuss, Bradley P.
3126B S. 99th E. Ave.
Tulsa, OK 74145
Phone: 918/628-1524
Robertson, David
233 East Main
Hortonville, WI 54944
Phone: 414/779-6715

CHAPLAIN E. C. RENZ
HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN C. A. SCHLEI
HOME ADDRESS
8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany
Telephone: 09134-5716
MAILING ADDRESS
398 16 7549
Gen. Del.
APO NY 09066

Y'ALL COME

The Lutheran Collegians of Columbia, Missouri, are planning a weekend retreat, April 11-13, 1980, at Mount Olive Ev. Lutheran Church, Overland Park, Kansas. The theme for this retreat is LOVE + LIFE. Topics to be discussed are premarital sex and abortion. The registration fee is \$15. Invited are college-age youth from Kansas, Nebraska, Iowa, Oklahoma, Arkansas and Missouri. Those interested are asked to contact the Lutheran Collegians of Columbia, Missouri, 4530 Oakland Rd., Columbia, Missouri 65201, for more information.

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on April 30 and May 1, 1980, at Resurrection Ev. Lutheran Church, 213 East Howard Avenue, Milwaukee, WI 53207. The first session will begin at 9:00 a.m. C.D.T.

All reports that are to be included in the *Report to the Ten Districts* should be ready for distribution to all members of the council at this meeting. Those preparing reports are asked to make 125 copies.

Carl H. Mischke, President

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 28-29, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
Board of Trustees

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NEW WELS CHURCHES

TIME AND PLACE

NORTHWEST ROCHESTER, NEW YORK

WELS exploratory services are being held in the Rochester Marriott Inn — Airport, 1890 West Ridge Road, which is located in the northwest Rochester suburb of the Town of Greece, N.Y., at the western intersection of Hwys 47 (outer-loop) and 104. Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester, New York, to Pastor K.A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951.

RETIRING IN THE SOUTH?

WELS and ELS members who are planning on retiring in the South may be interested to know that there is a congregation in Hendersonville, North Carolina. Also those who plan to drive through the beautiful mountains of North Carolina are invited to worship with Our Savior Ev. Lutheran now worshipping in its own church at 1201 Oakland St., Hendersonville, NC. For information and directions write or call Pastor Jon E. Guenther, 2206 Evergreen, Hendersonville, NC 28739; phone: 704/697-1261. Worship service is at 10:30.

EXPLORATORY

LEHIGH ACRES, FLORIDA

WELS exploratory services are now being held in Lehigh Acres at the Jaycees Building, 1 mile west of town on State Road 82B. The time of service is 11:00 a.m. Please send names to Pastor Dennis A. Kleist, 2267 Corham Ave., Ft. Myers, Florida, 33907.

DO YOU LIVE IN SOUTHERN OREGON?

WELS exploratory services are being held in Medford, Oregon, each Sunday evening at 7:00 at the Labor Temple at 24½ S. Grape Street. For information, call Jim Baird, 779-7540, in Medford, or Pastor Warren Widmann, (503) 253-7338, in Portland, Oregon.

NAMES WANTED

CHARLOTTE, NORTH CAROLINA

Monthly services are being held in Charlotte, North Carolina, at 3724 Chevington. For information or to submit names, please contact Pastor Jon Guenther, 2206 Evergreen, Hendersonville, NC 28739. A service with Communion is conducted the third Sunday of every month; taped services are held on the remaining Sundays.

OFFER

Two 48-cup dripolators are available to any congregation which is willing to provide or pay for their transportation. Please contact: Pastor Louis Sievert, 2700 S. St. Mary's St., Sioux City, Iowa 51106.

SERVICE FOR THE DEAF TWIN CITIES

Service signed every Sunday
10:30 A.M.

