

The Northwestern Lutheran

JUNE 1, 1984

My first Easter in Africa

PAGE 171



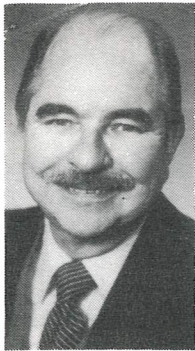
The cost of exposing abortion

PAGE 164

Traveling and talking for Christ

PAGE 168

from this corner



Through the month of June the Synod's 12 districts will be holding their biennial conventions at which all pastors, all male teachers and a lay representative from each congregation will be in attendance.

The district conventions will have their hands full this year with the report of the Administration Survey Commission, a six-member commission appointed in 1981 to review the Synod's structure, chaired by Pastor David J. Valleskey of San Jose, Calif. Since the commission's final report will be presented to the 1985 synodical convention for adoption, it is important that each district has its say.

Having served as chairman of the first Administration Survey Commission in the late '60s, I was concerned lest the commission's recommendations blunt the excellent work (I speak modestly) done by the earlier commission. I need not have worried. Its recommendations are rational and conducive to greater efficiency and rank and file participation.

A re-arranging of the Synod's five divisions is recommended. Two divisions — home and world missions — are combined in a division of outreach. A new division is created, the division of fiscal affairs, incorporating the business end of the Synod. The worker training division remains much as it is. The division of administration & services has been divided. One division — of parish services — gathers together most of the agencies directly serving the parishes, the Board for Parish Education being the principal agency in the division. The other division — of administration — combines all the functions directly the responsibility of the President and the Conference of Presidents, such as stewardship and The Northwestern Lutheran.

Districts are given more elbowroom to structure their districts as they may deem necessary. Only two boards and three committees would be constitutionally mandated — down from ten boards and committees. Disparity in the size of the districts demands such flexibility.

For the first time there will be a recommendation before the Synod to establish a mandatory retirement age and a limitation of terms. The commission is recommending for lay members of the Synod's boards, commissions and committees mandatory retirement at age 70 and for pastors and teachers on these agencies mandatory retirement at age 70 or upon their retirement from the full-time ministry, whichever is first. Terms are limited to two six-year terms.

And one more recommendation. The membership of the executive committees of the Board for World Missions is increased from three to five by the addition of another layperson and a teacher. Since at least one executive committee oversees an annual budget nearing \$700,000, broadening the base of the responsibility appears attractive.

James P. Schaefer

Cover — Members gathering for a church service in Africa.

*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 11
JUNE 1, 1984

Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Linda Taylor. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Victor H. Prange, Carleton Toppe, Ernst H. Wendland.

District reporters

W. Schaefer (Arizona), J. Humann (California), R. Jensen (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), M. Crawford (North Atlantic), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (South Central), D. Kipfmiller (Western Wisconsin).

Editorial office

All material intended for publication should be addressed:

Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222
Phone 414/771-9357

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 mailing 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.

Photo credit

Theodore Sauer, cover.

Temporarily out of sight — reentry planned

Men of Galilee, they said, why do you stand here looking into the sky? This same Jesus, who has been taken up from you into heaven, will come back in the same way you have seen him go into heaven (Acts 1:11).

You have to be over fifty to truly appreciate our country's space shuttle program, the wonder of it, the thrill of it. Those who were born in the mid-1950's or later grew up with the space program. The familiar television set *always* was there; the computer chip was not a foreign language term.

Those over fifty can vividly remember the crystal set, or the big round-topped Zenith about which the family gathered regularly to "return with us now to those thrilling days of yesteryear when out of the west came the thundering hoofbeats of the great horse, Silver — The Lone Ranger rides again!" Sitting in stunned amazement in a neighbor's living room as pictures, plus sound came out of a small box, sent shivers down the spine. Buck Rogers exploits in the comic strips were improbable fantasies dreamed up by a man with a facile drawing pen and a slightly warped mind.

The wonder of it

Then came the astronauts, the moon walks, skylabs, the probes of Venus and Mars, and now the shuttle — all of course accompanied by pictures in living color in one's own home.

Many of the older set cannot treat this with anything less than wide-eyed wonderment. The statistics boggle the senses; the 20,000 plus technicians who make it happen, the 300,000 pounds or more of thrust which pushes the booster away from the greedy, clutching fingers of earth's gravity; the 17,000 miles-per-hour speeds, the sight of two men with back packs repairing a defective piece of space hardware which is then returned to orbit. It makes one want to stand around in slack-jawed amazement gazing up into the heavens.

It's not unlike the reaction of the disciples who watched as the King of the Universe, the risen and living Lord of inner space as well as outer space, returned in triumph into the presence of his heavenly Father. Jesus, without the aid of belching boosters, a space vehicle, or thousands of support personnel, rose majestically by his own power into the fleecy clouds which dotted the mountain skies outside Jerusalem.

The three Ws

However, just standing around in stupifying wonder was and is not what Christ has in mind for his followers, neither for those who saw it the first time nor for those who are able — ever so slightly — to appreciate the magnitude of his ascension by contrasting it to the technological wonders we see on television. He has an action program for his people, one which he expects his followers to do prior to his visible reentry at time's end. This program could be titled *The Three Ws of Ascension; "Watch, Wait, and Work."*

Watching is not a concomitant of idle inactivity but rather implies an appreciation of God's plan of salvation according to his timetable. There are four time frames involved: the ruin of man, the reconciliation of man, the return of the triumphant God-man to his throne, and his reentry into our world again to end time.

It matters not at all that the world ignores Christ's return to his throne. Christians must not take their cues for life from a sin-blinded society. We rather must do all under grace to appreciate that his return was for our benefit, the empowering of his people by the Spirit to function and to witness in a hostile society. Watch with awareness and confidence that he fills all things and that, appearances to the contrary, the mighty Lord Jesus is in control.

Wait for his reentry with alertness. Recognize the signs of his imminent coming again in glory with his holy angels with him. Our waiting time for the inevitable must be

married to a sense of urgency; there's not much time left to do what needs doing. The "nows" of "*now* is the time of God's favor, *now* is the day of salvation" (2 Corinthians 6:2) should sound with an insistent persistence in our souls so that we truly are committed to watchful work at fever pitch.

Work

Standing around on hilltops, standing around anyplace wondering what we can do to combat boredom, is *not* what Christ has planned for his Church. There is work for us, lots and lots of it. Christians need never fear for a lack of things to do in God's program. Nor do we ever have to worry about doing it all so quickly and so well that we will run out of things to accomplish prior to his reentry.

A world needs telling about Christ. A world needs hearing about its desperate need for redemption and forgiveness through his name. A world needs to know that salvation has been accomplished through the blood of the slain, risen, and ascended Lord.

And it's a big world with untold millions still untold. Knowing this, seeing the work, recognizing the need for swift action, being sensitive to souls who must hear before it's too late, cutbacks, retrenchment, or a trimming of our work programs become unthinkable and totally unacceptable options for Christians in a church body that knows the time and reads the signs.

