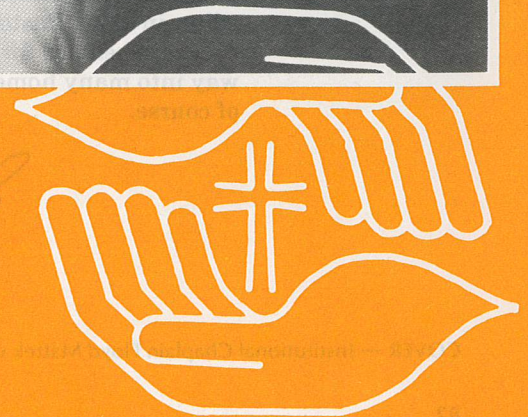
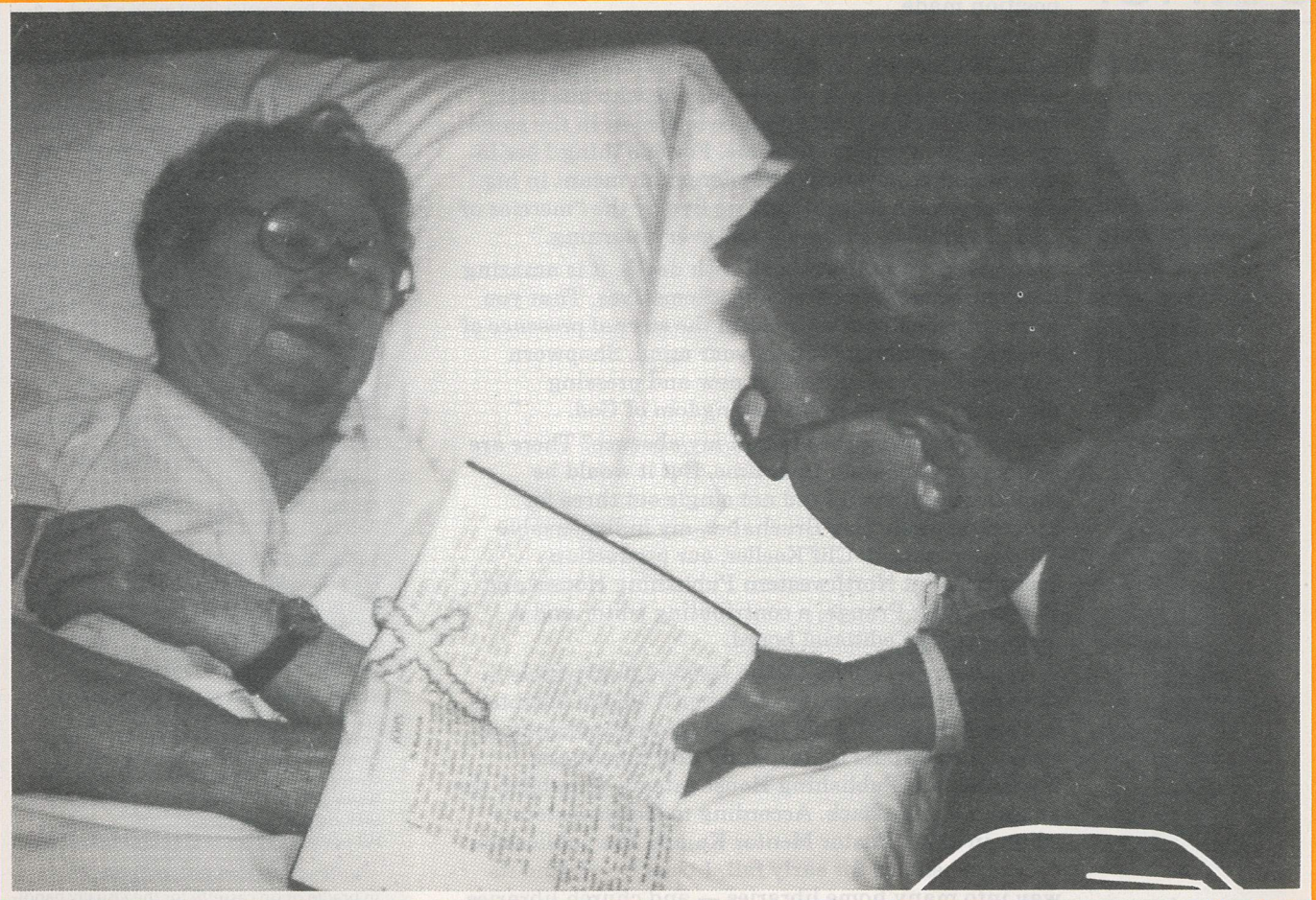


The Northwestern Lutheran

PAGE 90

Introducing: the institutional chaplain



from this corner

*It is of
the Lord's
mercies
that we
are not
consumed.
. . . They
are new
unto us
every
morning.*

Since Pastor Dan Malchow, the Synod's stewardship counselor, in his guest column on this page in the last edition issued a health bulletin about me, I feel bound to complete it, and at the same time thank the many who remembered me in their prayers.

In my 20 years in the parish ministry I had many times stood beside the hospital bed of a member about to undergo major surgery. But now it was I. I didn't have an ache or a pain in my body, but tomorrow — major surgery. And there was *my* pastor at *my* bedside bringing me strength and consolation from a psalm. Having never before been in a hospital as a patient, I was amazed at what a difference the change in position made.

I am now home convalescing, briefly, I hope, because I rust easily. At leisure gives one time for reflection. And that's good — for one who has been "coded" life can never again be looked at in the same old way. Two things strike me. For one thing I see in an altogether new way what Jeremiah meant in his prophecy when he said that we live by the "mercies of God . . . which are new unto us every morning."

Secondly, after that brush with death, it is amazing how our priorities unscramble themselves. That you were only moments away from the eternal presence of God wonderfully unclutters your mind. Shopworn words take on an altogether new and pressing meaning: "Seek ye first the kingdom of God. . . ."

Who is minding the store in my absence? There are many people pooling their time. But it would be thoughtless of me if I did not single out three for special mention: Bev Brushaber, my indispensable editorial assistant; Clif Koeller, our production coordinator at Northwestern Publishing House; and Pastor Victor Prange, a contributing editor and a member of the editorial board.

Appearing in the last issue was the final article in the series "Why so many churches." We are indebted to Pastor Prange for his interesting and informative series. As a tribute to its quality and timeliness, Northwestern Publishing House intends to publish the series in a paperback. According to Northwestern's editor-in-chief, Pastor Mentor Kujath, the publication date is scheduled for early fall. I trust it will find its way into many home libraries — and church libraries, of course.

James P. Schaefer

COVER — Institutional Chaplain Floyd Mattek visits a patient.

*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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 71 NUMBER 6
MARCH 15, 1984

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Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.75 per subscription. Every home plan at \$4.25 per subscription. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on *cassette* for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Illustration credit

Harold Paulsen, 88.

If God is for us

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things? (Romans 8:31,32).

Paul's question, "If God is for us, who can be against us?" raises an absolutely dreadful possibility. What if God is *not* for us? That God who created heaven and earth, who controls the sun and the stars, who sends hurricanes and earthquakes, who hurls his lightning bolts — what if he turns that power on us? What if he is against us?

And if we stop to think of it, is there any reason why he should not be against us? He says, "You shall love the Lord your God," but we have broken every one of his commandments. We mistreat his creatures in our callousness and lovelessness toward our neighbors. We complain about his weather. We exploit and pollute his beautiful earth. Is there any reason why he should not be angry with us, or why he should not be against us?

Undeserved grace

And yet, in his infinite grace, he is allowing us to observe yet another Lenten season, in which we hear once more the amazing account of Jesus, the Lamb of God. Meekly he goes to his death on Calvary, conforming to the will of his heavenly Father — the will of a Father "who did not spare his own Son, but gave him up for us all."

The Father "gave him up." Think of what that means. He counted the cost. He knew what was involved, and he made a choice. He preferred to sacrifice his Son so that sinners might live.

And he gave him up "for us *all*." Not just for good and noble souls, for

philanthropists and benefactors of the human race, but also for thieves and murderers, adulterers and cheats, for liars and gossipers, for you and for me. Christ's blood has washed away all guilt. There is now no condemnation for those who are in Christ Jesus. We have been declared holy and blameless; heaven stands open.

