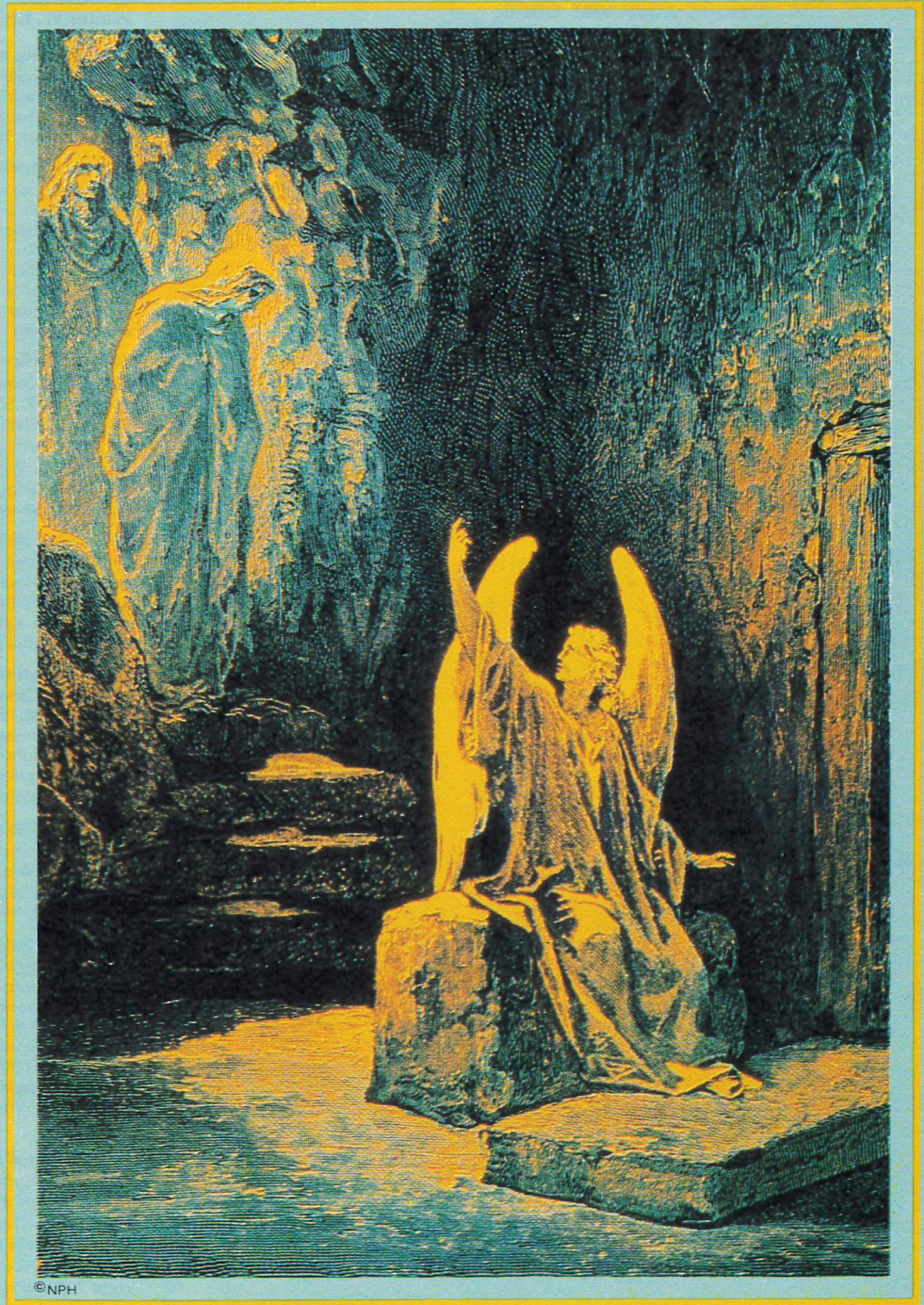


The
Northwestern
Lutheran

APRIL 1, 1982



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A KING GOES FORTH

A King goes forth a cross to bear,
A cruel crown of thorns to wear,
His holy, precious blood to shed,
In bitter grief to bow his head.

The King goes forth to bear the cross,
The Lord of all to suffer loss,
The Son of God — past mortal ken —
To meet the mockery of men.

For us this glorious work was done;
For us it has salvation won.
These shameful woes he came to bear
That we might in his glory share.

The mighty God is bound that we
From every bondage might be free.
Widespread his arms the cross doth
hold

That they may all mankind enfold.

The living God goes out to die
That dying men might live thereby.
The third day he will rise again
To justify all fallen men.

To this Redeemer now we say:
"Thy love shall be our hope alway.
Thy love shall reign within our heart.
Thy love doth joy and peace impart.

"Thy love in hymns of praise we'll sing
And own thee our eternal King.
For this thy love, our God and Lord,
Be now and evermore adored!"

Dr. Siegbert W. Becker

**May our Lord's
Dying and rising again
Be a source of
Forgiveness and strength
and
The assurance of resurrection
To life everlasting
For all of our readers!**

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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A modern, full color posterized treatment,
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He lives to wipe away my tears

by Carl H. Mischke

So we sing in a well-known line from an even better-known Easter hymn. The line relates to the first recorded appearance of the risen Savior, to a weeping Mary Magdalene. His first words were: "Woman, why are you crying?" And then he dried her tears by revealing himself as the living Savior.

This is extremely relevant, for Mary was not the first nor the last to weep. But Easter still shows us the one who can dry our tears as well. One word from him and grief still turns to joy.

Tears are still very much a part of our life. There are the tears, first of all, that are caused by sin. Mary was weeping because "they have taken away my Lord." My Lord, she calls him. She had trusted Jesus to redeem her. But now with Jesus dead and even his body nowhere around, she was suddenly confronted with the frightening possibility that maybe she had no Redeemer at all. Maybe she was still without forgiveness. No wonder she was crying!

And our situation is no different. It's little comfort that we have no criminal record, that we've never been involved in a public scandal. We know that we were conceived and born in sin. We know that we sin daily, in thought, desire, word and deed. We know that every one of our innumerable transgressions is a brazen insult to our holy God. It separates us from him and makes us worthy of eternal death. Everlasting weeping would be the best we could hope for were it not for the one who stands beside the empty grave of Easter and says to you and to me as he once said to Mary: "Why are you crying? I'm alive! My empty grave is the supreme proof that my Father — your Father — has accepted my sacrifice as the full payment for your sin."

Then there are the tears that are caused by the consequences of our sin, the heartaches we endure, the losses we suffer in a sin-ridden world. Mary was crying because they had taken away her Lord. Now even his body was gone. So God still takes from us the things that are precious to us, our health, our position, our possessions. And when we lose these we are tempted to think that we have lost Jesus too. No way! For our risen Lord has ascended on high, not to remove his presence from us, but to be always at our side. If we will but listen we'll still hear him speaking to us in his gospel, especially in the day of trouble:

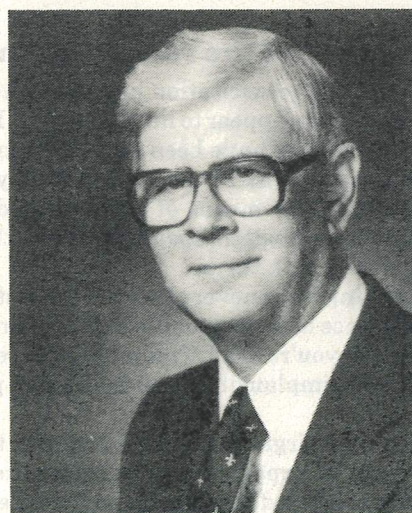
"Dry your tears! Don't be afraid! I've redeemed you. I've called you by name. You're mine."

And then there are the tears resulting from the wages of sin. Mary was weeping beside a grave. Those words are all too familiar. We've stood there too, some of us quite recently perhaps. And when we have to stand beside a grave today we still hear Jesus saying: "Dry your tears! Your loved one believed in me. And those who believe in me have everlasting life."

But now let's go, and go quickly, as Mary did, to tell the others. Think of the hopelessness and despair the world over among people who are bored with living and afraid of dying because they don't know that Jesus lives, don't know that he lives to wipe away their tears. You and I have in our possession the one thing that can dry their tears, his saving gospel. How can we live with ourselves if we complacently sit on it, if we go on with an attitude of business as usual, if we shut out of our mind the mixed-up soul next door, if we cut back on our mission offerings because other things have a higher priority in our lives?

Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?

So "till earth's remotest nation has learned Messiah's name," or until the dawn of eternal Easter, let's pray and speak and live and give that the word may go out loud and clear, the word that alone can end all weeping: "He lives, he lives to wipe away my tears." □



President Mischke

EDITORIALS

Before — After

The most successful advertisement ever devised, Madison Avenue tells us, portrayed the onetime social pariah who became the life of the party after he learned to play the piano via a correspondence course. The old before-after type ad is still selling hair care and slenderizing pills these days. The before-after appeal is strong.

That appeal looms large on this season's spiritual scene. Our Savior first had to be delivered for our offenses before he could be raised again for our justification. Good Friday is the *before*; Easter is the *after*.

It is no different in the case of his followers and friends. Mary, blinded by Good Friday tears, sees only a gardener; turned by his voice, she calls to and tries to clutch her *Rabboni*. The craven denier beforehand becomes a pillar of the congregation afterward. Before the event the Eleven scatter from their Lord and one another; after the event they rally round the empty tomb and witness to kings and commoners.

That was then. Is there a before-after continuation in our little lives? There was once. Beforehand we were lost and condemned; afterward we become children of God and citizens of the heavenly kingdom. What about the before-after in this latest Lenten and Easter season 1982?

This is the time for a personal before-after. This is the time to exchange the old and bad for the better new. This is the time to shed the wallflower image and witness to commoners and kings, even though these days kings are in short supply. This is the time to become the *life* of the party.

E.C. Fredrich

The plausibility of the resurrection

For years artificial resuscitation has been attempted in cases of persons who appear to have drowned. In more recent years techniques have been developed to stimulate the heart in cases where it has failed. Today heroic efforts to sustain life by means of sophisticated equipment are common in modern hospitals. When these efforts fail, hope fails with them.

We who are living have never observed life restored in a human being once he has actually died. It is an axiom that when you die, you're dead. This makes the resurrection of Jesus Christ implausible from the human point of view.

But then so is the virgin birth, the parting of the Red Sea, the 900-year life span of people before the Flood—all long since relegated by skeptics to the category of legend and folklore.

But "who hath known the mind of the Lord, or who hath been his counselor?" Who says that the God who established the normal processes of conception could not effect the conception of a child in another way? Who says that the God who established the law of gravity could not suspend that law at will? Who can explain the why of the present limits on the human life span without attributing it to God's decree?

It comes down to a matter of faith in God. Those who circumscribe the power of God according to human limitations are bound to view such phenomena as not only implausible but impossible.

But the eyes of faith can view purported acts of God as possible and plausible. When they are recorded in God's inspired word, they progress from the plausible to the factual. Most importantly, only faith can transform despair into hope for mortal men. Thank God for faith!

I.G. Frey

Miserable at Easter

"Did Jesus Rise Bodily? Most Scholars Say No." Many of these scholars are "Christian" scholars. They profess to be members of the Holy Christian Church. On the Last Day they expect to awake from their sleep of death to find themselves in heaven.

Their hope is resting on air. It has no more basis than imagining the Sears Tower in Chicago to be suspended in midair instead of resting on a foundation that is driven deep into bedrock.

The bodily resurrection of Jesus Christ is the bedrock of our eternal hope. Other men have been put to death by crucifixion. Others have died excruciating deaths. Other great men have given their lives for their beliefs and principles. But only one is the hope of mankind. What makes the difference? Only one rose bodily from the dead. Only one proved the power of God in his life, death and resurrection.

Those who have removed the bodily resurrection of Jesus Christ from their hope of salvation have no hope of their own resurrection and are, as Paul says, of all men most miserable. These miserable men have made the clear testimony of Scripture out to be a lie, and then they imagine they can trust its promise, "Because I live, ye shall live also." These miserable men join the wretched pair, Hymenaeus and Alexander, who denied the bodily resurrection, and whom the Apostle of the Lord "delivered unto Satan that they may learn not to blaspheme" (1 Timothy 1:20).

"The third day he rose again from the dead." Thank God we know and believe Easter.

Carleton Toppe

"If Christ had not risen . . ."

About six months ago a Lutheran eighth-grader was asked by his teacher: "What happened at the grave of Jesus the first Easter morning?" The teacher was surprised to hear the boy answer: "The disciples stole Christ's body."

The answer was wrong, and the teacher was quick to correct the mistake. But what if the child's answer had not been wrong? St. Paul answers this question for us in the 15th chapter of First Corinthians. You see, there were people in the ancient Greek city of Corinth who were having trouble with the idea that a dead person could rise. "Once a person is dead he's dead," they thought. The very idea of a disintegrated body returning to life was offensive to the Greek mind. It followed, then, that the dead body of Jesus could not have risen from the grave, either. And, mind you, these were not eighth-graders thoughtlessly giving a wrong answer. The Corinthians to whom Paul wrote were grownups whose false notion about Christ's resurrection was undermining all of Christian faith and life.

Do you want to see how much was at stake if Christ had not risen? Then read Paul

" . . . then our preaching is useless and so is your faith."

Twenty centuries ago a carpenter-teacher from an obscure Galilean village announced: "I am the resurrection and the life. Whoever lives and believes in me will never die." It's an astounding claim. But what if the one who made that claim is still moldering in an unknown grave somewhere in Israel, hidden there by his disciples? Then we can't believe his claim anymore than we would believe the claim of a man who solemnly announced: "I am a poached egg." Without Christ's resurrection our faith in him as the Son of God is shown to be useless.

Still more. Without Christ's resurrection "our preaching is useless." If Christ did not rise from the dead on the third day, then your pastor's sermons are just lectures on a dead hero. Do you see why? A noble martyr executed by Roman soldiers is not the answer to our sin problem.

But the eighth-grader was wrong. Christ's disciples didn't steal his body, because there was no corpse for them to steal. The grave was empty when the first two disciples got there Easter morning. The Son of God and Son of Man had lain in that rocky tomb, motionless and dead. But in the dark of Easter morning he began to stir with returning life. He shook off the bands of death, sat up in the tomb, unwrapped his eyes, folded the napkin, and left the grave, to the accompaniment of an earthquake. His resurrection proves that the Christian message is true. It was God who visited our planet twenty centuries ago in the form of Jesus of Nazareth.

" . . . then you are still in your sins."

Nobody can understand Easter Sunday properly without understanding Good Friday first, the day Jesus took our place beneath the anger of God. On that first Good Friday, everywhere we look we see God's anger over sin. We see the sinless Son of God treated like the worst criminal. We see him tortured by unbelieving countrymen and by heathen Romans. Worst of all, we see him abandoned by his heavenly Father. We watch in shame as we see the final result of our sin: the almighty Creator of heaven and earth carried by several of his creatures and laid in the earth.

If Christ is still dead, lying wherever his disciples laid him, God must still be angry. And if Christ is still separated from his Father, then our sin still separates us from God. That's why Paul makes the frightening statement: "If Christ has not been raised . . . you are still in your sins."

Thank God for Easter! By raising his Son from the dead God announced to a whole world of sinners: "I have accepted my Son's payment for sin." Christ's resurrection is God's own guarantee that our sin is forgiven, that peace has been restored between the sinner and his God.

" . . . then those also who have fallen asleep in Christ are lost."

One of the times when the message of Christ's resurrection means more to the Christian than ever is when he stands at the casket of a loved one. But again we must ask: "What if that eighth-grader's answer were correct?"

Paul's words " . . . then those who have fallen asleep in Christ are lost" are enough to send cold shudders running down one's spine. If Christ had not kept his promise to leave the grave the third day after he was laid there, then we must forever abandon our beloved dead. What right would we then have to think Christ would keep his promise: "Because I live, you will live also"?

But Christ did leave the grave triumphantly, and so will our beloved dead. When we stand on Sunday and together with our fellow Christians confess the creed, we don't have to cross our fingers when we say: "I believe in the resurrection of the body and the life everlasting." And when we stand alone at the grave of a loved one, we can hold on to the Savior's promise: "Where I am, my servant will also be." And when God's magnificent trumpets break into our world we will see that promise, together with all of the Savior's promises, fulfilled. □



John C. Jeske is Professor of Old Testament and Homiletics at Wisconsin Lutheran Seminary

The old in the new

by Armin J. Panning

He (Jesus) said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not the Christ have to suffer these things and then enter his glory?" And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself (Luke 24:25-27).