For us, it's never "*If he returns!*" For us, it's, "*when we hear the reentry boom. . .*"

And *that* time is closer than we think. □



Pastor Koeplin is at Atonement, Milwaukee, Wisconsin.

The cost of exposing abortion

Abortion is a convenient and effective solution to a number of problems — at least much of the American public thinks so. Abortion eliminates public embarrassment for the pregnant girl. Abort the child and it won't interfere with its mother's schooling or with her career. A child imposes a heavy twenty-year mortgage on family income. The fee for an abortion is trifling, compared with the dismaying cost of feeding, clothing, tending, safeguarding, and educating a child. A convenient abortion could spare its parents the heartache and the burden of rearing a handicapped child. Abort a child, and you preserve your "quality of life."

With all these advantages of having an abortion, who wants to hear that it is forbidden? Who wants to have to feel guilty about a reasonable and publicly accepted solution to many weighty problems? Who wants to be forced to squirm when God demands from Sinai, "Thou shalt not kill!" Who wants to be compelled to face up to the reality of the grisly business of ripping a living child from its mother's body, limb by limb, if need be; or be compelled to sense the agony of a helpless child poisoned and dying in its womb-sanctuary? Who wants to hear God declare that those who destroy innocent life, whether they are "poor, young, confused girls" or coolly calculating matrons, will be damned unless they repent of their sin.

Small wonder that those who resort to abortion or who defend it as a woman's prerogative to destroy the fruit of her womb are up in arms when they are accused of child murder. They strive to discredit the spokesman for God's law, and they distort his words so that they may escape the indictment of that law.

When Bishop John J. O'Connor of Scranton, now the archbishop of the New York diocese, compared the killing of 4,000 babies a day in the United States, unborn babies, to the Nazi Holocaust, he stated, "Now, Hitler tried to solve a problem, the Jewish question. So kill them, shove them in the ovens, burn them. Well, we claim that unborn babies are a problem, so kill them. To me, it is precisely the same."

Bishop O'Connor was "outraged" by an editorial reply in the *New York Times*, which distorted his position and, for one thing, endeavored to shift the issue from child murder to anti-Semitism. The issue, Bishop O'Connor insisted, was still that in both cases, whether the unborn or the Jews, those who are declared to be nonhuman, can be disposed of.

When we hold the feet of the abortionists to the fire of God's law, we must expect the same kind of resentment and distortion of our position. But God still counts on us Christians to be spokesmen for truth, even if we are misrepresented and maligned for it. Thank God, we can also be messengers of his forgiveness to those who repent of their grievous sin. To be dispensers of that assurance and comfort to an anguished and repentant soul makes our discomfort for having been God's spokesmen a small price to pay.

Carleton Toppe



Professor Toppe
is president of
Northwestern College,
Watertown, Wisconsin.

I believe in Jesus . . . He shall come to judge

Dear Bev,

Your life in the military is really exposing you to all sorts of challenges to your faith. I can understand how you might feel tempted to chuck your faith in the trash can when you see how the unbelievers all around you plunge

LOVE LETTERS ON THE CREED by Richard H. Stadler

into every vice available and seem to come out smelling like a rose. You're not alone! Psalm 73 expresses a similar frustration:

I was envious of the arrogant as I saw the prosperity of the wicked. They are not in trouble as other mortals. Nor are they plagued like mankind. . . . Surely in vain I have kept my heart pure and washed my hands in innocence! For I have been stricken all day long and chastened every morning (vv. 3,4; 13,14).

Sound like you? Well, he goes into the sanctuary of God and is reminded of something he had been forgetting. The wicked might prosper here in this life materially, but the time is coming when "they are destroyed in a moment, they are utterly swept away by sudden terrors" (v. 19). Don't we remind ourselves of that every time we recite the creed and say "He shall come to judge the quick (living) and the dead"?

It may seem that unbridled unbelief and impenitent sin have no penalties, but Jesus is coming back, not as a meek, helpless baby this time, but as Judge. He will hold all sinners accountable for their insults against God's holy law. And the only way to survive that judgment is to have his imputed righteousness to cover our unrighteousness.

I know it's frustrating to work at being honest, merciful and considerate and then get stepped on while those who trample all over others with callous insensitivity never seem to "get it in the neck." Our sense of indignation cries out for retribution when instead our Christian heart should long for their conversion, not their destruction.

Remember how Jesus had to remind James and John of that truth when they wanted to call down fire on a Samaritan village that would have nothing to do with Jesus? And Jesus rebuked them. We have to be careful we do not become impatient with God. He doesn't promise he'll zap every wicked person with lightning in this life. But he does promise that a time of reckoning is coming when all shall appear before the Judge. When that day comes, we don't want to appear before him with a notebook chocked full of our moral efforts and our indignation against all the wicked people who got a bigger slice of this world's goods than we did. We need to be using this time of grace to strengthen our grasp on God's amazing grace for our sins. And we need to keep inviting those

other sinners to repent of their sins and receive God's forgiveness.

I realize their mocking questions about the judgment can jar our own conviction that it is really coming. After all, the "signs" of his coming have been occurring for nineteen centuries and he still hasn't returned. But look closely at Matthew 24, Bev. Jesus predicts that there will be wars, rumors of wars, earthquakes and famines and that these are all "*the beginning of birth contractions*" (24:8). See the vivid image he is using? If one mother hears how a friend only had to endure three hours of labor when she had her baby, would she be smart to conclude no birth was going to occur because her own labor was lasting nineteen hours? Those contractions are a sign that delivery is on the way, whether it takes another three or nineteen hours. Only a fool would misread the length of labor and conclude that no birth was on the way. Similarly, all the "signs" remind us that Jesus will come back to judge the living and the dead.

Sometimes you hear Christians trying to manipulate other Christians into doing what the Holy Spirit hasn't motivated them to do yet. So you'll hear stewardship sermons and evangelism appeals threatening people that if they do not do what the pastors or some organizer wants them to do, their sluggardliness will be thrown up in their face on judgment day, broadcasted to the world. That's a cruel deception.

The redeemed, the believers stand before the returning Judge with their sins forgiven, forgotten, cast over God's back and into the depth of the sea, never to surface again. To motivate Christians with such a threat of embarrassment is legalism of the worst sort. Our motive for doing the good works we do must always remain, not fear of judgment, but appreciation for God's grace rooted in an understanding of the gospel.