*We have
broken
every commandment.
Is there
any reason
why he
should not
be against us?*

Infinite goodness

But there is even more. Having given us all that, having made such an investment in us, "how will he not also, along with him (Christ), give us all things?" God has given us Christ and his salvation. Is it thinkable that he will now withhold the lesser things from us? Hence, why should we worry about the minor troubles and inconveniences that beset us along life's way? "If God is for us," Paul says, "who can be against us?"

The question does not imply that there will never be anyone or anything against us. The point is rather: it doesn't make any difference how many and how formidable the obstacles and troubles in our life are. Let opponents and opposition do their worst. God, who has given up even his Son for us, will certainly see us through these other things also.

Hence Paul asks, "Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword?" And he can answer his own question, for he continues at once, "No, in all of these we are more than conquerors through him who loved us."

Hence Paul, and we too, can be convinced that "neither death nor life, neither angels nor demons, neither the present nor the future, nor any power, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord."

In Christ Jesus

The key to all this lies in the closing line: "the love of God that is in Christ Jesus our Lord." By faith Christ Jesus is our Lord and Master. We are his and become the objects of God's special care. But we need to remind ourselves what form God's special care takes. The writer to the Hebrews tells us, "The Lord disciplines those he loves" (12:6). Or as Paul puts it, "We must go through many hardships to enter the kingdom of God" (Acts 14:22).

To be sure, reverses and setbacks, illness, financial difficulties, and disappointments with family will beset us, but these can do us no real harm. God is greater than any trouble or opposition. And God is for us! Who can be against us? □



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

Hidden faults

No one ever accused Adolph Hitler of being overly kind. Rather he is viewed as a person capable of almost any crime. He tyrannized the small nations of Europe, was responsible for the murder of millions, and brought destruction to his own people. Hardly a good-hearted man who impressed the world with his kindness!

Yet it has been reported that three days before his death, Hitler made the remark to some of his companions: "Afterwards, you regret the fact that you've been so kind." How does one explain such a startling statement? Had Hitler gone completely mad? Was he living in a fantasy world in that underground bunker?

Whatever the ultimate explanation for this remark, it proves again how terribly blind a person can be to one's own faults. This is admittedly an extreme example but serves to signal us that we all have our hidden faults. Since these faults are hidden from us, we are not aware of them.

The poet Robert Burns exposes this common human failing in some verses he addressed to a louse which was feeding on a fine lady's bonnet — at church. The beautiful lass tossed her head proudly little knowing that the louse was lodged on her fancy bonnet. Which led Burns to pen this wish:

"O would some Pow'r the giftie give us
To see ourselves as others see us!"

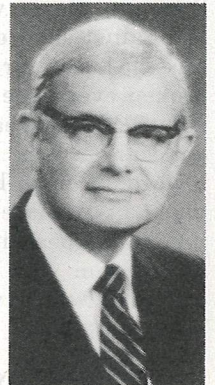
I imagine we have all at times joined this Scottish bard in wishing that the Lord would give us a bit of insight to see ourselves as others see us. We don't much like the idea of having faults which others know but to which we are blind. Our assumption is — as Burns seemed also to suppose — that if only we would know our hidden faults, we would set about correcting them.

And no doubt we might make a few corrections. Some faults could be eliminated here or there. But considering how difficult it is for us to do much about correcting faults we know quite well, what real chance do we have of getting rid of the hidden faults in our lives — even if we knew them? Perhaps it is one of God's blessings that he does not after all let us see ourselves as others see us.

Another poet had something to say about hidden faults. His prayer is not that the Lord would make these hidden faults known to him. He is much bolder. He asks for much more, knowing the power and kindness of his God. King David, in the 19th Psalm, prays: "Forgive my hidden faults." Not show them to me or help me eliminate them but forgive them!

The Lenten season focuses on our need to examine our lives and plead guilty for all sins. These words from a prayer of confession say it well: "Forgive me those sins which I know and those sins which I know not, the sins which I have labored so to hide from others that I have hid them from my own memory." In Christ we know that we do have forgiveness for all sin, also our hidden faults.

Victor H. Prange



Pastor Prange
is at Peace,
Janesville,
Wisconsin.

I would like to know

BY PAUL E. KELM

Does a person fall from grace each time that he sins? What would happen to a Christian who dies while involved in a sin? For example, if a person was drunk and speeding when killed in a car crash, would he go to hell?

I'm sure none of us would want to be embarrassed by a post mortem breathalyzer test or, for that matter, a taped replay of regrettable last acts. The reason, however, is not fear that such evidence would damn us. Any sin is an embarrassment to people who love God and will to hallow his name. Such people are Christians, saved by grace through faith and preserved in faith because of God's grace (Jude 1 and 24). St. Paul calls it "this grace in which we now stand" (Romans 5:2).

It would condition God's grace to suggest that some penitential act on our part was necessary to assure forgiveness. We couldn't love God and long for our Savior's return if each sin drove us from him and necessitated a "reconversion." Spiritual life is not some kind of yo-yo existence, cast from and jerked back to the hand of God with each sin and repentance. Of us Jesus says: "I give them eternal life . . . no one can snatch them out of my hand" (John 10:28).

In Romans 7 St. Paul uses himself as an example of the Christian whose sin is not a fall from grace. "What I want to do I do not do, but what I hate I do . . . It is no longer I myself who do it, but it is sin living in me" (vv. 15-17). The Christian sins in weakness, betrayed by a sinful nature he has not fully overcome. Yet he remains a Christian, willing what God wills and hating sin. The apostle concludes, "So then I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin. Therefore, there is now no condemnation for those who are in Christ Jesus" (Romans 7:25 — 8:1).

Faith in Jesus appropriates the forgiveness he earned with his death for us. Not sin, but unbelief robs us of that forgiveness. Not the lack of a conscious act of repentance, but impenitent occasions a fall from grace.

While the sin a Christian may commit in weakness does not rob him of God's grace, willful sinning can alienate anyone from God. The Apostle John distinguishes faith-destroying sin from sins of weakness in 1 John 5:16-18. The epistle to the Hebrews warns of the fearful consequence "if we deliberately keep on sinning after we have received the knowledge of the truth" (Hebrews 10:26). To justify one's sin and reject the Savior who died to justify sinners, to deny the love and lordship of Jesus out of a love for sinning — this is to fall from grace.

God reads hearts and assigns eternal addresses. We, however, can read the heart's vital signs. When you see someone whose sin is deliberate, determined and defiant, urge law and gospel, not drinking and driving.

Live every moment as though it were your last — not in fear, but in rejoicing at the grace of God in which you live, and die.

I've been told that "home visitation by the pastor just isn't done anymore." Are timid souls and lukewarm Christians written off? People want the pastor, not members of a committee, to call on them. Is the church more interested in the heathen than in its own members?

My generalizations may have no more merit than yours, but I don't see pastoral visitation as a mere memory. Like the family doctor who once made house calls, today's pastor visits his members for *spiritual* health care. So he'll probably wait for your phone call. Of course, prolonged neglect of word and sacrament, public impenitence and other such issues of pastoral love can bring him to your door uninvited. He may even stop to ask your help in a parish program or to see how you're recovering after a hospitalization. But a systematic canvass of every home in the congregation may be much less likely.

There are a number of reasons for that, most of them attributable to our fast-paced urban lifestyle. Visiting families — if anyone's home — is probable only in the evening. And evenings have become so scheduled full of meetings and classes at the church that your pastor has trouble arranging a visit with his own family. Then, too, not everyone wants the pastor to visit. Many prefer making an appointment to see the pastor at church.

Those appointments, more each year, explain why your pastor makes few casual visits. Counseling families and individuals, people caught up in sin and people crushed by sin, occupies a steadily increasing amount of your pastor's time. And the special needs created by society have meant more programs in the church for the pastor to shepherd. Churches have grown, not only in numbers but in needs.

It's refreshing to know that people want their pastor to call on them. The answer may be to call an additional pastor.

It's regrettable that people won't accept ministering to one another better. The answer is more extensive and effective lay ministry, just as soon as people have been shown from scripture that this is God's will.