"But we had hoped that he was the one who was going to redeem Israel." With these words the two despondent disciples on their way to the little village of Emmaus poured out their disappointment to the unrecognized stranger who had joined them.

At the Savior's gentle prodding they told him the whole sad story about Jesus of Nazareth. "He was a prophet," they assert, "powerful in word and deed before God and all the people." Their report is from the viewpoint of loyal followers. Even now, they do not question his deeds or his abilities. He was powerful in word and deed, they declare.

Powerful but crucified

But there was one major hitch: "The chief priests and our rulers handed him over to be sentenced to death, and they crucified him." It is noteworthy that they do not implicate the Romans who had actually done the sentencing and crucifying. No, the opposition came from the

"chief priests and our rulers." The religious leaders had followed a course of action that dashed the fondest hopes of these disciples. "We had hoped that he was the one who was going to redeem Israel," they admit, but all of that seems to have become impossible now. Hence they cannot bring themselves to speak of him as the Messiah, the Christ. He is to them rather a "prophet powerful in word and deed" — and a dead prophet at that. Furthermore, time was fleeting. "It is the third day since all this took place," they lament.

Disturbing reports

Not only had things not improved, but there had been some disturbing developments. "In addition, some of our women amazed us," they say. "They went to the tomb early this morning but didn't find his body. They came and told us that they had seen a vision of angels, who said he was alive." Note how selective weak faith is. It believes what it wants to. The absence of Christ's body the disciples accepted, but the report of the angels' message that he was alive they dismissed as "startling" and "amazing," an old wives' tale.

Nor did their own investigations help any. "Then some of our companions went to the tomb and found it just as the women had said, but him they did not see." The absence of his body they accepted as truth. That he didn't appear to them was "proof" that he wasn't alive.

Foolish and slow of heart

Jesus listens to their tale of woe and then chides them: "How foolish you are, and how slow of heart that you do not believe all that the prophets have spoken!" These disciples had not become agnostics who doubted that there was a God — or that he had spoken through his Word — or that he had sent his prophets to declare his will to men. Their problem, Jesus tells them, was that they did not believe "all that the prophets have spoken." Among their other prophecies, the prophets foretold also these very things which were happening in Jerusalem. It was not really the chief priests and rulers alone who had handed Christ over. That happened in fulfillment of prophecy. It reflected what Isaiah, for example, had said: "It was the Lord's will to crush him and cause him to suffer" (53:10). In view of God's eternal plan of salvation, disclosed through the prophets, Jesus can ask, "Did not the Christ have to suffer these things?" And then "beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself."

How we would like to have a tape recording of that first Easter "Bible class" on the road to Emmaus! At the very least, we would like a list of the Scripture passages Jesus used. We can make some assumptions, but we don't have his list.

We do, however, have a great number of Old Testament quotations and allusions woven into the New Testament account of Christ's life and death, the founding of the Christian Church, and its spread to the Gentile world. It is our intention in this series of *Studies* to look at some of those Old Testament quotations used in the New Testament. After all, the New Testament flows out of the Old and fulfills it. To miss that insight could well make us also subject to the rebuke: How foolish you are to neglect all that the prophets have spoken! □



Armin J. Panning
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Wisconsin Lutheran
Seminary

"You have two years to live!"

... and a family rallied ...

by Richard D. Starr

Larry and Doris Carlson are members of one of our exploratory missions, Shepherd of Peace, Worthington, Ohio. They have always been active in church work, and this is the fourth church they have helped start. Married for 29 years, they have six children. The Carlsons are like many another WELS family — except for one difference.

Larry Carlson lies on his back in a hospital bed at his home. His body is limp and wasted. He can move his head a few inches from side to side, but there is no other movement. He cannot speak. An electric respirator breathes for Larry, and he receives nourishment through a plastic tube in his stomach. But Larry's mind is still sharp and clear.

Larry is 49 years old and has amyotrophic lateral sclerosis, ALS, the same disease which killed Lou Gehrig in 1941. In 1978 the doctors announced their prognosis: you have two years to live!

As the disease progressed, Larry's muscles wasted away. By the close of 1979, Larry had lost much of the use of his arms. He stumbled frequently, and his falls became more disastrous. In 1980, he was confined to a wheelchair and could no longer be understood. A year later, because he had so much difficulty breathing, sleep terrified him. Death seemed imminent.

As a Christian, Larry was prepared for death, but his time had not come. The Lord had some work for Larry to do here on earth. And so the Lord provided a respirator to keep Larry alive. It was a big decision to go on the respirator, but Larry and Doris have faith in God and feel that he led them to make this decision.

Larry has been on the respirator for over six months. He is at home with his family. He communicates by blinking once for yes and by moving his head for no. He can spell out complicated explanations by blinking as someone points to individual letters of the alphabet.

It is not an easy life. Doris had to

learn how to handle a respirator herself. "I was afraid of it," she said. "I was scared to death that I couldn't do it. But Larry wanted to live." There is no privacy in their home anymore. There are three shifts of registered nurses who attend Larry around the clock, paid for by his hospitalization insurance. When that money runs out, Doris will personally hire a nurse to stay with

that one can live even under these conditions."

Larry and Doris want you to know that if you or a loved one are in a similar situation, that the Lord will give you the necessary strength and will to go on too. They want you to know that there is hope with him.

Doris has helped to form a support group for the families of ALS victims in central Ohio and is currently



Larry, son Mark, daughter Pam, and Doris

(Photo by the Columbus Ohio Dispatch)

Larry while she is at her night job at the post office. She will do the rest. It has been tough. "I cried a lot the first year," Doris said.

Life on a respirator may not sound very enjoyable or even worthwhile. But after a visit with Larry Carlson, you may have a change of heart. Larry hears a taped Sunday morning service from his church. Each week he shares a personal devotion with his pastor. He receives the Lord's Supper for the assurance of the forgiveness of his sins and eternal life. He gives a clear witness to his faith with his disposition and attitude, thankful for the many blessings of his Savior.

The Lord still has work for Larry to do. "God is using me," Larry explains, "as an example to others at a time when we hear so much against keeping people alive with machines. God is showing others, through me,

working at starting an outpatient clinic for people with ALS in the Ohio area. She also has given her help and assistance to another Columbus area WELS couple in which the man was an ALS patient. Larry and Doris would like to hear from you if they can be of any help to you or if you would just like to share similar experiences or just say hello. You can call or write their home at 8194 Olentangy River Road, Delaware, Ohio 43015.

Please join the members of Shepherd of Peace in remembering the Larry Carlson family in your prayers! □



Richard D. Starr
is the Carlsons' pastor



Luther Haven — a new lifestyle

Architect's drawing

Construction continues to progress on a new retirement community in suburban Milwaukee, Wisconsin, known as Luther Haven. Steadily rising on a ridge overlooking the Little Menomonee River and a future parkway are the major buildings which by fall of 1982 will offer a lifestyle of security, independence and gracious living to residents over 62 years of age.

Luther Haven is owned and managed by Wisconsin Lutheran Retirement Community, Inc., a nonprofit corporation of Wisconsin. Nine pastors and laymen of the Wisconsin Evangelical Lutheran Synod comprise the organization's board of directors.

Actual construction work on the project began immediately following a ground-breaking ceremony on the first Sunday in November 1981. Two hundred thirty-six individual apartment units will be clustered in the four major residential buildings. The apartments will be found in five different sizes and styles, ranging from an efficiency unit (486 square feet) through a one-bedroom style (648 square feet) all the way up to a two-bedroom, two-bath unit (999 square feet). All apartments will be fully carpeted and have a full kitchen — including range, refrigerator and disposal. Many of the units will offer patios or balconies, depending on their building location.

A central activity building, the commons, will provide facilities for use by all the residents. A central dining room will be the setting for the main meal for all residents. Numerous lounges, recreation areas, and activity rooms will offer ample opportunity for residents to visit with one another or pursue their individual hobbies. A beauty shop, barber shop, commissary, exercise room, and rathskeller will also be found in the commons building, which will cover an area of almost 24,000 square feet.