Saint James Ev. Lutheran
460 West Annapolis
West St. Paul, MN 55118
Phone: 222-1409 or 457-9232

REFUGEE SPONSORSHIP

In its issue of June 10, 1979, *The Northwestern Lutheran* carried an article on Project Opportunity, the Southeast Asia Refugee Resettlement Program of Mt. Olive Ev. Lutheran Church of Shakopee, Minnesota. Since that time Project Opportunity's Co-ordinator, Ms. Kathy George, and Mt. Olive's Pastor, Stephen Lawrenz, have given assistance to many who have wished to undertake refugee sponsorship. We have also prepared a cassette tape giving information on sponsorship and what it involves, as well as providing some pointers on organization. For a copy write or telephone:

Pastor Stephen Lawrenz
921 E. Shakopee Avenue
Shakopee, Minnesota 55379
612/445-2885

AUDIO-VISUAL AIDS

WISCONSIN LUTHERAN SEMINARY (FS-78-WIS)

1980 T & Cassette 7 minutes color

This filmstrip tells the story of our Seminary in Mequon, Wisconsin. It is entitled "Serving the Synod," because it stresses the Seminary's primary task, that of training men to serve faithfully in the congregations of our Synod. Those who

LSI FAMILY CAMPING TRIP — MICHIGAN

July 28-August 8, 1980

The Lutheran Science Institute camping trip visiting Michigan, planned for July 28-August 8, 1980, will begin in the Detroit area with visits to museums, blueberry bogs and a tractor assembly plant. The second camp will be situated near Indian River, with quarries, fishing, seventeenth-century forts, Mackinac Island and virgin forests as some of the attractions. The third will be near Tequamenon Falls with side trips to the Soo Locks and agate beaches.

Michigan has numerous housekeeping cabins and motels near each of the above camps so those lacking camping equipment can join. All will still benefit from the group rates.

APPLICATION FOR LSI FAMILY CAMPING TOUR

Name _____ Date _____
Address _____ Check one below:
City, State, Zip _____ LSI (\$20) No. _____
Phone and Area Code _____ WELS (\$30) _____
Home Congregation _____ Other (\$60) _____

Be sure to add membership number if you checked LSI.

For additional information write or call: Ralph Lohrengel, 18346 Beverly Road, Birmingham, Michigan 48009; phone: 313/646-4216.

view this filmstrip will gain a better understanding of the important service our Seminary performs.

MOTION PICTURES FROM THE HOLY LAND

"Common life in Palestine has changed little since Bible Times." Based on this assumption, these three films depict life in Galilee and Judea as Jesus might have seen it. Our AV library was able to obtain several copies of these films at a very reasonable cost. However, the films are somewhat old and faded, and they should be ordered well in advance of the intended showing date, since only a few copies are available. Furthermore the group leader should be prepared to discuss several questionable statements in the commentary.

WHERE JESUS LIVED (F-112-WL)

1950s 15 minutes faded color

SHEPHERD LIFE (F-113-SHP)

1950s 15 minutes faded color

LIFE AND CUSTOMS (F-114-LAC)

1950s 15 minutes faded color

"DIANA . . ." (FS-77-DIA)

1980 T & Cassette
14 minutes plus discussion time color

Produced by the Wisconsin Lutheran Child and Family Service, the story of "Diana . . ." a troubled teen-ager, displays the many Christian services offered by this agency to members of our Synod, and challenges our membership to a greater involvement in this specialized ministry. A brochure with a study guide accompanies this filmstrip, to assist the group leader and the viewing audience in a discussion of the many issues raised. The use of the study guide is strongly recommended. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208, or from the Wisconsin Child and Family Service, 6800 N 76th St., Milwaukee, WI, 53223. Accompanying speakers are available in Wisconsin.

Fees: \$30 per family, or \$3.00 per day, for WELS members — \$20 per family for LSI members — \$60 per family, or \$6.00 per day, for others. Each family is responsible for its own transportation, camping and food costs.

Christian fellowship and meeting new Lutheran friends is part of the tour experience, so we will be visiting the WELS congregation in Indian River. You will also want to try our pancake breakfast as well as other community cooking events.

Fill out the application form early and send it with a deposit of \$10.00, payable to Ralph Lohrengel, to the address below. The deposit will be applied to your registration fee. If all reservations are filled, the deposit will be returned. Schedules and directions will be sent all applicants as soon as finalized.