Those aren't two answers, just two halves — in sequence — to my answer. I'll listen to yours.

By the way, if Jesus' "other sheep" read this publication, I'm sure they'd question your assumption that they've been taking up your pastor's time. Even granting your assumption can only mean that you and I should be calling on the unchurched to free more of our pastors' time. □



Send your questions to *Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin, 53222*. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

I believe in . . . Jesus . . . born of the virgin Mary

Dear Bev,

What a thrill to get your last letter! You know you've arrived as a parent when your child not only asks for your advice but also appreciates it. We'll always try to be as receptive to your advice when you feel you need to offer it as you have been to ours. Actually, the problems you've been having believing that God could understand your past mistakes is not at all unrelated to the debate you had in your barracks about the virgin birth of Jesus.

LOVE LETTERS ON THE CREED by Richard H. Stadler

When we profess to believe that the eternal Son of God stooped to enter human history as a gurgling, uncoordinated, helpless baby, think what that is telling us. He could have crashed into the first century, fully grown and mature, the way Adam appeared on the scene. He could have come as an invulnerable humanoid alien, impervious to our weaknesses and frailties. But that was not God's plan. He prophesied that his Savior would come as a "suffering servant." Remember how vividly he portrays it in Isaiah 53? Well, the infinite Son of God who created everything, who is holy and without sin, himself takes on our humanity inside a sinful woman's womb.

Yes, I know your Roman Catholic friend wouldn't agree with that description of Mary, but scripture nowhere describes her as sinless or immaculately conceived. I can understand how that tradition arose in the Roman church. The rational mind concludes that if God's Son was carried in the womb of a sinful woman, receiving genetic material from her, he would receive her sinfulness. But if you require that Mary had to be sinless to give birth to a sinless Son, then you would have to require the same of her mother, and her mother, etc. Not even Mary saw herself that way. Remember how she rejoices in "God my Savior" in Luke 1:47? If she was immaculately conceived without any sin herself, then she didn't need a Savior!

When God reveals the virgin birth to us it reminds us that he is a God who really cares to become one of us. As Son of God and son of Mary, Jesus was perfectly equipped to serve as our substitute. His one life was more precious than all the combined lives that have been or ever would be lived. Therefore, he really could be a sufficient ransom.

It was interesting to hear how your Christian friends in the barracks tried to "prove" how reasonable the virgin birth was by citing examples of other virgin births among humans and animals. First of all, I'm not sure you can really document other human virgin births. But even if you could, it does the birth of Christ a disservice. It makes it look like a natural, freak occurrence found

elsewhere in nature. In fact, it was a unique event, prophesied in the Old Testament and recorded in the New. What made it unique was that the *Holy Spirit* caused the conception to take place without a human father having any part of it. Matthew makes the case so clear in his first chapter that you can't ignore it. Twice he records that Mary was pregnant "by the Holy Spirit." He clearly indicates that she became pregnant before she and Joseph had sexual union. When Joseph suspects that she had been unfaithful to him, the angel explains that no human had caused her pregnancy.

I just recently read that the non-Christian Jews of old circulated a Jewish history of the life of Jesus called the *Toledoth Jeshua* in which they spread the rumor that Mary had committed adultery with a Roman soldier named Panthera who was the human father of Jesus. The very fact that such a rumor was being spread suggests to me that the early Christians militantly insisted on the miraculous, virgin birth of Jesus, which this rumor tried to explain away.

I've run into people like those in your barracks who insist that Isaiah 7:14 does not predict a "virgin" birth, only a birth from a "young woman." I've read as many articles as I can about the Hebrew word that is used there, and I understand that it can mean "young woman." But the clincher for me, Bev, is that when Matthew quotes Isaiah 7:14 in his first chapter, he uses the Greek word for "virgin" to translate it. I believe that the scripture interprets itself and here is a prime example. The same God who inspired Isaiah to write his prophecy also inspired Matthew to understand it and explain it.

There's a book in the library which records a number of the legends that grew up in the early centuries about the infancy and childhood of Jesus. They are crazy stories that Jesus talked and walked right after being born, did miracles and even zapped irritating playmates with his divine power. Apparently people already then were offended by the thought that the infinite God would tolerate vulnerability, helplessness, and all the frailties of human experience. Yet isn't that the wonder of the incarnation that blows our mind but fuels our faith? That's how much our God cared about us to go to those extremes to work out our salvation. That's the God who is still with you there in the trench. Hang on and write soon again.

Love from your mother and me,

Dad



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

A WORLD AT RISK

In April of 1983 the National Commission on Excellence in Education presented its report to the nation. The commission was charged with the responsibility of examining the quality of education in the United States and bringing practical recommendations for educational improvement. The reverberations set in motion by the commission's report still are echoing throughout the nation. The report, entitled: *A Nation at Risk: The Imperative for Educational Reform*, sent shockwaves throughout the United States.

We are a "nation at risk," not only in the field of education, but in other areas also. *Emerging Trends*, published by the Princeton Religion Research Center, in December 1983 reported that four in ten adults are "unchurched" (including all churches, true and false). That statistic projects to seventy million adults, 18 years and older. Ours is a nation at risk because of its unbelief. And spiritual decay is far more serious than educational decay and the need for educational reform.

The prevalence of unbelief is evident in other surveys. The same issue of *Emerging Trends* reported the steady decline in ethical behavior in our nation: in stealing, lying, cheating on tax forms, driving while drunk, and using controlled substances. Extramarital sex, the breakdown of the home, and the prevalence of no-fault divorce offer further proof that ours is a nation at risk.

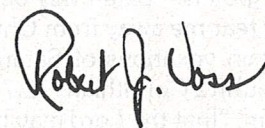
Moreover, the sin of our nation cries out in the muffled cries of babies that are never born, in lives that are "legally" aborted. It has been estimated that in our nation alone 175 lives are aborted every hour, 4,200 per day, 1,533,000 in a year. How long will our courts, our leaders, our nation, tolerate such mass murder? Ours is a nation at risk.

What is true of our nation is multiplied throughout the world. Unbelief and sin run unrestrained. Ours is a world at risk. How long will the world stand and evil persist before God returns in righteous judgment?

What our world needs now, what our nation needs today, what we all need to reduce these risks and restore peace with God is the Lord of the Lenten Season, the Savior who was betrayed and denied, who was mocked and jeered, who was forsaken and crucified, who is risen and crowned as our substitute, our Savior.

A world at risk is our opportunity to reach out with the love of God in Christ, through our witness, through our pastor- and teacher-training, through our home and world mission programs, through our special ministries.

Yes, our mission sends us to a nation and a world at risk that desperately need the Christ of the Cross. Today! Tomorrow may be too late.



guest comment



Pastor Voss
is
executive
secretary
of the
Commission
on Higher
Education.

What? You know, *anfechtung*. Pronouncing it *ahn-feck-tung* won't win you any prizes, but it's close enough. Say it again. Add it to the German words you already know, like *kindergarten* and *gesundheit*.

More important, would you recognize one if it came through the door? Would you lay out money for one? Would you want your daughter to marry one?