Luther Haven, however, is designed to offer much more than a mere apartment complex. Its purpose is to provide a new kind of lifestyle to our aging and retiring seniors. That lifestyle includes the need for security. An intricate locking system will offer physical protection from outside intrusion; closed circuit TV monitors will permit residents to admit only those whom they desire; a manager living in his own apartment in the commons building can be summoned anytime by the push of a

button. Nutritional security will be provided through the main meal served and included every day.

The new lifestyle also includes the matter of personal independence. While facilities and activities are available, the resident will be able to maintain his or her own interests. Ample reserved parking is available for the resident's car. Maintenance and repair, lawn mowing and snow shoveling, will be responsibilities of the past.

Finally, the new lifestyle includes gracious living. Quiet and dignity are preserved in the well-maintained buildings and grounds. Friends — old and new — replace the loneliness and separation often felt. Guest quarters are available to accommodate overnight visitors. Yet the privacy of the resident's own apartment remains.

Occupancy of the first units available is expected by late fall of 1982. Applications and reservations for specific unit types and location are now being received. Models are available for viewing by those in the vicinity. A complete packet of information, including floor plans, cost factors, and applications is available by contacting Luther Haven Office, 6800 N. 76th St., P.O. Box 23221, Milwaukee, Wisconsin 53223. □



Under construction

Mining the Treasure of God's Word

Matthew 21:1-17
Mark 11:1-11
Luke 19:29-44
John 12:12-19



BY JULIAN G. ANDERSON

Jesus enters Jerusalem as the King

As we begin work today, glance over the last part of the last lesson to set the scene, paying particular attention to John's careful dating in 12:1. Then note the first three words in John 12:12, which tells us that today we're going to begin our in-depth study of Holy Week, which we will observe soon. We'll start with

Matthew 21:5

Verse 1 gives us the picture as Jesus leaves Bethany. They are high up on the western slope of Mt. Olive, heading north, as the road circles the mountain, with Jerusalem lying just opposite the east side of the mountain. Bethphage was another "bedroom" suburb of Jerusalem, lying only one-half mile north of Bethany. Verses 1b-3 give Jesus' orders; and Matthew quotes the Old Testament prophecy that was now going to be fulfilled (vv. 4,5, see footnote). We must realize that Jesus was telling them exactly what was *going* to happen, and verse 3 tells us that the owner of these animals was another of Jesus' disciples, who would be glad to let the Lord use them. And note how verse 4 describes clearly the process of the verbal inspiration of the Scriptures. The passage clearly identifies Jesus as the *Messianic king* (2 Samuel 7:12ff).

Next read Mark 11:4-8

Of course, everything happened just as Jesus had said (vv. 4,5). And when they returned, Jesus chose to ride on the colt (v. 7); and the joyful

procession begins, with the people's acclamation of Jesus as their coming King (v. 6), for this was the common 'red carpet' custom of the time when the king came to visit his people.

Now read Luke 19:37-44

By now the procession is high on the north slope of the mountain, and as the road begins to bend to the east, the city of Jerusalem comes in view, just across the Kedron valley, and the road begins to descend along the eastern slope (v. 37a). And as Mark 11:9a tells us, there were two crowds of people — those walking in *front* of Jesus, most of whom were pilgrims who had come out from Jerusalem to meet him (John 12:13), and the crowd following Jesus, who had joined him as he left Bethany. Perhaps this was where they all met, because now they all began to shout (v. 37b).

The four accounts make it clear that they were yelling all sorts of things: "Hosanna!" ("Lord, *help* or *save* us!" Mark 11:9); "Hosanna (to) the Son of David!" ("Lord, help the Son of David!" Matthew 21:9); "God's blessings on the one who comes as the Lord's messenger!" (Matthew, Mark, Luke); "God's blessings on the King of David!" (Mark); "God's blessings on the King of Israel" (John 12:12); "Hosanna in the highest!" (O Lord in heaven, help, or save, us!" Matthew, Mark); "Peace in heaven, and glory in the highest!" ("There is peace in heaven, and glory

to the Lord who lives there!" Luke). "In the highest" is a Hebrew idiom. The Jews believed there were at least *three* heavens in the world, and God lived in the *highest* one (see 2 Corinthians 12:2).

It was a happy crowd, but unfortunately they saw Jesus only as a king coming to set up an earthly kingdom to save them from Rome, as Jesus knew very well. So for him it was not a happy occasion, as verses 41-44 tell us. Note his reactions and feeling in verse 41, and what he said in verse 42, and the sad prophecy in verses 43,44, where he described the coming destruction of Jerusalem by the Romans in 70 A.D., 40 years later. No, he had not come to save them from Rome. And the Pharisees were greatly upset (v. 39), but Jesus' reply was no comfort (v. 40).

Next read John 12:17-19

Here John explains more about the crowd from Jerusalem (v. 17), and note how Luke alludes to this same fact in 19:37, but amplifies it into "*all* the miracles." Then John sums up the scene from the standpoint of the Pharisees (v. 19). They were now totally discouraged, for it seemed that their former fears (John 11:48) had now been realized. To all *outward* appearances, this was the great climax of Jesus' ministry, but it was just typical mob spirit and enthusiasm of the moment.

Now read Matthew 21:10,11

This describes the actual entry of Jesus into Jerusalem, but strangely enough, as Matthew realized, it was now anticlimactic. The parade was over, but the city was buzzing, as many of the pilgrims inquired as to the source of the excitement (v. 10), and others gave the answer (v. 11). Here reread John 11:56. He had come, all right! And in general they were referring to him as the *prophet* from Galilee, a hopeful revolutionary hero.

Last, read Mark 11:11

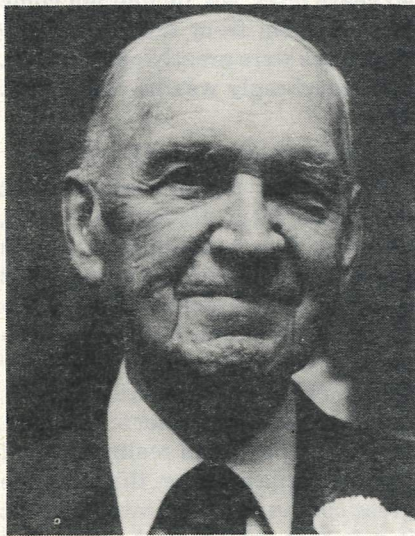
Note what time of day it was now, and the two things Jesus did when he entered the city. The Temple was his favorite place, because it was his house; so he had to have one look at it. Then back to Bethany for dinner with Lazarus and his friends and some rest after a very busy day. □

News from the WELS

Oldest WELS pastor emeritus dies

"He had just finished eating. He appeared to rest his head on the table. Then he died quietly.

"Thus ended the life of the Rev. Paul Dowidat at age 103. He was a gentle, simple man who served the same church, St. John's Lutheran at Broadway and NE Washington Sts., for 58 years."



P. C. Dowidat

In this simple way the *Minneapolis Tribune* reported the death of Pastor Dowidat, the oldest living alumnus of Northwestern College, Watertown, and the oldest pastor emeritus of the Wisconsin Evangelical Lutheran Synod.

Shortly after his ordination in 1903 he came to Minneapolis to open a new church. He gave his first sermon to 35 people.

Later he wrote: "I was somewhat disappointed to find so small a membership. But with the courage of a David and a full trust in God's word, we began our missionary endeavor."

His first means of transportation was a secondhand bicycle. When things improved, he occasionally had a nickel for the streetcar.

Pastor Dowidat saw his little flock of 35 grow to more than 900. In those

years he baptized 3,335 people, confirmed 2,749, married 1,439 and buried 1,682.

With a bit of a smile he used to tell the story of a woman who came to him long ago with a problem. It seemed she wanted to get married. He asked to whom, and she said, "You." Replied Pastor Dowidat, "I wish you better luck than that." He didn't marry her, but later he found Clara Kriedeman, who was with him until she died in 1972 at the age 89.

In his last years Pastor Dowidat lived at the Golden Age Home at Roseville. He kept up with the Minnesota Twins, visited other residents, and did a bit of ministering at times.