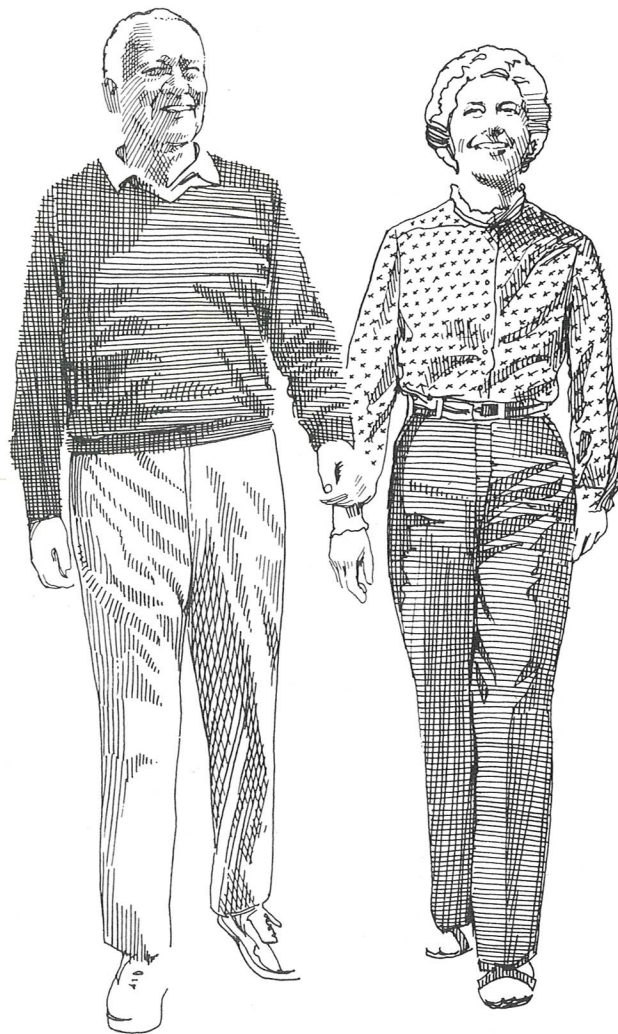
Please, Bev, don't grow weary of doing what's right even if others seem to be getting away with doing what is wrong. They'll have their day in court, too, with us. Remind them, but also invite them to receive the pardon Christ offers which will make that day one of joy not terror. We'll look forward to hearing where you are assigned after basic training.

Love from your mother and me,



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





The Christian seeks happiness

Third of a series

“Life, liberty and the pursuit of happiness” — these are the basic rights which should be guaranteed to humans, according to our nation’s founders. The Constitution of the United States lays down the guidelines within which a person can pursue happiness in this country without infringing on the rights of others.

But our national constitution does not define happiness nor attempt to quantify happiness. What is happiness? What makes for lasting happiness? As disciples of Christ, walking in the Savior’s footsteps, what guides us in our pursuit of happiness?

ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

It is not hard to see where most people are looking for their happiness. In our society people seek happiness in the possession of things, in the attainment of goals, in loving and being loved. People seek happiness in release from life’s pressures, in obtaining their rights, in popularity and acceptance. People seek happiness in physical health and beauty and in the enjoyment of leisure.

Happiness derived from those things is not wrong as such. The disciple of Jesus, too, can find a certain happiness in the realization of many earthly aims and desires.

Yet Jesus Christ points his followers to a fuller kind of happiness. It hinges on a unique Greek word — *makari-*

os. Makarios, translated as blessed, or happy is used in various contexts by the holy writers. St. Paul spoke of the “glorious gospel of the *blessed* God” (the happy God!) and of “God, the *blessed* and only Ruler” (1 Timothy 1:11; 6:15). He spoke of Christians as people who “wait for the *blessed* hope” (Titus 2:13) and he quoted Jesus as saying, “It is more *blessed* to give than to receive” (Acts 20:35). Peter added: “Even if you should suffer for what is right, you are *blessed*,” and “If you are insulted . . . you are *blessed*” (1 Peter 3:14; 4:14).

But it was the Lord Jesus himself who attached the greatest importance to the word “*makarios*.” He said: “*Blessed* is the one who does not fall away . . .” (Matthew 11:6) and “*Blessed* are your eyes because they see. . . . Many prophets longed to see what you see but did not see it” (Matthew 13:16). In a little parable on faithful stewardship Jesus said: “*Blessed* will be that servant whose master finds him doing so when he returns” (Matthew 24:46).

One section of Scripture, more than any other, begs for our attention when we delve into the subject of happiness. It’s the introduction to our Lord’s Sermon on the Mount. This section (Matthew 5:1-10) the church calls “The Beatitudes,” from the Latin *beatus* — blessed, happy. It’s immortal, because it begins our Savior’s most famous sermon and because it’s a gem in itself. It

contains eight carefully balanced sentences, each beginning with *makarios*. Picture Jesus on the mountain, sitting on a rock or a stump, his disciples gathered at his feet, a large crowd elbowing in. He begins. Eight pithy sentences roll from his lips. Eight times the word *makarios* echoes off the rocks. "Blessed! Happy!" What better way to gain the attention of his hearers?

Effective, yes, and startling. True happiness is not found in any of the ways in which people usually seek it. The first four beatitudes state that Jesus gives happiness to the disciple who has nothing on his own. Life is empty without Christ. Only Jesus can fill it up. The last four beatitudes show that Jesus gives happiness to the disciple who has learned from the Master how to live. In the merciful, peacemaking spirit of the Lord Jesus lies true happiness. Jesus gives happiness.

This is where the study of *makarios* leads us. True happiness and blessedness are inseparably connected to Jesus Christ. Christ alone makes it possible for us to look beyond the short term of this life to the long term of the next life. Christ alone gives permanency to happiness. Christ alone gives real meaning to life.

Day-to-day activities may provide short-term happiness in terms of wealth, possessions, power, vitality, even love. Attaining this kind of happiness is the main motivation for many. But a life apart from Christ is a life without lasting meaning. Happiness which is not anchored in Christ will soon drift away in the open sea of meaninglessness. That's the pessimistic message of Solomon in Ecclesiastes: "All is emptiness!"

Christians who believe this way are sometimes charged with neglect. "You Christians live with one foot in heaven," the critic says, "and as a result you are irresponsible here on earth. You are unwilling to do your part to make our society better." Karl Marx echoed that criticism with his "religion is the opiate of the masses."

But Christians who seek long-term happiness in Christ need not fall prey to that charge. Seeking happiness in Christ does not result in neglect of present duties and responsibilities. Rather, it fuses short-term purposes and goals into meaningful patterns. It arranges them in an orderly manner, like spokes radiating from the hub of a wheel. Christ is the hub. The rim is the well-ordered Christian life. It has meaning, both now and in the hereafter. It results in responsible activity now and lasting happiness in the hereafter.

Martin Luther, who discovered his happiness in the gospel, spoke often about the Christian's happiness. He said: "A Christian should and must be a cheerful person. If he is not, then he is being tempted by the devil." Again he wrote: "The devil wants us to despair and to perish from sadness. . . . We should learn to despise both the devil and the world to keep them from having joy and laughter at our expense. But we shall have joy and laughter at their expense." Once more he commented: "Our Lord God is not interested in sad looks; he did not create the head for me to let it hang. He created beasts in that posture."

Was Luther unrealistic? Didn't he know how hard it is to keep that sunny disposition in the face of all the heartache and ugliness we see in life? Of course he knew.

It was to make Christians more aware that he wrote. It was to help Christians to live more consistent with their faith that he spoke.