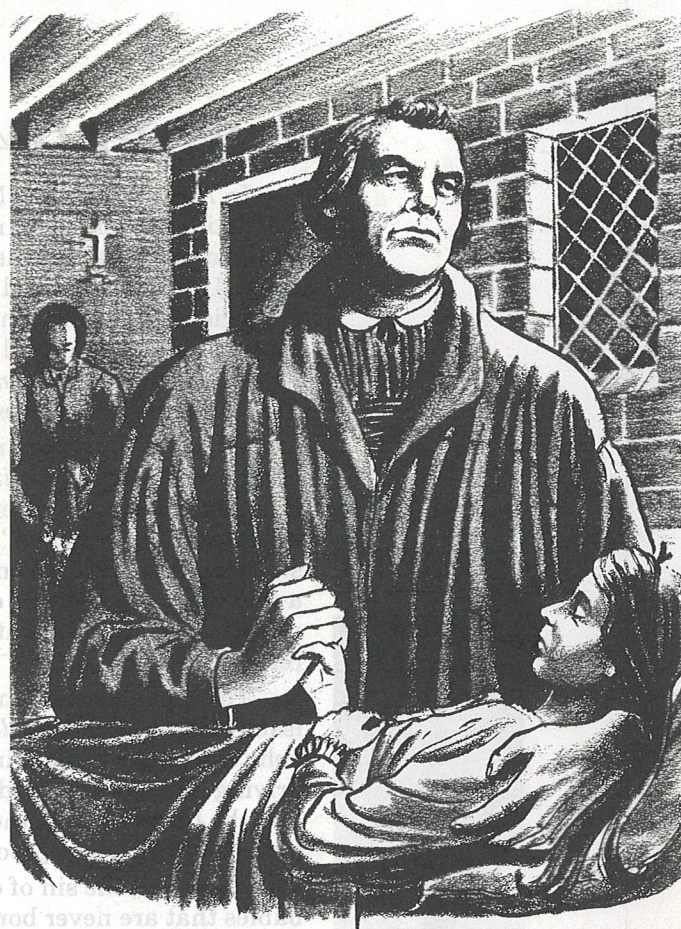
Anfechtung is a word Martin Luther used a lot, but it's hard to find an English word which covers it perfectly. It means doubt, inner turmoil, pangs of conscience, despair, pain, temptation and a lot more bad things. Remember the word *blitzkrieg* from World War II — a lightning-like attack? Well, that's about what an *anfechtung* is: a sudden, warlike attack on the human soul or body.

Luther's *anfechtungen* (that's the plural) took many forms. Often they were physical — irregular heartbeat ("My heart quivers," he said), indigestion, constipation, hemorrhoids, kidney and gallstones, severe sweats (the "devil's bath"), a buzzing in his ears from a chronic middle-ear infection.

Then again they were mental or emotional. In a single depressing letter he shows his hurt over bitter attacks on his writings, worries about his wife's pregnancy and his infant son's sickness, and fears the plague and an early death. He signs that letter, "Martin Luther, dirt for Christ's sake." In another letter he grieves over his teenage daughter's death, knowing all the while that this was wrong, that a Christian should be thanking God for her salvation. Often the thought nagged him: "You alone know everything? What if you're wrong, and leading all these people into error and damnation?" Insomnia lasted nights on end.

Worst of all were the spiritual struggles, for "what greater affliction is there than sin and the evil conscience which is always afraid of God's anger and never has rest?" At such times the Christian doesn't see the holiness and virtue given to him by faith in Christ, but only his own unholiness and vice. In despair the Christian may "flee from God as though he were the devil." Luther often compares a severe trial to death, explaining, "this is the real death. The other physical death, when we pass away in bed, is only a childish death or an animal death." Unbelievers make things worse: their laughing and mocking "constitutes a great and strong assault upon faith, and a powerful incentive to despair and unbelief."

Luther didn't have to look far for the source of his troubles. Whatever the immediate cause might be, the root cause was the devil. Struggling with Satan in a way which we moderns have trouble duplicating or even understanding, Luther groans: "Satan has been let loose upon me and tries to tear me away from Christ!" He felt "worn down by certain vexations of Satan." In words reminding us of St. Paul in 2 Corinthians 12:7 Luther asks a friend to pray for him, "that the Lord may free me from the blows and the thorns of the angel of Satan." Suffering pain on the last trip of his life, to help settle a dispute, he



Katherine and Martin Luther with their ill daughter, Magdalena.

exclaims with the air of one familiar with his opponent: "The devil does this to me every time I intend . . . to undertake something important . . . He first tempts me in this way and attacks me."

Thank God, Luther knew he didn't have to face his *anfechtungen* alone. In these hours of darkness God's word and sacraments upheld him. The devil might continually seek and tempt; the world might lure and draw to itself; our flesh might be slow and sleepy in God's service. "To combat them we have nothing but God's word" — by itself, and with the water of baptism: "When our sins or conscience oppress us . . . we must retort, 'But I am baptized! and if I am baptized, I have the promise that I shall be saved.'"

Similarly, there was holy communion: "The immeasurable grace and mercy of God are given us in this sacrament to the end that we might put from us all misery and tribulation and lay it upon . . . Christ. Then we may with joy find strength and comfort."

It was in these moments of inner turmoil — to one side the pit of despair, to the other side God's upholding grace — that Luther came to feel closest to God. "When the devil assaults us with temptations," he advised, "you say this: 'Ah, even though I have done nothing that is good,

Have you had an *Anfechtung* today?

by James G. Kiecker

nevertheless I will not despair, for (God) always dealt with men sweetly, and that is true. ”

With the astonishing insight that comes only from deep faith, Luther could term his struggles “God’s embraces.” Reminding us that, after all, the attacks of the devil come only when God permits them (think of Job), Luther says: “First (God) gives temptations of the world, the devil, and the flesh, by which he rouses you. These are his embraces, with which he enfolds his bride in eager love.”

At this point Luther gained a different view of his tribulations. No more were they there to grind him down. Rather, transformed by God’s grace, they could actually be of benefit to the harried Christian. “For the power and effect of faith first become manifest in times of trial,” even if those times “make you sweat . . . crush your bones, (and) make heaven and earth seem too narrow for you.” An *anfechtung* could even become “the touchstone which teaches you not only to know and understand, but also to experience how right, how true, how sweet, how lovely, how mighty, how comforting God’s word is, wisdom beyond all wisdom.” Why, he adds wryly, “I . . . am deeply indebted to my papists . . . They have beaten, oppressed and distressed me so much, (that) they have made a fairly good theologian of me.”

Luther agreed with the old saying: No temptation is the worst temptation. If you experience no spiritual attacks, he warned, “then you ought to know that you are in the very worst possible plight. For the greatest temptation is that . . . no trouble moves you.”

It’s important for us to keep in mind that Martin Luther was a breathing, thinking person just like we are. With this difference: he lived out on a larger scale what we live out on a much smaller. His problems were greater than ours, but ours are just as real to us, and painful. The way he dealt with his troubles can show us how to deal with ours.

Have you had an *anfechtung* today? The way Luther described it, you can hardly avoid it — everything from a headache to a broken romance to a conscience which insists, “Quit trying to excuse yourself; you sinned!” Think about what has caused you physical pain, mental anguish, emotional stress, or spiritual worry. That’s your *anfechtung*.

And while you could probably blame this or that, get a clue from Luther and go right to the source of the assault: The same old fellow who caused weeds and pain in the Garden of Eden is still busy making lives unhappy and consciences troubled.

But we don’t have to face the devil alone. “I’ve been baptized,” we remind ourselves with Luther, and so I belong to God. And God’s word assures me my Savior is helping me carry my cross, and paying for all my sin. And holy communion keeps me in true faith unto eternal life.

Upheld by God’s grace, we still may not *welcome* one of these sudden onslaughts. Only the person who enjoys banging his head on the wall might welcome them. But at least we should know that when the attack occurs, God himself is present. Luther didn’t see that first; St. Paul did: “When you are tempted, (God) will also provide a way out so that you can stand up under it” (1 Corinthians 10:13).

Will you ever get to the point of calling life’s shattering experiences “God’s embraces?” That depends on how strong your faith is. And strong faith depends on hearing God’s word and communing at his altar. If Luther had strong faith, that’s the only way he got it, and the same means are available to you.

By God’s grace you may even start to see some benefit in the very thing that laid you low, say, the loss of your job leading you to value your family, your friends and your church more. And though you may not put it in high-sounding words, you may discover that, yes, the worst test of faith is to have no test at all. Luther’s comment stands as a warning, but also a promise: “One has to suffer if he wants to possess Christ.” □



Pastor Kiecker is at St. John’s (Zilwaukee), Saginaw, Michigan and holds a doctorate in historical theology.



Introducing: the institutional chaplain

by George Tiefel, Jr.

Meeet Pastor Floyd Mattek, a friendly man with lots of heart. He's the pastor of a nearby church, but I want to tell you about another very special ministry he carries out. He is also called by the district special ministries board to serve as our institutional chaplain in the Ann Arbor, Mich. area.