His daughter, Louise Schweppe of New Brighton, was with him when he died. There also is a surviving son, Martin, of Blaine, eight grandchildren, and 13 great-grandchildren.

Funeral services were conducted on February 10, 1982, at St. John's, Minneapolis, the church he had organized 79 years before. The services were conducted by Pastor Donald W. Grummert, current pastor of the church, and interment was at Hillside Cemetery in Minneapolis.

"Thus ended 103 years of a man," the newspaper report concluded, "who had the courage of David and a full trust in God's word."

Seminary professor installed

Since the beginning of the current school year Wisconsin Lutheran Seminary had been operating with a vacancy on the faculty because Professor Joel Gerlach had accepted a call to serve as mission counselor in California. Pastor Leroy A. Dobberstein of Algoma, Wisconsin, accepted the call to fill the vacancy. Early in January he moved to the Seminary campus with his family. Since then he has been busy preparing himself for the courses he is to teach.

He has now taken charge of one division of junior homiletics, the art of preparing and preaching sermons. He will begin to teach systematic theology at the beginning of the next school year, although he has already done some teaching in that area when Dr. S. Becker was temporarily incapacitated.

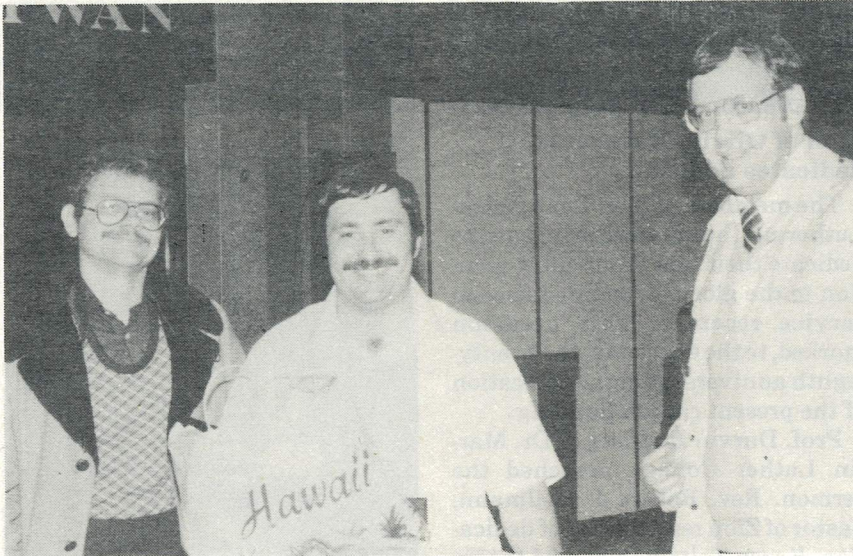
Professor Dobberstein was installed into his new office in a service held in the Seminary chapel on February 7. After the service a reception was held in the Seminary dining room.

Leroy A. Dobberstein was born on June 27, 1933, in New London, Wisconsin. He was graduated from Northwestern College in 1955. He interrupted his studies at the Seminary for one year to serve as tutor at Michigan Lutheran Seminary, Saginaw. In 1959 he was graduated from the Seminary. His first charge was at Mazeppa and Rauville, South Dakota, where he served for three years. For the next ten years he was pastor of St. Paul's Lutheran Church at Rapid City. From 1972 to 1978 he served as associate pastor at St. Paul's Lutheran Church, New Ulm. In 1978 he accepted a call to St. Paul's Lutheran Church at Algoma, Wisconsin. He has served the Synod as a member of the praesidium of the Dakota-Montana and Minnesota districts of the Synod, as a member of district mission, education, and



Professor Dobberstein

stewardship boards, and since 1974 as a member of the Synod's Commission on Inter-Church Relations. We pray that the Lord may bless him in his work and through his students use him to be a blessing for many of our congregations.



Missionaries Robert Meister (left) and Charles Found (right) greet their new team member, Missionary Ralph Jones, at the Taipei international airport.

Missionary to Taiwan

On Sunday, January 17, 1982, the weather in Wausau, Wisconsin, was reported to be 50 degrees below zero. The weather in Taipei, Taiwan, was a comfortable 70 degrees. In spite of the 120 degree difference in the outside temperatures, the Wisconsin Synod members in both places were warmed with exceeding joy. On this date Pastor Ralph L. Jones was commissioned as a missionary to the island of Taiwan.

The commissioning service was held at Salem Lutheran Church in Wausau, Pastor Roy Hoenecke serving as host pastor. A classmate of Missionary Jones', Pastor Peter Kruschel from Grace Lutheran Church in Milwaukee, served as the liturgist. Pastor Neil Hansen of Redeemer Lutheran Church, Schofield, Wisconsin, preached the sermon.

The Rev. Kurt Koeplin, chairman of the Executive Committee for Southeast Asian Missions, read the rite of commissioning. After the commissioning service Pastor Koeplin also presented some slides from his 1980 field trip to Taiwan.

The commissioning service was enriched by the singing of a joint choir. Members of Trinity Lutheran Church, Town Berlin, St. Paul Lutheran Church, Naugart, and Christ Lutheran Church, Merrill, formed

this choir under the direction of Mr. DuWayne Zamzow.

Missionary Jones was born in Woodruff, Wisconsin, where he attended grade school. He began preparing for the ministry by attending Northwestern Prep and Northwestern College in Watertown. In 1976 he was graduated from Wisconsin Lutheran Seminary. His first call was to Trinity Lutheran Church, rural Merrill, Wisconsin, where he was serving at the time he accepted the call to Taiwan.

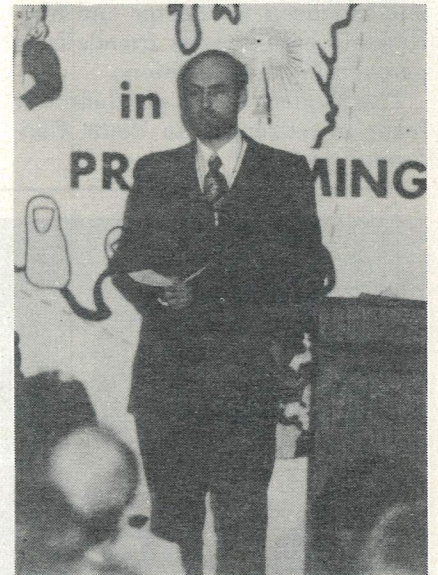
Missionary Jones, his wife Bonnie and their four children, Michelle, 6, Daniel, 5, Jennifer, 3, and Timothy 1, arrived in Taiwan January 30. They are settling into their new apartment and Missionary Jones has begun the long and difficult task of learning the Chinese language.

Mission Seminar at Seminary

Partners in Proclaiming the Promise was the theme of the twenty-third annual Mission Seminar held this year at the Wisconsin Lutheran Seminary in Mequon. In addition to the seminary students and faculty the Junior class from

Northwestern College in Watertown attended part of the sessions. The emphasis this time was on the Wisconsin Synod's home mission program and how its outreach can be accomplished in various ways by means of cooperation on the part of all the members of the body of Christ.

Session one stressed motivation for mission in the *home congregation*, how every congregation is in fact a mission congregation. Session two directed attention to *transitional congregations*, in other words congregations which because of social, racial or economic conditions experience dramatic changes and need to reach out anew in different cultural situations in order to accomplish their mission.



Professor Paul Kelm spoke on campus ministry

Session three dealt with the matter of *daughter congregations*. Case histories of some remarkable achievements in this regard were presented by men who had personally experienced this type of mission development. Session four considered our *campus and institutional ministries*, especially how one can reach out to the unchurched on a college campus, in a convalescent home or in a prison. An evening session was devoted to our Synod's world mission program in its effort to reach out to the Muslim world, a society which has experienced renewed prominence in current world affairs.

CALIFORNIA
Reporter James Humann

Pastor of San Diego County retires

Recently St. Stephen Lutheran Congregation, Fallbrook, California, observed the retirement of Pastor Samuel Kugler. The congregation and friends from southern California gathered to honor the retiree and to thank God for the many blessings the church has received through the ministry of Pastor Kugler.

The retirement service was conducted by Pastor Richard Kugler, the retiree's son, with Pastor Edgar Hoenecke serving as preacher. The congregation also held a reception and luncheon for Pastor and Mrs. Kugler, hosting many friends from neighboring congregations.