If Christians have the best reason for being happy, why are they so often unhappy? What are some of the obstacles to happiness that Christians run into? In the Sermon on the Mount Jesus put his finger on one cause of unhappiness. He said: "You cannot serve two masters . . . You cannot serve God and money" (Matthew 6:24). Allowing money and possessions to gain too large a spot in one's heart results in anxiety instead of trust, in worry instead of happiness. The bird of the air will not sing its happy song nor will the flower of the field display its joyful colors if they must worry and fret. Anxiety over earthly needs robs us of happiness.

Unresolved emotional conflicts also place a barrier in the way of the Christian's happiness. Loneliness, depression, jealousy, anger, guilt, fear — all of these are capable of depriving us of the blessedness our God wants us to experience. We need to carry these burdens to the foot of the cross in order to be relieved of them.

Failure to cope with life's trials can also interfere with the Christian's happiness. At such times we need to go back to the beatitudes, or the message in 1 Peter, to learn anew what glorious purposes trials have in our God's eternal plan for us. In God's economy of things, afflictions are intended to insure our happiness, not to rob us of it.

Perhaps the most pervading cause of unhappiness among Christians is an inadequate level of personal stewardship. You know in your heart that God has richly blessed you far beyond what you need for life's necessities, that he has given you and other Christians vital work to do through his church, that he calls you and others to dedicate your all to his purposes. Can you stand happy before him, if you know that you are not practicing faithful stewardship of time, talents and treasures? There can be deep happiness and joy before God in faithful stewardship.

Perhaps we need the reminder given by Luther. "We are to use all things on earth," he said, "as a mere guest who plods along and arrives at an inn where he must put up for the night. He takes nothing but food and lodging from the host and does not call the property of his host his own. Thus Christian life is only a night's lodging; for we have here no abiding city but must go to find it where our Father is in heaven."

Our Lord wants us to be happy, blessed. He teaches that true happiness is found in him, in believing his gospel and in walking in his footsteps. The way of discipleship is the way to lasting happiness. □



Pastor Franzmann
is at St. Mark's,
Citrus Heights, California

A moment of "Traveling and Talking for Christ" is frozen on a television screen of canvass/witness trainee Barb Wigley and Pastor Richard Stadler. Barb was "at home" when Pastor Stadler knocked at the door to demonstrate canvassing techniques.



Traveling & talking for Christ

by Mike and Dee Froncek

Pastor Stadler, having finished his introductory remarks, removed the lavalier microphone and stepped down from the riser. Light evaporated from Wisconsin Lutheran Seminary's auditorium a section at a time in rhythm with the snap, snap, snapping sound of circuit-breaker switches.

So everyone in the room could see the screens, the two color television sets which flanked the stage had been hoisted atop roll-around carts, only one of which was up to the job, the other required the uplifting qualities of a stack of hymnals. The student body collectively readjusted their sitting positions, readying themselves to watch the videotape.

The TV sets flickered in tandem and the room fell quiet. The premier showing of scenes from *Traveling and Talking for Christ* was underway. It was January 25, 1984 and these pastors-to-be who had gathered for the annual mission seminar watched with high hopes.

"You see," Pastor Stadler had told them during his opening statement, "when I graduated from seminary, the training I had for doing canvass work was primarily gained from watching a pastor in California when I vicaried during the summer. He made about three calls, handed me a stack of cards and said, 'go get 'em tiger!'"

Stadler's canvass-witness baptism by fire thirteen years before may have been just the experience which would convince him to do training on the subject.

"Nothing can completely eliminate the butterflies you feel when you approach your first strange door," Pastor Stadler said, "but with these training tapes, maybe we can at least get them to fly in formation!"

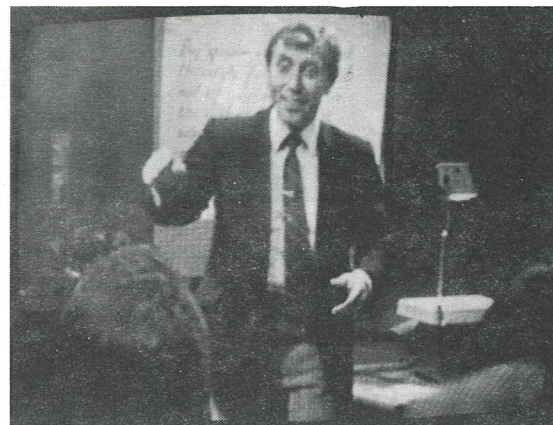
The three-tape videocassette series was developed by the WELS Campus Ministries Committee as a training aid for college students and others who plan to be part of travel-canvass-witness teams. The value of the training tapes extends beyond this to congregations wishing to train their members to share the gospel.

Television people would say that Richard Stadler has a style that "works" on TV. He relates to the camera as if both he and the viewer were together in the same room, sharing moments of warmth, touches of humor and lots of enthusiasm for God's Word.

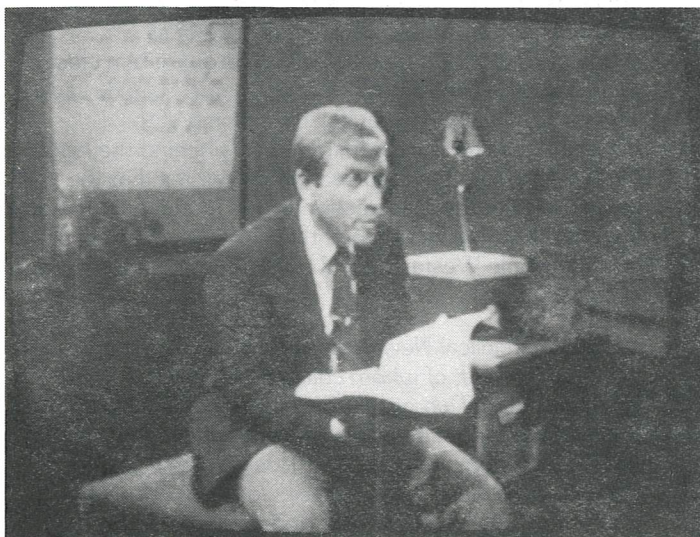
"The first tape includes a lot of nuts-and-bolts things," Pastor Stadler told the sem students. "How you organize yourself when you are going door-to-door, for example. How should you knock? What should you do when no one is home?"

"Tape number two has more adaptations to training anyone who wants to learn to share their faith," Stadler continued. "It teaches a simple six-word outline, two diagnostic questions and a technique for making the transition from small talk to big talk about spiritual things."

Stadler's enthusiastic approach pays off during the



TV screen photos
of Pastor Stadler.



third tape which zeros in on how to take the basics of law and gospel and convey them through lively and interesting illustrations. Other highlights of this tape are helpful responses for dealing with people who don't believe in the Bible and suggestions for handling tough questions and objections.

Videotape training offers the flexibility of repeated review . . .