As one of America's first-rate medical research centers, Ann Arbor boasts two major hospital complexes and several lesser hospitals, as well as two major prisons. Members of our churches throughout the state of Michigan come to these hospitals, and their home pastors are glad to be able to call on Pastor Mattek for help. He doesn't mind because as he insists, "Often as not when the institutional chaplain brings these sufferers God's word, his own confidence in that word is renewed."

Take the case of the little boy from northern Michigan who celebrated his second and third birthdays in the hospital. Although he never complained, it sometimes hurt so much that he would reach out his hand for Pastor Mattek. Yet God's word gave strength even to a child! Before one surgery he told our chaplain, "I've already talked to Jesus. He said, 'Don't worry, Craig, it isn't going to hurt.'" After four such operations and many, many treatments for cancer, Craig died. And what about the parents? The grieving father and mother demonstrated the sustaining

power of God's word. "Thank you, Pastor Mattek, for all you did to carry us through these long, sad days. Craig wasn't afraid. Before he died he told us, 'Jesus is nice — he's my friend.'"

A 12-year-old lad with Reye's syndrome was in a coma from January to April. During all this time the parents continued in prayer and supplication, thankfully receiving the comfort of God's word. What joy in the hearts of mother, father and chaplain when the boy regained consciousness on Easter Sunday. Later, when Brian, now a catechumen, returned to Ann Arbor for surgery, he confided, "Pastor, I'm not afraid, because God is here with me."

In four years of such institutional ministry, Pastor Mattek reports, only once was he greeted with hostility. That was from a patient who felt God had let him down. Although the man didn't want to hear God's word, the chaplain continued to show a friendly interest. On the third visit the change began. The patient apologized for his rudeness and regretted his attitude toward God's word. Now he hungered for the bread of life and asked for the chaplain's prayers.

"God often seems to wait until Christians are ready before he takes them." Pastor Mattek observes. "For instance, a young woman was tense and full of self-pity but after a time she began to welcome visits from me and others, even eager to have her

roommates hear the devotions. She seemed at peace with herself — and then the Lord took her."

The institutional chaplain is also a missionary. On one occasion Pastor Mattek called on one of his "regulars," but the patient wasn't in the room. Her roommate begged him to wait for her return. "You strengthen her," the roommate explained, "and she strengthens us." Another patient's roommate would regularly listen to the devotion and say, "Thank you, pastor, for your words." One day she asked for a copy of *Meditations* and by the next visit she had been discharged, carrying the precious seed of the word with her.

In one year our Ann Arbor institutional chaplain made 121 trips to the hospital, involving 68 persons. He performed three emergency baptisms — newly-born triplets, two of whom died. For Pastor Mattek it is all joy to see people gain comfort and strength from God's word. And we add, "How beautiful on the mountains are the feet of those who bring Good News (Isaiah 52:7). □"



Pastor Tiefel is at Immanuel, South Lyon, Michigan. He is chaplain of Martin Luther Memorial Home, South Lyon and member of the Synod's Institutional Ministries Committee, a subcommittee of the Special Ministries Board.

Our mission

Hardly a day passes on which my office does not receive one or more appeals enlisting our Synod's involvement in a variety of causes. One day we're asked to join the fight against world hunger, the next to become more vocal in our opposition to nuclear arms buildup. One day the pressure is on to buy a block of circus tickets for underprivileged children, the next to contribute to a scholarship fund for minorities. One letter insists the churches must band together to get us out of Lebanon now, another has all the answers to the problems in Central America. At one time our help is needed in an anti-smut campaign, at another to stamp out abortion and homosexual activity.



Some appeals come as kind invitations; others are almost nasty rebukes for failing as a church. Some of the causes are worthwhile enough in themselves; others have little or nothing to commend them. Some may even be of limited and secondary concern to the church; others deal with areas in which the Lord has given his church no particular responsibility or competence. Many of them confuse the obligation of the church with our obligation as Christian citizens. But seldom do they touch on the church's real mission. We could easily become so deeply involved in one or more of them that we all but forget what the

church is supposed to be doing.

And what is the church supposed to be doing? Scripture leaves no doubt that God has assigned to the church the responsibility of calling sinners to repentance, of proclaiming forgiveness through the cross of Christ, of nourishing the believers in their Christian faith and life through the Word and leading the elect of God through faith unto salvation.

Not that the church is to be unconcerned about people's physical needs. But we need to keep our priorities straight. For even if we successfully feed and clothe and house people for seventy years in this world, even if we succeed in making all abortion illegal and driving every form of deviant behavior underground, but neglect to tell people that Jesus Christ is their Savior from sin, then we haven't done them much of a favor.

So our mission as a church is not to attempt to change society without first changing the individual (which God alone does through the gospel). Our mission is not to try to make the ungodly less so, apart from the regenerating power of the gospel. Our mission is still to proclaim the whole counsel of God so that by the power of the Holy Spirit sinners are brought to repentance and faith in Jesus as their personal Savior. Whatever changes for the better are then effected in society will come through these changed individuals, new creatures in Christ, who no longer live for themselves, "but unto him who died for them and rose again."

Carl H. Muschke

Looking back

from The Northwestern Lutheran

50 years ago . . .

In the last report on the progress of "School Visitation" in our Synod, it was stated that the General School Board of Joint Synod appointed an executive committee which shall perform the functions of the executive secretary. The executive committee then met to organize and make plans for putting school visitation into operation in the various districts of the Synod.

25 years ago . . .

About 100 ladies representing WELS congregations of the Winona Circuit met on February 17 to adopt a constitution for a Lutheran Women's Missionary Society (LWMS) and to elect the first permanent officers.

The objectives of the newly formed LWMS, as stated in the constitution, are "to increase interest in and to support charitable and mission endeavors which are a part of or in the interest of our Synod."

The first permanent officers elected were: president, Mrs. Glen Alleman; vice-president, Mrs. Gordon Dorn; secretary, Mrs. Rudy Suter; treasurer, Mrs. Ray Burmester.

10 years ago . . .

A survey taken at a state university campus regarding student attitudes toward religion discloses that while 75 per cent of the freshmen attend church regularly, only 35 per cent of the seniors do. The longer a student stays in a secular college, the less he concerns himself with formal religion.

The study suggests that the reason is that "the more education a student receives, the more his mind begins to question and mold a new religion, a new set of rules for himself."

What else can one expect when scientism and humanism are preached daily from classroom lecterns and are inculcated by books that become classroom bibles! And while their faith is being subverted, these young people think they are being enlightened. Eve once thought so too. — Editorial comment. □

Pregnancy counseling center dedicated

The WELS Lutherans for Life Pregnancy Counseling Center in Fond du Lac, Wis., which opened in October 1983, was formally dedicated on January 22.

The Rev. Carl Voss, pastor of St. Mark's, Green Bay, Wis., and president of the Northern Wisconsin District, was the guest speaker.

In the news

"You could be out with hundreds of thousands rallying in demonstrations and pro-life marches but you determined to quietly gather around the word of God," said Pastor Voss. He said he hoped the doors of the counseling center could soon close "because all will recognize the sanctity of life." But until then, said Pastor Voss, we must promote loving counsel to serve the good and gracious will of God.