The Kuglers will make their new home in retirement in Vista, California.

MINNESOTA

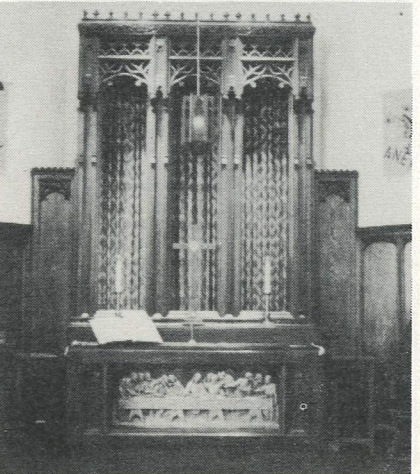
Zion of Olivia, Minnesota, dedicates addition

The members of Zion Evangelical Lutheran Church were privileged to dedicate their new front-entry addition to the glory of God in a special service recently. This occasion marked, to the exact day, the twenty-eighth anniversary of the dedication of the present church building.

Prof. Darvin Raddatz of Dr. Martin Luther College preached the sermon. Rev. Robert J. Hellmann, pastor of Zion read the rite of dedication. Karen Toltzman played the organ and the church choir sang.

The new entry addition measures 16 feet by 46 feet and provides more entry space, ground-level access, additional restroom facilities, and added basement space.

WESTERN WISCONSIN
Reporter Harold Sturm



CHURCH DEDICATION — Recently Mt. Olive of Monroe, Wisconsin, dedicated their new church, purchased from another congregation. Mt. Olive had outgrown its own church which it was able to sell to still another congregation. Speakers at the dedication were President Carl H. Mischke and Rev. Donald F. Bitter, president of the Western Wisconsin District. The pastor is Kenneth R. Kratz.



ORGANIST'S FIFTIETH — Recently the members of St. Bartholomew's of Kawkawlin, Michigan, honored Robert Schweitzer for 50 years of service as an organist of the church. He was given a gift at a congregational dinner held in his honor.

A special campout

What is being done for God's special children, those labeled "mentally retarded"? All souls are precious to God, and he expressed his loving concern when he said, "Feed my lambs!" This applies to all of God's children, including the mentally retarded. Some of our congregations have special Sunday school classes for the mentally retarded. But what about other special opportunities to grow spiritually and have meaningful fellowship?

Last summer, the Special Ministries Board of the Western Wisconsin District sponsored a camp for God's special children. After two years of planning, the camp for the mentally retarded was held at Wyalusing State Park near Prairie du Chien, Wisconsin. Under the direction of Mr. Ken Pahnke of Menomonie, Wisconsin, and with the help and suggestions of many others, the camp was a success. Eight campers from the Western Wisconsin District

attended and an equal number of counselors. Since this was the first time such a camp was conducted, the numbers were limited so that the staff could lay a good foundation for this kind of camp in the future.

Another special camp for the mentally retarded is being planned for this summer at Camp Wyalusing. The camp will include religious instruction, devotions, crafts, personal care, swimming, games, tours, movies, campfires, hiking, picnics, singing, and talent night. This year the number of campers will be increased to 15, with an equal number of counselors. The camp will be open to the mentally retarded in the Western Wisconsin and Minnesota districts.

It is our prayer that God richly bless the work done at this camp in his name. It is also our prayer that this may be expanded to serve God's special children in other districts.



DEDICATION IN MONTANA — The members of Mt. Zion of Missoula, Montana, gathered recently to dedicate their new church, a remodeled church purchased from the Seventh-Day Adventists. Pastor Harold Wood, shown with his congregation, has since retired and the congregation is being served by Pastor Engel of Great Falls. The five-year-old mission has 130 baptized members. □

Looking at the RELIGIOUS WORLD

by Joel C. Gerlach

Lutheran Giving

Lutheran giving lags behind many other denominations in total contributions to local and national church bodies. That is the finding in a National Council of Churches survey of per member giving in 40 Protestant church bodies.

Lutheran bodies are grouped in the middle of the rankings, behind Seventh-Day Adventists, Presbyterians and Episcopalians, ahead of United Church of Christ, American Baptists, Southern Baptists and the United Methodist Church.

Per member giving figures in the NCC survey include: Seventh-Day Adventists \$695.97, Evangelical Covenant Church \$556.01, Presbyterian Church in the U.S. \$346.43, United Presbyterian Church \$291.27, Episcopal Church \$262.38.

Lutherans ranked in this order: ELS \$267.38, WELS \$248.41, LCMS \$231.71, ALC \$214.30, LCA \$211.04, CLC \$208.88.

Lutherans were followed by: United Church of Christ \$185.80, Southern Baptist \$182.45, United Methodist \$154.77 and American Baptist \$144.31.

Constant Jacquet, who compiled the study for the NCC, observed that "the poor Lutheran showing could be because on the whole Lutherans represent a less privileged, more middle-of-the-road, blue-collar group who are not as well off" as other mainline denominations.

John O'Hara of the LCMS attributed the poor giving habits of Lutherans to economic worries. "If you're really concerned about the financial security of your family, you're not as concerned about being a generous giver."

Jacquet's observation about "blue-collar group" Lutherans does not wash when Lutheran giving is compared to Seventh-Day Adventist giving. Adventists are no higher on the socio-economic ladder than Lutherans. Yet they gave three times as much as Lutherans did.

Christians in our home mission congregations average just under \$500 per member. Christians in our self-supporting congregations average about half that amount. The love of Christ that constrains us is the same for both.

Quality or Quantity?

Layman John Wiebe, a member of the Lutheran Church-Missouri Synod in Omaha, has been active in the home mission program of his district since 1948. In the current issue of *Affirm* he expressed some worthwhile thoughts on the subject of quality and quantity in new mission churches.

Wiebe pointed out that the Great Commission (Matthew 28:19,20) addressed itself to quantity ("teach all nations") as well as to quality ("teaching them to observe all things"). He also cited statistics noting the rapid growth of seven mission congregations in the Omaha area. His observations over the years prompted him to ask, "But is there a consistent quality in the quantity?"

In partial answer to his own question, Wiebe wrote, "With the 20/20 vision of hindsight, it is now obvious that the primary need of a new mission is *not* the real estate, the brick and mortar, the best geographic location or a first-class church building adequate for what we labeled 'a balanced church program.'"

(turn page)

What then is the primary need? According to Wiebe, "There is a much, much greater and more important first need. That need is for a pastor who is truly a man of God, who adheres to God's Word and Missouri Synod doctrine, who subscribes to the inerrancy of the Bible, protects the communion table, provides thorough, fundamental instruction for all members, and conducts joint services and fellowship only with those church bodies who agree with us in doctrine and practice." Wiebe goes on to express concern about practices which "quite easily lead to a large *quantity* of uninformed members vulnerable to a parallel lack of quality in the spiritual ministry."

It's good to hear lay leaders in the LCMS expressing themselves like that again. We hope their numbers continue to increase.

As to question of quantity or quality, it's not a matter of either/or. As Wiebe notes, it's a matter of both/and. Jesus says so.

Pray TV

ABC's "Pray TV" which premiered on network stations February 1 may not have gotten many viewers to do more praying. But it surely got them to do a lot of talking. The day following the airing, radio talk show callers kept bringing up the TV movie all day long to voice pro and con opinions. That is what the producers hoped would happen.

ABC's purpose in presenting the movie was to probe the issue of electronic preachers. The movie's plot revolved around the roles of Rev. Freddy Stone, a big-time electronic church evangelist, played by Ned Beatty, and Rev. Tom McPherson, Stone's disillusioned young aid, played by John Ritter.

Newspaper TV editors criticized the movie for raising questions it did not answer. One critic called it "an immense disappointment . . . too fair and too balanced to be of any value." In our opinion that was its strength rather than its weakness.

Beatty played his role without caricaturing any of the current crop of electronic preachers. Because he is a recent convert to Christianity, Beatty had insisted on numerous changes in

the script to avoid casting big name TV preachers in a bad light. But his role did encourage viewers to ask questions, valid and vital questions.

According to Peter Greenberg, the movie's producer, that was ABC's intent. Greenberg said, "I wanted to raise two questions: Do these ministers raise money for purposes they have no intention of using them for and, second, is there political involvement?"