Videotape training offers the flexibility of repeated review of given sequences so the student may develop a level of understanding with which he or she feels comfortable. "We give our viewers the chance to stop the videotape periodically and practice the techniques with each other. I'm absolutely convinced that the best way to build enthusiasm and confidence is to give people the chance to discover that these words *can* come out of their own mouths; that they can, in the safety of the workshop, knock on a make-believe door and talk for Christ."

Campus Ministries is not alone in its use of video for training and informing. The WELS Pension Board prepared a video presentation directed toward 1982 and 1983 convention delegates. Later this year the Board for Parish Education will continue the trend by producing a series of video segments for viewing by the school visitors in the visitation program.

Prior to the advent of the silicon chip and affordable videotape production, the only way to get sight, sound and *action* was with film, which was (and remains) an expensive process. Today, a video program can be produced for the same budget which produced a high quality filmstrip yesterday.

As the lights in the Wisconsin Lutheran Seminary auditorium snapped back on, the students applauded the *Traveling and Talking for Christ* tapes. Murmurings from around the room produced a student at a microphone asking, "Where can we obtain these videotapes?" The answer came back that the seminary would be receiving its own set of tapes for student study. Readers may be interested to know that the tapes are available through Audiovisual Aids, free of charge to annual subscribers. The tapes are also available on an outright sale basis through the WELS Mass Media Ministry office. The traveling and the talking are just beginning. □



Mike and Dee Froncek are a husband and wife team and formerly worked for the Synod's Mass Media Ministry. They are now free-lance producers of videotape programs.

NEWS around the world



A belated report on the most influential Lutherans of 1983 by *Lutheran Perspective*. Forsaking living Lutherans, the magazine chose in first place Martin Luther himself. In second place was Martin Marty, professor of church history at the University of Chicago. Third was James Crumley, head bishop of the Lutheran Church in America. Next came Prof. Nelson Trout, the first black bishop of a Lutheran church body in America (ALC). In fifth place was H. George Anderson, president of Luther College. Presiding Bishop David Preus of the ALC made the top ten again for sixth place. President Ralph Bohlmann of the Missouri Synod was next. Next came Prof. Elizabeth Bettenhausen of Boston College, of the LCA's ordained clergy. In tenth place was Prof. John Reumann of the LCA for his many contributions to Lutheranism in a variety of roles. In twelfth place was "Wisconsin Synod President Carl Mischke, described as a 'top notch' president, who has helped the Synod turn the corner financially and strengthened its position in U. S. Lutheranism."

Doctrinal differences with the American Lutheran Church (ALC) have caused at least one conservative congregation to leave the ALC and two others to branch off from existing ALC churches in recent months. Lutheran pastors who call themselves "conservative evangelicals" say more churches will defect if the Commission for a New Lutheran Church (CNLC) does not take into account concerns of conservative Lutherans. The CNLC is commissioned by three church bodies to unite the ALC, the Lutheran Church in America and the Association of Evangelical Lutheran Churches into one body by January 1, 1988. Earlier two churches in Iowa and Minnesota left the ALC to join the 17,000-member Association of Free Lutheran Congregations, based in Minneapolis, Minn., and another Minnesota church which left the ALC is currently independent. The conservative evangelicals are most concerned with the theological statements of the CNLC and want the commission to use the words "infallible" and "inerrant" to describe the Bible. The commission's theological statement said that Scripture is the "divinely inspired Word of God" but that the words "infallible" and "inerrant" can lead to misunderstanding of the nature of Scripture. The conservatives say that the ALC is departing from its 1960 constitution which describes the Bible as the "inerrant Word of God" and "the only infallible authority in all matters of faith and life."

News items appearing in *News around the world* represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

An Orthodox Jewish scholar argues in a new book that the resurrection of Jesus is a historical fact. The author, Pinchas Lapide, a New Testament specialist who teaches in West Germany, denies that Jesus was the divine Son of God or the long-awaited Messiah of the Jews. He says, "I have written that God raised Jesus from the dead because I'm thoroughly convinced it's true." The New Testament, he writes, could only have been written by men "deeply convinced that this miserable dying of the Nazarene was not the last word of God." He maintains that dismissing the resurrection as a vision or hallucination does not explain that revolutionary transformation that followed the Easter event. He criticizes modern theologians who seem "ashamed of the material facticity of the resurrection." Has his acknowledgment of the resurrection brought him closer to embracing Christianity? "Certainly not," Lapide says. "Every day I wait and pray for the coming of the Messiah." Yet he affirms that God was behind the faith that sprang from the resurrection. He writes that the "experience of the resurrection as the foundation fact of the church which has carried the faith in the God of Israel into the whole Western world must belong to God's plan of salvation."

The *Evangelical Newsletter* polled 100 Christian leaders most of whom called themselves "evangelicals." Two out of three responded. Asked what they looked for in choosing a presidential candidate this year, leadership and stands on foreign policy and on nuclear arms were the top three; commitment to the poor, efforts for the economy and commitment to civil rights were next. "Surprisingly, abortion and the candidate's personal Christian commitment rank rather low. Not even half . . . judge abortion 'very important,' while a year before it led the issues deemed 'most significant.'" School prayer "is an issue generally supported by the masses but opposed by leaders." It ran last on this scale.

Roland H. Bainton, whose biography of Luther, *Here I Stand*, has sold more than one million copies, died in February. He was 89 years old. Bainton who retired from Yale in 1962 wrote more than 30 books, and his autobiography is scheduled for publication this spring. Bainton, an ordained Congregational minister, recently appeared in the short film "Where Luther Walked" produced by the Aid Association for Lutherans. During the 1950s, Bainton was a consultant to the movie "Martin Luther" produced by Lutheran Film Associates, and he filmed introductions to each of the three parts of the teaching version of the film.

Unsettled relations between the Lutheran Church and the Marxist government of Ethiopia continue to be a cause for concern. Recently the government canceled a church meeting and the release of four church workers, who have been in prison for more than four years. Two years ago the government seized the church's headquarters and arrested five of its leaders. Since 1980 the government has closed more than 500 congregations of the Lutheran Church. □

My first Easter in Africa

by William H. Hartmann



Our first Easter in Africa seemed like it was going to be most forgettable. In fact, it hardly seemed like Easter at all. My wife, Liz, and I had seen to it that the day started off with an Easter egg-candy hunt. Then we headed out for the small village church where we planned to participate in the Easter celebration.

The evangelist didn't show up. Can you imagine the preacher not showing up on Easter morning! I lead the liturgy in the service. The lay preacher of the congregation mostly read the sermon from his sermon book. There was no special Easter music prepared for the service.

I hesitate to say it was an uneventful service. I hesitate because we know that wherever people gather around God's Word, something will happen. But you know what I mean.

After the service our family sang some songs for the congregation. We sang a couple in English and a couple in the Chichewa language. We have done this frequently. The family loves to do it and the congregation loves to hear it.

This singing did pick up the Easter spirits, at least of the Hartmann family. Singing together as a family always picks up our spirits. After the service I finally understood what the lay preacher had tried to tell me before the service. The evangelist was absent because there was a death in the other congregation he served. The funeral would be that afternoon.