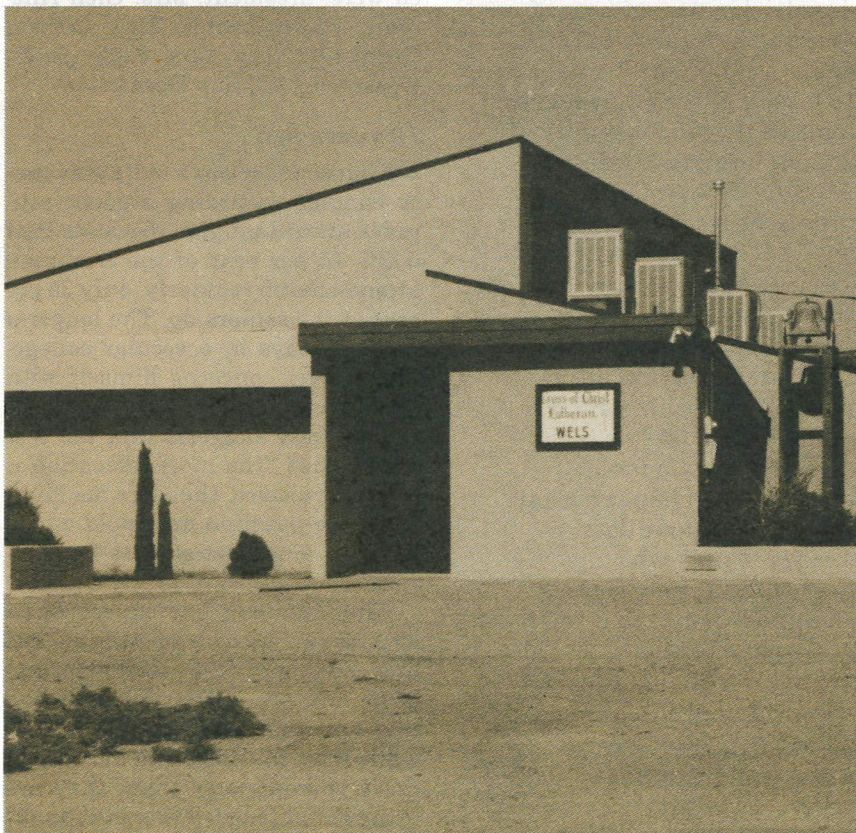
During the first quarter of its existence, 50 persons availed

themselves of the counseling services. Of these 20 were less than 21 years of age, eight were turned from pro-abortion to pro-life, and about one-sixth have returned for further counseling, bringing along another member of the family or the boy friend. Religious affiliations included Roman Catholic, Lutheran (six were affiliated with WELS), Episcopal, and six who had no church affiliation.

Twelve counselors work five and one-half days a week on a rotating basis. The hotline is answered by 15 volunteers who also work on a rotating basis seven days a week. Three receptionists handle the desk work.

Serving on the board of directors are Pastors Kurt Grunewald, Robert Fleishmann and Robert Lehrkamp. Teacher Tom Nedfeldt is president; Bruce Meier, vice president; Michael Schmidt, treasurer; and Drew Lambrecht, secretary.

Reported by Robert Lehrkamp



Arizona

New church dedicated

Cross of Christ in Kingman, Ariz., started in 1970 as a daughter congregation of Resurrection in Phoenix. Pastor William O. Bein of Resurrection made the 360-mile round trip every other Friday to serve 13 members. The church grew. Land was donated and a private loan of \$10,000 was made in 1974 so a chapel could be built for worship and teaching. Pastor Bein served the congregation until 1977 when Pastor Paul A. Behn was called out of retirement. Behn served until 1982 when Pastor Lyle Sonntag accepted the call to serve the growing church.

By 1981 the original chapel, seating 50, was too small. Often as many as 25 people had to stand through the service for lack of room. Rough sketches of a proposed floor plan were drawn and presented to the congregation. Rick Lussier, the original architect, was contacted and asked to draw detailed plans — yet plans which novice builders could follow.

The projected cost of the project, which included the outside shell, a nave to seat 200, kitchen, fellowship hall and pastor's study was \$55,000. The low estimate for this 4500-square-foot addition to the original chapel was due to anticipated donations of material and labor by the members themselves. The men, women and children, the young and the old, the skilled and the novice, all worked together to complete the house of worship.

On November 27, 1983 — almost two years to the day since the building committee first met — Cross of Christ dedicated their new edifice, now valued at \$300,000. Special features of the day were two services at which the two former pastors were the guest speakers. Also present was the a cappella choir from Arizona Lutheran Academy in Phoenix.

Cross of Christ presently numbers 123 baptized members.

Reported by William Schaefer

Cross of Christ

Super Sunday in Phoenix

January 22, 1984. Super Sunday — but not only for the National Football League. Paradise Valley, located in northeast Phoenix, reached a milestone in its history — self-support. It chose this Sunday to hold a special celebration of thanks to God. Pastor A. Hugh Reaume of Salem in Scottsdale, Ariz., was the guest speaker.

Pastor Reaume helped to establish the mission in 1974 and, with the assistance of then Vicar David Palmquist, served the tiny congregation in its first year. In May of 1975 Pastor Paul Fetzer was assigned from the seminary to serve the new congregation as its first full-time pastor.

Pastor Fetzer guided the church through its formative years and in February 1979 a new church building was dedicated. Pastor Fetzer accepted a call to Withrow, Wash., in January 1980.

Pastor Reaume returned as interim pastor until Pastor Edward D. Pinchoff was installed in May 1980. Paradise Valley has a baptized membership of 154.

Reported by William Schaefer

Wisconsin

Pastor honored

On January 22, St. John's of Baraboo, Wis., honored Pastor E. G. Toepel for 25 years of service to the congregation in special services followed by a coffee hour.



Toepel

The church staff sponsored the radio broadcast of their worship service to mark the occasion. In September 1983 the congregation also presented Pastor and Mrs. Toepel with a 17-day tour of Lutherland, Austria and Switzerland in recognition of his 25 years of service to the congregation.

Pastor Toepel began his ministry in 1942 at Michigan Lutheran Seminary, Saginaw, Mich., and later served congregations at Cataract, Onalaska and Sun Prairie before coming to St. John's.

Since his installation in 1959 Pastor Toepel supervised the centennial observance of the congregation in 1973 and the building and dedication of a new church in 1975. He served the Synod as a member of the board of control of Wisconsin Lutheran Seminary from 1965 to 1983.

Reported by David Kipfmiller

A year of celebration

For members of Bethany in Hustisford, Wis., 1983 was a year of celebration as they observed the 125th anniversary of the congregation.

Five Sundays were set aside for the special celebration. In one service a slide presentation of Bethany's past was combined with the spring mission festival. In May the Junior and Senior choirs presented a special anniversary song service. On Education Sunday in June former teachers were invited to join in an outdoor worship service and congregational picnic. Rededication Sunday in July paid tribute to the sons and daughters of Bethany who are in the preaching and teaching ministry. Confirmation Reunion Sunday in September brought together 750 persons for a special worship service and dinner.

Bethany's history dates back to 1858 when a German missionary guided a group of Lutherans who had split away from the original Lutheran church in the township. Its first church and parsonage were combined in a log building. In 1893 the present church was dedicated and in 1980 a new addition was completed. The first one-room school was erected in 1868. A new school was built in 1910 and the present school was dedicated in 1962.

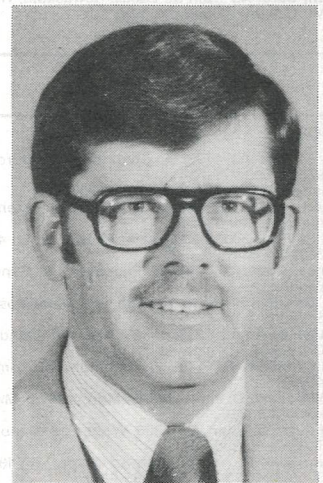
Bethany has had 12 resident pastors during the 125 years. The 700-communicant-member congregation is served by John Graf. *Reported by Gloria Hafemeister*

With the Lord

Karl M. Plocher 1940-1984

Pastor Karl Martin Plocher was born on December 25, 1940 in Litchfield, Minn. He died on February 6, 1984 at Saginaw, Mich.

A 1966 graduate of the seminary, he served Mt. Olive in Overland Park, Kas., and Hope Lutheran in Swartz Creek, Mich., before accepting a call to Trinity in Bay City, Mich. While in the Michigan district he served as chairman of the Northern Conference Program Committee and the District Commission on Evangelism. He retired from the active ministry in 1983 due to ill health.



Plocher

In 1966 Pastor Plocher married Dorothy Waidelich. He is survived by his wife; sons, Andrew, Matthew, Michael, Marc, Jonathan and Joel; mother, Adelia Plocher; sisters, Leila Strickholm and Joni Meyer; and brother, Pastor David Plocher.