The movie in fact raised other, more important questions as well. How many viewers are attracted to and then abandoned by TV preachers, left with no one to minister to their real spiritual needs except by a computer-printed form letter? Are the hundreds of millions of dollars viewers contribute to electronic ministries really doing the work of evangelism, or are they chiefly contributing to the expansion of the TV ministries? Where do the TV ministry supporters go for mutual encouragement and strengthening of a personal kind? Who visits them when they are sick? Where do they receive the sacraments? How do they participate in a full range of Christian service, especially the kind Christians can do only in concert with fellow Christians?

A Church That Almost Isn't

"Finns like to remain members of their church and to obtain its blessings at major turning points in their lives, although they are not particularly active in congregational life." A February news release issued by Lutheran World Information offered that assessment of the latest statistics released by the Evangelical Lutheran Church of Finland.

The 594 parishes of the ELCF list 4,323,000 members. Last year 92% of all the children born in Finland were baptized as Lutherans. Nine out of ten marriages are performed in a Lutheran church; 92.5% of all 15-year-old youths attend pre-confirmation school.

And only 3% of the people attend church on a weekly basis. Only 6.9% of all church members attended services of worship or other public functions arranged by the church during the year.

If anyone ever writes an account of "How the West Was Lost," that, together with the spiritual decline in other Western nations, could be part of the story.

The Hatfields Vs. the Roykos

Syndicated columnist, Mike Royko of the *Chicago Sun-Times*, has questioned the propriety of a pay raise for Senate Chaplain Richard C. Halverson. The Senate voted to increase remuneration for Halverson's services in the Senate to \$52,000 annually.

Royko's criticism riled Senator Mark Hatfield of Oregon who supported Halverson's pay hike. In a letter to the Chicago paper, Hatfield defended the Senate's action and the chaplain. The senator pointed out that Halverson "is a pastor to over 6,000 people" (senators and their staff members). He called the chaplain "a much-trusted and valued counselor," a man who exemplifies "what a biblical servant should be."

In Royko's response to the senator, the columnist noted that he had not questioned Halverson's competence. What he wrote is worth repeating. "When services to the old and poor are being slashed, and unemployment is creeping upward, if you senators and your staff members need someone . . . to pray for you, his \$52,000 salary should come out of your pockets, not ours. If he is indeed chaplain to 6,000 people, why don't each of you dig into your pocket for \$9 a year and drop it in his collection plate?"

Amen to that. Royko might also have noted that senators and their staffers who are members of Christian churches already have a pastor responsible for their spiritual welfare, and the \$52,000 is a lot of stipend for a clergyman who is already receiving a salary from his church. □

Was it I?

*I cannot think that it was I
Scourged and beat you before you died
Put in the nails and pierced your side
Yet for no other, but for me you died —
Dear Jesus, how you must love me!*

Rhoda B. Grebe

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

NORTHERN CALIFORNIA DELEGATE CONFERENCE

Date: Saturday, April 24, 1982; with an opening service and communion at 9:00 a.m. and registration at 8:30 a.m.
Place: St. Mark's, 7869 Kingswood Drive, Citrus Heights, California, T. Franzmann, host pastor.
Agenda: California State Nursing Requirements for Our Northern California Tree of Life Bible Camp; Archer Frey; and Starting and Supporting a Conference-Sponsored Pregnancy Counseling Center in Northern California: Pastor Gene Durfey, D. W. Tews, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 19, 1982.
Place: Hope, Swartz Creek, D. Krueger, host pastor.
Time: 9:00 a.m. Communion service, R. Zindler, preacher; J. Behringer, alternate.
Agenda: Conference and District Reports; Exegesis of Ephesians 4:1-16; G. Struck; Special reports concerning Delegate Distribution and Redistricting of the Synod.
Note: Please send excuses to the host pastor.
 J. C. Seifert, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 19-20, 1982; Communion service 7:00 p.m., Monday.
Place: Divine Grace, Lake Orion, Michigan; G. Richmond, host pastor.
Preacher: J. Vogt, alternate, F. Zimmerman.
Agenda: Major Paper - "The Pharisees: the Oldest Religious Fraternity"; W. Koelpin (both days); Conference business, District and Synodical Reports.
Note: Please excuse to the host pastor.
 C. Holub, Secretary

NEBRASKA

DISTRICT PASTORAL INSTITUTE

Date: April 13-15, 1982.
Place: Nebraska Ev. Lutheran High School, Waco, Nebraska.
Service: April 13, 7:30; R. Sprain, preacher.
Agenda: Reaching Out Offering; D. Malchow; Fostering Spiritual Growth and Strength for the Pastor and His Family; Prof. I. Habek; Confessionalism and How It Hinders Evangelism; Prof. E. Lindemann.
Note: Please make early announcement to Prof. Roger Schultz, 302 Iowa, York, Nebraska 68467.
 K. Bode, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: Monday, April 19, 1982.
Place: St. John & St. James, Reedsville, Wisconsin; H. Kuschel, host pastor.
Time: Opening Communion service at 9:00 a.m.
Preacher: K. Haberkorn; alternate, H. Juroff.
Agenda: Exegesis of 2 Peter 3; G. Unke; Insurance: R. Warnke; After Dinner Speaker: W. Loescher; alternate: H. Kuschel; The Doctrine of the Call: (essayist to be assigned).
Note: Please excuse to the host pastor or the conference secretary.
 K. Kuenzel, Secretary

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 19, 1982; 9:00 a.m. Communion service at Redeemer Lutheran Church, D. Kastenschmidt, preacher.
Place: Winnebago Lutheran Academy, Fond du Lac, Wisconsin.
Agenda: An Evaluation of Our Confirmation Practices: D. Schulz; An Evaluation of Popular American Youth Organizations From A Confessional Lutheran Perspective: Prof. M. Westerhaus.
Note: Please excuse to the secretary.
 D. Jensen, Secretary

PACIFIC NORTHWEST

DISTRICT PASTORAL CONFERENCE

Date: April 20-22, 1982.
Place: Our Savior Lutheran Church, East Wenatchee, Washington; P. Fetzer, host pastor.
Preacher: P. Lemke.
Agenda: Homiletical Workshop: J. Gerlach; Exegetical Study, 1 John 5:4-10; J. Kilcrease; Homiletical Study, Isaiah 52:7-10; D. Scherschel.
Note: Please excuse to the host pastor.
 C. Sulze, Secretary

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY LANGUAGES DIVISION

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, with the concurrence of the Commission on Higher Education has decided to resume calling for a professor in the Languages Division to teach German. Calling was suspended in the winter of 1981 in an effort to cooperate with the call for budget stringencies. Because the original list of nominations is nearly two years old, the Board of Control asks the voting membership of the Synod to submit nominees for a new list. Nominees are sought who have sufficient language experience and/or aptitude to work towards the goal of teaching German as a spoken as well as a literary language. Michigan Lutheran Seminary provides the necessary additional education to meet the certification standards of the Synod and/or the state of Michigan. Nominations, including pertinent information, should be in the hands of the secretary no later than April 24, 1982.