Then the lay preacher asked what I knew somebody would ask me one day: "Will you go to the funeral"? He

added he wanted to go along.

What to do? What to say? If I went I would be expected to say something. My command of the Chichewa language was still like that of a child. Furthermore, I knew that death is a most traumatic experience for the African. Even our Christian members seem prostrated in the face of death. What would this experience be like for my family — with five children ages two to twelve? Should I leave them in the van and go to the house alone? So many questions. So many fears of the unknown.

We were soon on our way over the bush road. I hardly noticed the narrow, rough, stony road we ploughed through with our van. I was too busy thinking about what I'd do when we reached our destination. What Scripture passage to read, what to say. More precisely — what did I know *how* to say on this Easter Sunday in the face of death?

But as we drove, my heart calmed. I knew that the Lord knew where we were, and where we were going, as well as what I should do, and what I should say. And the Lord could speak Chichewa as well. He would be with me. I felt much better now.

Branches strewn in the road marked the location of the funeral. There were people everywhere. We were led to the home of our Christian member. We were quite conspicuous — seven whites walking in the midst of hundreds of blacks. Funerals in the African village bring many people — hundreds, even thousands, depending on the importance of the person who has died.

We hesitated at the door of the house. There were so many people

inside we couldn't get in. But the people sitting on the floor everywhere began to slide over and I could enter. After squeezing into the room I saw that actually two children had died. Both bodies were on the floor; one wrapped in cloth, the other in a wooden box. I also could see now what had been making the hideous mournful crying we heard as we approached the house. The mother was on the floor herself, sobbing over her children, covered with a cloth.

I was thinking all this might be too traumatic an experience, for my younger children especially. I was about to tell the rest of the family to wait outside. But I saw they were already inside with more Africans crowding in behind them. You might say we were trapped. So my family stood with me, lending their silent support.

Now what to do. Should we sit like the rest of the people? We could hardly have found room to sit if we wanted to. What's expected of me? I didn't want to offend the people by not observing custom on a day so crucial for them. But I didn't know what to do.

After what must have been only a minute or two (but you know how long some minutes can be) I decided to do what I had come to do, what the Lord expected me to do, as well as I could do it. So I opened my Chichewa Bible and began to read the story of Jesus meeting Martha after Lazarus had died. As I did, everyone became silent. The mother stopped crying. She sat up and uncovered herself. All appeared to listen.

I said what I could say as well as I could — that the Lord Jesus, our

Missionary Hartmann, a 1977 seminary graduate, is in Blantyre, Malawi, Africa.

Savior, has risen from the dead. These Christian children too will rise from the dead. They are in heaven and will always be happy. All Christians will rise from the dead and be with the Savior. So we don't have to be afraid to die. The lay preacher who had come with us then closed

that simple message with a prayer.

On our way home Liz assured me that the people could understand what I said. But she asked if I realized that when our family was about to leave I said, "Now we are coming," and walked out the door. I had to laugh. The Apostle Paul's words

came alive: "I came not with excellency of speech."

Well, that was the first Easter the Hartmann family spent in Central Africa. By noon I could say (probably with the whole family agreeing) this was the most unforgettable Easter we could remember. □

From Puerto Rico to California

by Ernst H. Wendland

Executive Secretary Theodore Sauer from our Synod's Board for World Missions shares something which was brought to his attention recently. Luis Pagan and his family were members of our church in Barrancas, Puerto Rico. Some months ago they moved to San Jose, California. Missioner Ralph Martens of Puerto Rico immediately informed our local pastor there, Gene



Luis Pagan (left), while in Puerto Rico, with Missioner Martens.

Durfey, of this move. A letter from Pastor Durfey to Missioner Martens a few months later reports on the results of his follow-up visit to the Luis Pagan family:

"Thank you for your letter which arrived nearly two months ago now. I pray that the Lord is continuing to bless your work in his name, giving you and your fellow kingdom workers strength, wisdom and every good thing.

"The Pagans have been a blessing to us in so many ways! Since we were able to contact them, they have not missed a worship service and I think they are feeling more at home among us — even though only a few of our people speak a little Spanish. Their coming has opened our people's eyes to the vast harvest fields around us here in East San Jose, and to the plight of the Hispanics and poor as well.

"Through the Pagans Christ has challenged our faith to work through love, so that we are slowly beginning to do more than *talk* about Christ. Moreover, by becoming involved with the Pagans and another Spanish family, the Villanos, demonstrating in practical ways the love of Christ, our people are becoming more sensitive to one another, resulting in more mutual ministry and edification within our congregation. In addition, for perhaps the first time in the congregation's history, our people (who come mostly from more distant, upper-middle-

class, white neighborhoods) are looking seriously at the people nearby our church. Looking for ways to serve them.

"The Villano family was contacted by Luis Pagan one of the first weeks after we contacted them. The Villanos also have been regular in attendance, and have been aided by our people in many ways. Several weeks ago I had the blessed privilege of my first bilingual baptism — the new twin babies which the Lord has given to the Villano family (making 12 children in all). In fact, Jose Villano asked my wife and myself to be sponsors for little Carlos.

"Quite obviously, we are rookies in all of this. We are just opening our eyes, still stumbling around in the darkness of ignorance; but I think the Lord is teaching us things through these two families — the language, the culture, the various ways to minister to these people. I am not expecting that a new and successful Spanish ministry will burst forth overnight. We have a long way to go. And yet, we thank and praise our Lord for the start and for his continued patience and guidance.

"I appreciate your sending the Pagans sermons in Spanish regularly so they can benefit from the Word. Of course, they have access to the sacrament at our church. Luis now teaches the Spanish-speaking children in our Sunday school. When the new year begins we will start an adult Spanish Bible class, using "Escudrinad las Escrituras" — with Luis doing most of the teaching, but with myself and a laywoman who is fluent in both English and Spanish also present for questions, supplementary teaching, etc. The Villanos plus their two oldest children will be attending, along with the three oldest Pagan children and even Paulina (Luis' daughter who lives here in San Jose). In all, things go well. Remember us in your prayers as we remember you in ours! Grace and peace from God our Father and Christ our Lord!"

Secretary Sauer comments: "This letter tells its own story. It is a heart-warming one and shows another whole aspect of our world mission activity." To this can be added that it is also an excellent example of what can happen when both missionaries and pastors are concerned about individual families and follow them up promptly. □

Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

In the news

MLS groundbreaking

Students, faculty and friends of Michigan Lutheran Seminary at Saginaw broke ground for a Reaching Out project of renovation and improvement on the MLS campus. The groundbreaking was a part of a special morning chapel service on April 9.

The ceremony marked the beginning of the construction of the major part of the work being completed with the \$3,050,546 allocated to MLS from the Reaching Out offering. In April contractors will begin the construction of a new full gymnasium and student commons.