Funeral services were held February 8 at Trinity, Bay City, Mich. A memorial service was held February 8 at St. Paul's, Saginaw, Mich. □

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address Hunsruckstr 12 6500 Mainz-Hechtsheim 42 West Germany Telephone 06131-58453	Home Address Goldwitzerstrasse 31 8524 Neunkirchen a. Br. West Germany Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Busch, Rodney G., from Gloria Dei, Memphis, Tenn., to Crown of Life, Fort Myers, Fla.
Busse, Carl J., from Grace, Kenai, Alaska to Good Hope, Ellensburg and Good Faith, South Cle Elum, Wash.
Eckert, Gerhard P., from Redeemer, Hastings, Neb., to retirement from full-time ministry.
Frenz, Arthur H., from St. John and Grace, Goodhue, Minn., to Christ, Brainerd, Minn.
Johnston, Paul R., from Trinity, Wabeno, Wis., to Bethlehem and St. John, Watertown, S. Dak.
Kuenzel, Karl F., from St. John, Maribel, Wis., to Zomba, Malawi, Africa.
Meier, Norbert R., from Syndoulos, Fairbanks, Alaska to Trinity, St. Paul, Minn.
Neumann, Karl H., from St. John, Beaver Dam, Wis., to retirement from full-time ministry.
Steiner, Steven P., from Our Savior, Daytona Beach, Fla., to St. John, Tappen, S. Dak.

TEACHER:

Newman, Carol A., from St. Lucas, Kewaskum, Wis., to Mt. Calvary, Waukesha, Wis.

ADDRESSES

PASTORS:

Gerke, Robert E., 1773 S. Columbus, Medford, OR 97501; 503/779-7341.
Hoff, Lance, Box 27, Hillpoint, WI 53937.
Huebner, Paul E., W151 N8417 Thomas Dr., Menomonee Falls, WI 53051.
Ibsch, Paul A., 30518 Charmaine, Roseville, MI 48066; 313/445-8047.
Johannes, Robert D., 955 W. Peckham Ln., Reno, NV 89509.
Kuehl, Dietrich H., 4070 N. 99th St., Wauwatosa, WI 53222.
Palmquist, David A., 6230 Jumilla Ave., Woodland Hills, CA 91367.
Plagenz, Michael G., 1420 W. Richmond, Kokomo, IN 46901.
Pless, Waldemar O. em., 4729 W. Morgan Ave., Milwaukee, WI 53220.
Pommeranz, Norman E., 4306 Woodside Manor Dr., Tampa, FL 33624.
Russow, David P., 711 W. 45th S., Casper, WY 82601; 307/235-2770, Off: 307/265-9357.
Scharrer, Paul A., 338 Grove St., Fort Atkinson, WI 53538.
Turrieff, Michael A., 1925 Madison St., Waukesha, WI 53186; 414/542-0566.
Wenzel, Glenn E., 9212 Baseline, Rancho Cucamonga, CA 91701.

TEACHERS:

Berg, Thelma L., 210 Wells Fargo Dr., Apt. 1012, Houston TX 77090.
Berger, Judith E., PO Box 250, Moran, WY 83013.
Dunsmoor, Andrea R., N64 W24480 Main St., Apt. 16, Sussex, WI 53089.
Grimm, Roger G., 848 Winslow Ave., St. Paul, MN 55107.
Koepfel, Rendell A., 2070 N. Becheili No. 13, Redding, CA 96002.

FAMILY CAMPING TOUR

The Lutheran Science Institute family camping tour for 1984 will be along the southern shores of Lake Superior beginning around Porcupine State Park, Mich., July 16 to 27. Besides geology and nature studies there will be an overnight or two of backpacking if interest is shown at time of registration. The last 3-4 days will be spent fossil hunting near Escanaba. Early registration permits the directors greater savings and adventure for the group. Costs are: LSI members \$15 per family; WLS members \$30 per family or \$3 per day; non-WLS \$60 per family or \$6 per day. Deduct \$10 from any rate for an individual 18 years or more. \$10 deposit required (payable to LSI and applied to registration). Notice: No contact lenses will be permitted in backpacking phases. Address to: Lutheran Science Institute, 10317 - 195th Ave., Bristol, WI 53104; 414/857-2089.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

SAN ANGELO, TEXAS — Our Savior, Disabled American Veterans' building, 1030 E. 19th St., San Angelo. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

WAUKESHA, WISCONSIN — Crown of Life, The Teaching Centers, one-half block south of Sunset Dr. on Industrial La. 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor A. J. Kunde, 519 N. Hartwell, Waukesha, WI 53186; 414/542-7902.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

MISSISSAUGA (TORONTO AREA), ONTARIO, CANADA — Divine Peace, 26 Ann Street, Mississauga. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Roy W. Hefti, 1051 Cedarglen Gate #39, Mississauga, Ontario L5C 3A7; 416/272-4835.

SUGAR LAND/STAFFORD/MISSOURI CITY, TEXAS — Redeeming Grace, Missouri City Fire Station, 1523 F.M. 2234, Missouri City. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Mark Barenz, 1807 Trinity Station, Sugar Land, TX 77478; 713/980-4632.

NAMES WANTED

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

CALIFORNIA AREA — Salinas and Monterey; Chico/Paradise; Livermore/Pleasanton/Dublin/San Ramon. Pastor Joel C. Gerlach, 360 Spode Way, San Jose, CA 95123; 408/629-2354.

LAFAYETTE, INDIANA — Pastor Lester Hieber, 121 Judson Dr., Mooresville, IN 46158; 317/996-3859.

HUNTSVILLE/MADISONVILLE AREA, TEXAS — Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

NEWPORT NEWS/WILLIAMSBURG, VIRGINIA — Pastor Joel Luetke, 3229 Sandra Lane, Virginia Beach, VA 23464; 804/424-3547 or 420-9652.

ROANOKE, VIRGINIA — Pastor Richard A. Scheibe, 516 Greenwich Drive, Roanoke, VA 24019; 703/362-1198.

MARIETTA, OHIO/PARKERSBURG, WEST VIRGINIA — Pastor Richard A. Krause, 1313 - 17th St., Vienna, WV 26105; 304/295-8820.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran 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
 2929 N. Mayfair Rd., Milwaukee, WI 53222

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

Alaska	Juneau*
	South Anchorage*
	Wasilla*
California	Clovis*
	Poway*
Colorado	N. W. Denver*
Florida	Cape Coral*
	Miami (Hispanic)*
Georgia	N. Atlanta*
Idaho	Boise*
Louisiana	Baton Rouge*
New Jersey	Dover*
New Mexico	W. Albuquerque*
North Carolina	China Grove
North Dakota	Dickinson*
Ohio	Marietta*
	S. E. Cincinnati*
Texas	Abilene*
	Bryan/College Station
	N. W. Houston*
	S. Austin*
	San Angelo*
Virginia	Parkersburg*
	Richmond*
	Roanoke*
Wisconsin	Hayward*
	Madison (Hispanic)*

*Denotes exploratory services.

REQUEST FOR COLLOQUY

Pastor Benjamin Lorenz, Plainview, Texas, formerly a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.

President Vilas R. Glaeske
 South Central District

COLLOQUY

In a colloquy conducted on January 15, 1984, James W. Luedtke of Wilmot, S. Dak., formerly a pastor of the Concordia Lutheran Conference, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. Rev. Luedtke is at present pastor of Christ Ev. Lutheran Church of Wilmot, S. Dak., an independent congregation.

First Vice President Gerald E. Free
 Professor Arwin W. Schuetz
 President Wayne L. Schulz, Nebraska District

APPOINTMENT

Pastor Edward Schaeve has been appointed a member of the Michigan District Mission Board, filling the term of Pastor Herbert Kuske who has moved to another district.

W. J. Zarlring, President
 Michigan District

APPOINTMENT

Pastor Timothy Petersen has been added to the district constitution committee.

Vilas R. Glaeske, President
 South Central District

DR. MARTIN LUTHER COLLEGE 1984 CHOIR TOUR Itinerary

March 25	7:30 p.m.	Homecoming Concert
		St. Paul's, New Ulm, MN
April 6	8:00 p.m.	St. John's, Lake City, MN
April 7	7:30 p.m.	Behlehem, Hortonville, WI
April 8	10:30 a.m.	Christ, Milwaukee, WI
		(centennial year)
	4:00 p.m.	St. John, Montello, WI

SERVICES

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

THE WORLD IS COMING TO NEW ORLEANS

If you are planning to attend the 1984 World's Fair (mid-May to mid-November) in New Orleans, Louisiana, Crown of Life Lutheran (15 minutes east of the fairgrounds) invites you to join us for Sunday worship at 10:00 a.m. To confirm time, obtain directions, or receive transportation, contact Pastor Mark Bitter, 9781 W. Rockton Circle, New Orleans, LA 70127; 504/242-3442.