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

NOMINATIONS WISCONSIN LUTHERAN SEMINARY Professorship of Old Testament and Homiletics

The following have been nominated for the professorship in Old Testament and Homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Pastor Walter F. Beckmann,	Annandale, VA
Prof. John F. Brug,	New Ulm, MN
Pastor Steven C. Degner,	Santa Barbara, CA
Prof. Daniel M. Deutschlander,	Milwaukee, WI
Pastor Roland Cap Ehlike,	Elm Grove, WI
Prof. Paul E. Eickmann,	Watertown, WI
Pastor Larry G. Ellenberger,	Manitowoc, WI
Pastor William C. Goehring,	Salt Lake City, UT
Pastor Karl R. Gurgel,	Lake Mills, WI
Pastor Keith R. Haag,	Manitowoc, WI
Pastor Martin P. Janke,	Jackson, WI
Pastor Harold R. John,	Tschiura City, Japan
Pastor Eugene P. Kauffeld,	Watertown, WI
Prof. Paul E. Kelm,	Wauwatosa, WI
Pastor Silas R. Krueger,	Tucson, AZ
Pastor Harlyn J. Kuschel,	Reedsville, WI
Pastor Richard E. Lauersdorf,	Jefferson, WI
Prof. John C. Lawrence,	Saginaw, MI
Prof. Roderick G. Luebchow,	St. Paul, MN
Pastor William A. Meier,	Phoenix, AZ
Pastor John R. Mittelstaedt,	Largo, MD
Pastor Kent E. Schroeder,	Oconomowoc, WI
Pastor Dale R. Schulz,	Oshkosh, WI
Pastor Reuel J. Schulz,	West Allis, WI
Pastor Alan H. Siggelkow,	Milwaukee, WI
Prof. Cyril W. Spaude,	Watertown, WI
Pastor Roger E. Vomhof,	Fairfax, MN
Pastor James J. Westendorf,	Brookfield, WI

The Wisconsin Lutheran Seminary Board of Control will meet on April 22, 1982, to call a man from the above list of candidates. Any correspondence regarding the nominees should be in the hands of the undersigned by April 21, 1982.
 Pastor Paul A. Manthey, Secretary
 WLS Board of Control
 8419 W. Melvina Street
 Milwaukee, Wisconsin 53222

WISCONSIN LUTHERAN COLLEGE CHOIR CONCERT

The Wisconsin Lutheran College Choir will present a sacred concert in the College chapel at 7:30 p.m. on April 18. Wisconsin Lutheran College is located at 8830 West Bluemound Road in Milwaukee.

WHITEWATER LUTHERAN YOUTH CAMP

The Lutheran Youth Camp, sponsored by the Winona Area Councilmen's Conference, will be held June 27-July 2, at Frontenac, Minnesota. The camp will accommodate boys and girls from second grade through junior high. The cost is \$65 per camper. For further information contact Tom Church, Route 4, Box 143, Winona, Minnesota 55987.

MIMEOGRAPH AVAILABLE

A hand-operated and still usable Gestetner mimeograph model #120 is available for the cost of transportation to any WELS mission congregation. Contact St. Paul Lutheran Church, 1020 Chicago St., Green Bay, WI 54301, 414/435-8468.

CHAPLAIN R. A. FROELICH HOME ADDRESS

Effenspitze #7
 6500 MZ Ebersheim 41
 West Germany
 Telephone 06136-7841

CHAPLAIN D. L. TOLLEFSON HOME ADDRESS

8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone 09134-5716

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NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

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

Alaska	Kenai
Arizona	Green Valley*
Arkansas	Russellville*
California	Rancho Cucamonga
Colorado	S. Denver*
Florida	Coral Springs Daytona Beach* Lehigh Acres
Georgia	Warner/Robbins/Perry
Maine	Portland*
Michigan	Novi Traverse City*
Mississippi	Columbus*
Missouri	St. Charles County* Springfield*
Montana	Miles City*
New York	Poughkeepsie* Rochester Springville*
North Carolina	Charlotte
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford Pendleton*
Texas	Killeen/Ft. Hood* Lewisville* S.W. Ft. Worth* Tyler*
Vermont	Barre
Virginia	Manassas
Wisconsin	Chippewa Falls* Merrill
Wyoming	Casper Gillette*
Alberta	Calgary Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

GREEN VALLEY, ARIZONA

The WELS has begun holding exploratory services in Green Valley, Arizona, located about 30 mile south of Tucson, Arizona. Services are being held at 8:00 a.m. on Sundays at the Social Center East located at the intersection of Esperanza Boulevard and Abrego Drive. Please send the names of people who might be interested in these services to Pastor Mark L. Hallemeier, 830 N. First Ave, Tucson, Arizona 85719 — Phone 602/623-6633 or 2613.

PORTLAND, MAINE

The WELS has now begun exploratory work in the Portland, Maine, area. Services are being held every Sunday at 3:00 p.m. at the Holiday Inn, Depot Room, 81 Riverside St., Portland (Exit 8 off the Maine Turnpike). Sunday school and Bible class sessions follow the service. Please send names and addresses of any interested people in Maine to Pastor Richard H. Schleicher, Naticook Road, Merrimack, NH 03054 or call 603/889-3027.

TIME AND PLACE

HAYWARD (SAWYER COUNTY) WISCONSIN

WELS members in Sawyer County are served with church services twice a month. We worship at the Hayward Town Hall on the second Sunday of the month at 7:00 p.m. and at the Ojibwa Town Hall on the last Sunday of the month at 7:00 p.m. For more information or to submit names of interested WELS and ELS members, please contact Pastor Robert M. Edwards, 332 S. Wisconsin Ave., Rice Lake, Wisconsin 54868; phone 715/234-2412.

NEW YORK PREACHING VACATION

Our WELS mission on Long Island needs a pastor, professor, or seminary student for preaching on June 13, 20 and perhaps 27. We offer the use of the parsonage plus \$100. We are 35 miles from New York City and surrounded by beaches and historic sites. Contact Pastor Paul Schewpe, Grace of God Ev. Lutheran Church, 45 Talisman Dr., South Huntington, NY 11746; phone 516/499-6425.

OFFER TO PASTORS

Enjoy the beautiful early blossom-clad spring of Pennsylvania while exploring many of the most famous early American (not to mention American Lutheran) sites, undisturbed by summer crowds. Our home is open to any guest preacher who would be willing to conduct services April 18 & 25. If you are interested and able call Pastor Roger Huffman, King of Prussia, PA (near Valley Forge) collect 215/337-9075.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Jahnke, Gene E., as pastor of Good Shepherd, Novi, Michigan, on February 7, 1982, by R. Schwab (MI).
Kolberg, Kenneth R., as pastor of Mt. Sinai, Montrose, Michigan, on February 7, 1982, by D. Schwartz (MI).
Siegler, Paul L., as pastor of St. Stephen's, Fallbrook, California, on January 31, 1982, by J. Mahnke (A/C).
Ziebell, William W., as pastor of St. John, Mazeppa, Minnesota, on January 31, 1982, by R. Goede (MN).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Jahnke, Gene E.
24260 Hampton Hill Rd.
Novi, Michigan 48050
Phone: 313/349-0565
Kolberg, Kenneth R.
11340 Seymour Rd.
Montrose, Michigan 48457
Phone: 313/639-7015
Siegler, Paul L.
1636 E. Mission Rd.
Fallbrook, California 92028
Phone: 714/728-5449
Ziebell, William W.
Box 262
Mazeppa, Minnesota 55956

CUSTODIAL ENGINEER WANTED

Wisconsin Lutheran Seminary has a position open for a full-time custodial engineer who must have the ability to supervise others plus possess capabilities and knowledge in the following areas: floor and carpet care, general janitorial functions plus some aptitude in miscellaneous plumbing, electrical, air conditioning and heating system maintenance. Please contact David L. Martin, Business Manager, either by phone, 414/242-2330, or by letter at 11831 N. Seminary Drive 65W, Mequon, Wisconsin 53092.

PASTOR'S INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, on June 14-15, 1982. Prof. E. Fredrich will present a series of lectures on "The Wisconsin Synod's Relations with Other Church Bodies" and Prof. D. Kuske will present a series of lectures on "The New Testament Manuscripts and Variant Readings in Modern Translations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-12:00 a.m., 1:00-4:00 p.m., and 6:00-9:00 p.m. on June 14 and 9:00-12:00 a.m. and 1:00-4:00 p.m. on June 15.

AUDIO-VISUAL AIDS

SUCCESSFUL TEACHING SERIES II

This is a remake of the popular "Successful Teaching Series" originally produced in 1963. The new series covers the same basic territory as the original, but the treatment is quite different. This is recommended not only for Sunday-school teachers, but pastors and Christian-day-school teachers could also use these filmstrips to sharpen their pedagogical skills. The presentation of these filmstrips should include time for thorough discussion of the material covered in the filmstrip. It is not necessary to show the filmstrips in the order given here.

The Teacher (FS-391-TTR)
1982 10 min. C&M color
The Learner (FS-392-TLR)
1982 14 min. C&M color
The Learning Process (FS-393-TLP)
1982 12½ min. C&M color
The Lesson (FS-394-TLM)
1982 13 min. C&M color
The Presentation (FS-395-TPN)
1982 12½ min. C&M color
The Teaching Process (FS-396-TTP)
1982 12 min. C&M color

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