Also part of this major construction project is a remodeling of the present classroom building for energy efficiency and better use of floor space. The present small



Four seniors sang a hymn at the groundbreaking. Left to right are: David Ziel, Thomas Sutton, David Knittel and Robert Goddard. The hymn was composed and written by Ziel and Knittel.

gymnasium will be remodeled into a functional chapel-auditorium. The library will be moved to larger quarters and the faculty room and administrative offices will be relocated. The vacated space will be converted to classrooms. A new computer-equipped classroom will also be constructed. The former boys' locker room space will be remodeled and converted for use by girls.

The groundbreaking service began in the school's present gymnasium. The assembly moved outside to the area of construction for the remainder of the service. In the center of the building site a large "S" was outlined in white

and all present helped to break ground.

It is hoped the entire building project will be completed in July 1985. The biennial convention of the Synod is scheduled to be held in August 1985 on the MLS campus — the first since 1967. Dedication of the new facilities will take place during the convention. It is a special anniversary year for MLS — 1985 will be the 100th anniversary of the founding of the school as the theological seminary of the former Michigan Synod and the 75th anniversary of the reopening of the school as a preparatory school.

Reported by William E. Zeiger

Washington

Sell a lawnmower and get a school

Would you believe that God had us sell our church lawnmower so he could give us a new school building at Holy Trinity, Kent, Washington? He did just that. Our lawnmower was costing us more to fix than it was worth. The church council decided to permit an auctioneer to sell it for us. He informed us that he was having an auction at a golf course where he figured to get a good price for our lawnmower.

Meanwhile our building committee was planning for an addition of classrooms and an addition to the church. We met once, establishing our needs and estimating the cost of construction at about \$250,000. Before our next meeting we were reminded by the Lord that "our ways are not his ways."

When we took the lawnmower to the golf course the auctioneer asked if there was anything that the church could use. Looking around we saw mostly junk. As we were walking away, we asked the



Holy Trinity school, Kent, Washington.

auctioneer what they were going to do with the clubhouse. "Bulldoze it under," he said. We said it was a shame because we could use a building like that for a school. He asked if we really meant that. We said definitely. "Go inside," he urged us, "where the owner is closing up shop and ask him if you could have it." The owner agreed.

The next Sunday our congregation graciously accepted the gift and made plans to move the building. Almost two years later on November 27, 1983 we dedicated our new school to the Lord. In the meantime we raised the funds to remodel the clubhouse

into a school. Most of the work was done by the members under the supervision of the principal, John Rittierodt, and the pastor. When we finished, our total investment was \$45,000 and thousands of volunteer hours. We now have a three-room school with large classrooms, a library, restrooms, storage room and office. Presently we have 46 children enrolled in grades K-8 in three spacious rooms instead of jammed into the church basement.

The Lord answered the prayers in his own way, not ours. It's just as the angel said, "For nothing is impossible with God."

Reported by John Henning

Wisconsin

Anniversary and farewell

On January 29 Peace of Hartford bade farewell to its pastor for the last 18 years, Dietrich H. Kuehl, and in the same service observed his 40th anniversary in the ministry. Following the special service a reception and dinner was held.

Kuehl, a 1943 seminary graduate, served congregations in Clear Lake and Altamont, South Dakota; and McMillan, March Rapids, Slades Corners and Lake Mills, Wisconsin. In 1965 he accepted a call to Peace Lutheran.

Kuehl served on the mission boards of the Western and Southeastern Wisconsin Districts and as a member and chairman of the Board of Directors of Northwestern Publishing House. He was elected a circuit pastor in both the Western and Southeastern Wisconsin Districts. He was also second vice president of the latter district for many years.

Pastor and Mrs. Kuehl will live in Wauwatosa, Wisconsin. □

Looking back

from The Northwestern Lutheran

50 years ago . . .

In an impressive service 25 candidates for the ministry were graduated at Thiensville (Mequon). Of the 25 graduates six have been assigned calls. The rest, it is hoped, are to be placed as openings develop.

25 years ago . . .

The 75th anniversary of Dr. Martin Luther College will be observed on June 7. Pastors Waldemar Pless and Werner Franzmann will be speakers for the special services.

10 years ago . . .

The first two million dollars of the Synod's 125th anniversary thank-offering have been allocated to projects at Northwestern College and Michigan Lutheran Seminary. Another million has been assigned to capital outlays in our mission fields. The view is optimistic that the \$3 million offering goal will be reached. □



The first two volumes of *The People's Bible*, a reliable, Christ-centered Bible commentary for the layman. Combines the complete NIV text with insightful and informative commentary in 37 easy-to-read, easy-to-understand volumes. Ideal for both individual and group Bible study.

Truly, *YOUR WINDOW TO THE WORD*

SPECIAL INTRODUCTORY OFFER!

Set of first two volumes \$9.50

Offer Expires August 1, 1984

ORDER TODAY FROM:

NW

PUBLISHING HOUSE
Northwestern
3624 W. NORTH AVENUE
MILWAUKEE, WISCONSIN 53208-0902
PHONE (414) 442-1810

Quan.	Each	Total
_____	Exodus (15N0405)	\$6.95 \$ _____
_____	Thessalonians (15N0406)	\$4.95 \$ _____
_____	Set of Above (15N0001)	\$9.50 \$ _____ Save \$2.40

Enclosed is a check or money order for the above plus 10% of the total dollar amount, \$1.50 minimum — \$3.00 maximum, for handling and transportation. (Wisconsin residents add 5% state sales tax).

AMOUNT ENCLOSED \$ _____

NAME (print) _____

ADDRESS _____

CITY _____

STATE _____ ZIP _____

NOTICES

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

CONFERENCES

Minnesota District, Crow River Conference, June 19 at Grace, Hutchinson.

Minnesota District, New Ulm Pastor/Teacher/Delegate Conference, June 20 at St. Matthew's, Butterfield. Agenda: Report to the Twelve Districts.

NOMINATIONS

MICHIGAN LUTHERAN SEMINARY

Dean of Students

The following pastors have been nominated for dean of students at Michigan Lutheran Seminary, Saginaw, Michigan.

John Brenner	Big Rapids, MI
John Covach	Maitland, FL
Steven Degner	Santa Barbara, CA
David Dolan	Algoma, WI
Scott Dummann	Lakeville, MN,
Gary Griep	Holidaysburg, PA
Harold Hagedorn	Fort Collin, CO
Richard Hennig	Williamston, MI
James Huebner	Wauwatosa, WI
Timothy Johnston	Colome, SD
Daniel Koelbin	Cincinnati, OH
Steven Korth	Bay City, MI
David Kriehn	Ann Arbor, MI
Wayne Laitinen	Toledo, OH
Philip Mischke	Phoenix, AZ
Richard Pankow	Appleton, WI
Larry Pautz	West Bend, WI
James Phillips	Milwaukee, WI
Herbert Prah	Eau Claire, WI
Lynn Schroeder	Saginaw, MI
Erhardt Schultz	Durand, MI
Robert Schumann	Milwaukee, WI
Martin Schwartz	St. Paul Park, MN
Alan Siggelkow	Milwaukee, WI
Richard Stadler	West St. Paul, MN
Richard Starr	Worthington, OH
Martin Stuebs Sr.	Lake Mills, WI
Donald Thompson	Crown Point, IN
Lynn Wiedmann	Howell, MI
Larry Zahn	Lawrenceville, GA
Richard Zahn	Fond du Lac, WI
Philip Zarling	Norfolk, NE

All correspondence concerning these candidates must be in the hands of the secretary by June 11, 1984.