OPEN HOUSE

April 1, 1984
 1:00 — 4:00 p.m.

Wisconsin Lutheran College
 8830 West Bluemound Road
 Milwaukee, Wisconsin 53226
 414/774-8620

Tours — Admissions Information
 Academic Advising
 Financial Aid Counseling
 Entertainment

HOUSEMOTHER NEEDED Martin Luther Preparatory School

A position of housemother in our girls' dormitory will become vacant following the close of the current school year. Under the direction of the dean of students and with the aid of another housemother and two female tutors, the housemother has supervision of 150 to 175 girls in grades 9-12 preparing for the teaching ministry. Please direct applications or inquiries to President Theo. Olsen, Martin Luther Preparatory School, Prairie du Chien, WI 53821.

NURSES

"Be all that you can be" in the service of our Lord

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. This is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, malnutrition and starvation still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The African Medical Mission has two nurses at the Mwembezi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 33 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jan Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks
Medical Director

REFORMATION LANDS STUDY TOUR

As an extension of its 1984 summer quarter, Wisconsin Lutheran Seminary is offering an eighteen-day study tour of Germany and Switzerland. The study program, under the direction of the church history department, will earn 4½ credits applicable to the WLS summer quarter program. Credit students will be given preference, with remaining space available to others.

Scheduled for July 23 to August 10, with departure and return to Chicago, the tour cost is \$1755. Brochure and application blanks are available from:

1984 Summer Quarter
Reformation Tour
11831N Seminary Dr. 65W
Mequon, WI 53092

MANAGER AND COUNSELORS NEEDED

Camp Killarney, owned and operated by an association of WELS churches in Southeastern Michigan, is in need of a camp manager in return for housing and half utilities. Counselors are needed for summer camp the last two weeks in July. For more information contact Pastor Jim Langebartels at 517/458-6706.

DORM SUPERVISORS NEEDED

California Lutheran High School, located in Orange County between Los Angeles and San Diego, is in the process of establishing mini-dorms to house six or seven students. Responsible male and female supervisors are needed. Room and board will be provided for dormitory supervisors. For further details contact: Pastor Allen R. Beyersdorf, 23622 Via Calzada, Mission Viejo, CA 92691; 714/830-9774.

PRE-MARITAL SEMINAR

A pre-marital seminar will be held at Wisconsin Lutheran College on April 7, 9:00 a.m. to 4:00 p.m. for engaged couples to examine beforehand the marriage relationship. Husband — wife roles, communication, sex, worship, finances. Conducted by Fred Matzke and Joann Halter of Wisconsin Lutheran Child and Family Service. Fee: \$50.00 per couple (includes lunch). To register call 414/774-8620. A great wedding gift from parents or grandparents.

15TH ANNIVERSARY

Divine Savior of Indianapolis, Ind., will celebrate its 15th anniversary on July 1 with morning services at 8:00 and 10:30 and a special afternoon service (time to be scheduled later). A congregational meal will follow the afternoon service. Former members, confirmands and friends are cordially invited. For further information please contact Fred Wooten, 1816 N. Serwick, Indianapolis, IN 46222; 317/636-1248 or Mrs. Betsy Schmidt, R. 3, Box 237-G, Noblesville, IN 46060; 317/773-8408.

CENTENNIAL

St. Peter's Lutheran of Balaton, Minn. will celebrate its centennial on Sunday, June 10, 1984 with two special services. At 10:30 a.m. Pastor Robert Schumann will be the guest speaker and at 2:00 p.m. Pastor Herald Bittorf will be the guest speaker. A noon dinner will be served. All former members and friends are invited to attend. Dinner reservations are to be made by May 12. Contact Mrs. William DeWitt, Balaton, MN 56115.

CENTENNIAL

Christ Lutheran of Milwaukee, Wis., is observing its centennial year with special services throughout 1984. Special services on April 29 and May 6 at 10:00 a.m. will highlight the celebration. Pastor Winfred B. Nommensen will preach on April 29 and Pastor Carl H. Mischke will be the guest speaker on May 6. On May 6 at 1:30 p.m. the choirs of the congregation will participate in a special service. All members and former members are cordially invited to attend the services.

1984 YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 160 pages with a spiral binding. The 1984 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees. Stock number 29N1422, net price \$5.25

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100 YEARS

Bethlehem Lutheran of Raymond, S. Dak., will celebrate its 100th anniversary on June 9 and 10. A 7:00 p.m. banquet will be held on the 9th. In special services on the 10th Pastor Robert Zink will preach at 10:30 a.m. and Pastor Ronald Mehlberg at 2:00 p.m. For information or banquet reservations please contact Bill Danekas, R. 2, Box 8, Raymond SD 57258 or Pastor Wayne L. Rouse, 111 S. Idaho, Clark, SD 57225.

ANNIVERSARY

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

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

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On the road with the team

by Larry G. Zwieg

From left to right: Phil, Lori, Dan, Katie and Brent.

“We’re retired!” Those words, together with a wave of the hand, were the newest challenge for one of our Synod’s two full-time travel/canvass/witness teams.

We were sitting in the vacant parsonage of Crown of Life in Fort Myers, Fla. The congregation had provided beds for the two male teachers, Dan Kroll and Brent Schmidt II and for Vicar Phil Gieschen. The beds and a couple of easy chairs, together with a table and folding chairs from the church, were the furniture. But the young men were happy. This was the first time in six months they were not living as guests in someone’s home. It was nice to “be on your own.”

The two young women on the team, Lori Rischette and Katie Tessmer, were staying in a travel trailer parked in a member’s yard not far away. They were just as happy to be by themselves.

The team, together with Vicar Gieschen, had arrived in Florida several weeks before and were doing canvass and evangelism follow-up work in Cape Coral and Lehigh Acres, as well as Fort Myers. This evening we had all gathered at the parsonage for a midterm review and sharing session.

Florida and its large retirement population had brought a new experience, that wave of the hand and “we’re retired!” “What in the world do you do with that one?” was Brent’s question.

I asked them what they had tried up to that point. Katie giggled and answered, “We told them fine, but you can’t retire from God can you? But it was plain that the response irritated them.” We all agreed you have to be careful not to turn people off or pass judgment on them. The role of the TCW outreach workers is the same as that of every Christian, simply to share the good news about Jesus the Savior. None of us can convert the unbeliever. Only the Holy Spirit has the power to do that. So our job is only to put the scripture to work.

All of us viewed the new video tapes produced by the WELS Campus Ministry Committee. The tapes are called “Traveling and Talking for Christ” and are train-

ing tapes for witnessing and sharing your faith. After watching the tapes and discussing some of the techniques and hints Pastor Richard Stadler shares on the tapes, we came up with a possible solution to “we’re retired!”

The solution was to first acknowledge their objection and then try to use it to get them thinking about spiritual things. The answer would go something like this. “You know that’s interesting. We’ve had quite a few people tell us they have retired. It’s a good thing God never retires from caring for us, isn’t it? He doesn’t, you know. In his Word, he said, ‘I will never leave you nor forsake you.’ But that matter of being retired interests me. Please tell me something. Has retirement affected your spiritual life? Do you think that spiritually you are better off than before you retired, or about the same or has retirement caused a decline in your spiritual well-being?”

It was interesting to see what that possible approach did for those five young Christians. Dan said, “That’s great. I can hardly wait to get out tomorrow and try that.” You could see the new track was like a weight had been lifted from their hearts. That “we’re retired” had really been a problem.

Dan, Brent, Lori, Katie and Phil will be in Florida until the end of February. Then they will join the other TCW outreach worker team presently in New Orleans. Both teams will spend the next six weeks in Dallas/Fort Worth. Keep them in your prayers. They probably won’t run into “we’re retired” in Dallas but there will be something. Satan sees to that. But they will find an answer — God sees to that. □



Pastor Zwieg is associate executive secretary of the General Board for Home Missions.