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

CHANGES IN MINISTRY

PASTORS:

- Bare James A.**, from Good Shepherd, Fond du Lac, Wis., to St. John, Redwood Falls, Minn.
- Birkholz, Martin C.**, from St. Mark, Mankato, Minn., to retirement from full-time ministry.
- Ehlke, Steven W.**, from Good Shepherd, Beloit, Wis., to Northwestern Preparatory School, Watertown, Wis.
- Johnston, Mark J.**, from St. John, Bowdle, S. Dak., to Exploratory, Deltona, Fla.
- Knueppel, Frederick C.**, from Peace of Our Savior, New Carlisle, Ohio, to retirement from full-time ministry.
- Kuehl, Paul F.**, from Northwestern Preparatory School, Watertown, Wis., to retirement from full-time ministry.
- Kutz, Thomas C.**, from St. Paul, North Mankato, Minn., to Immanuel/Zion, Tyler, Minn.
- Kuznicki, Randall L.**, from Cross, Charles City, Iowa, to St. Peter/St. John, Goodhue, Minn.
- Miller, Dallas C.**, from St. Paul, Morris, Minn., to Grace/St. John, Goodhue, Minn.
- Radloff, James J.**, from Holy Word, Austin, Tex., to Mission Counselor, South Central District.
- Ristow, LeRoy G.**, from Winnebago Lutheran Academy, Fond du Lac, Wis., to retirement from full-time ministry.
- Schaller, Loren A.**, from Associate Editor, Northwestern Publishing House, Milwaukee, Wis., to Exploratory, NE Tucson, Ariz.
- Schalow, Douglas A.**, from inactive to Trinity, Wabena, Wis.
- Schroer, Gerald C.**, from Christ, Saginaw, Mich., to St. Paul, Stevensville, Mich.

Siegler, Reginald A., from St. Paul, Bangor, Wis., to retirement from full-time ministry.
 Tabbert, Frederic H., from Grace/Trinity, Osceola, Wis., to retirement from full-time ministry.
 Westendorf, Daniel D., from St. Paul, Hopkins, Mich., to Peace, Hartford, Wis.
 Wiechmann, Raymond L., from Bay Pines, Seminole, Fla., to retirement from full-time ministry.
 Zarling, Waldemar J., from Good Shepherd, Benton Harbor, Mich., to retirement from full-time ministry.
 Zittlow, Paul R., from Grace, Waupun, Wis., to Lutheran Church of Redeemer, Mandan, N. Dak.

TEACHERS:

Bauer, Paul A., from Trinity, Hoskins, Neb., to Apostles, San Jose, Calif.
 Doletsky, Jo A., from Immanuel, Gibbon, Minn., to Good Shepherd, Burnsville, Minn.
 Hafermann, Bethel M., from Mt. Calvary, Kimberly, Wis., to Trinity, St. Louis Park, Minn.
 Hewitt, James E., from Grace, Pueblo, Col., to Christ, Grand Island, Neb.
 Loomis, Cheryl, from inactive to Zion, Hartland, Wis.
 Mischke, Janet L., from Good Shepherd, Phoenix, Ariz., to Arizona Lutheran Academy, Phoenix, Ariz.
 Mischke, Joel P., from Good Shepherd, Phoenix, Ariz., to Arizona Lutheran Academy, Phoenix, Ariz.
 Piepenbrink, Diana, from inactive to St. John, Antigua, W.I.
 Ross, David W., from St. Croix Lutheran High School, West St. Paul, Minn., to Wisconsin Lutheran High School, Milwaukee, Wis.
 Scherzberg, A. Paul, from Manitowoc Lutheran High School, Manitowoc, Wis., to Wisconsin Lutheran High School, Milwaukee, Wis.
 Tess, Paul A., from St. John, Neillsville, Wis., to St. John, Manitowoc, Wis.
 Whitby, Laurie L., from Mt. Calvary, Redding, Calif., to Zion, South Milwaukee, Wis.
 Willms, Randall L., from Bethlehem, Hortonville, Wis., to St. Paul, Franklin, Wis.

ADDRESSES

PASTORS:

Gumm, Tim H., 1230 S. 101st St., West Allis, WI 53214.
 Hoenecke, Robert R., em., 112 Hilltop Trail West, Fort Atkinson, WI 53538.
 Kolberg, Kenneth R., 11450 N. Wauwatosa Rd. 76W, Mequon, WI 53092.
 Kovaciny, Roger, 4925 Sunbury Rd., Columbus, OH 43230.
 Lehninger, Paul D., 3129 S. Green Bay Rd., Racine, WI 53403.
 Simons, Daniel W., 1535 N. Grant St., Port Washington, WI 53074.
 Warnke, Hugo M., em., 417 Redwood Ct., Paso Robles CA 93446.

TEACHERS:

Davis, Murray A., 727 Navarino St., Algoma WI 54201.
 Grosinske, Steven C., 33705 Beechnut, Westland, MI 48185.
 Hoffmann, Gregory G., 923 Hilltop, Milton, WI 53563.
 Miller, Conrad F., 5611 — 6th Pl., Kenosha, WI 53142.
 Parker, Larry W., 433 S. Concord Ave., Watertown, WI 53094.
 Strobel, Kimberly R., 202 E. Rees St. No. 204, Fond du Lac, WI 54935.

FALL PASTORS' INSTITUTE

The 1984 pastors' institute at Wisconsin Lutheran Seminary will be conducted on a series of Monday afternoons beginning September 24. Sessions will be held in the multi-purpose room in the library basement from 1:30 to 4:30 p.m. The program is as follows:

- Sermon Studies on the Creed:
- Professor M. Albrecht
- Exegesis of 2 Timothy:
- Professor I. J. Habeck

Send registrations to President Armin W. Schuetze, 11831N Seminary Dr., Mequon, WI 53092. Fee is \$7.50.

Paul A. Manthey, Secretary
 Wisconsin Lutheran Seminary
 Board of Control

APPOINTMENTS

Pastor John Gaertner has been appointed second vice-president of the South Central District to fill the term of Pastor James Radloff who as accepted a call out of the parish ministry. Pastor Philip Schwerin has been appointed circuit pastor and chairman of the District Stewardship Board to replace the term of Pastor James Radloff in the West, Central and South Texas Circuit.

Vilas R. Glaseke, President
 South Central District

SOUTH CENTRAL DISTRICT CONVENTION

The South Central District Convention will be held June 11-12 at St. Mark Lutheran, Duncanville, Tex. Preacher: James Radloff. Essay: The New Man and the Old in the Believer, Steve Valleskey.

135th ANNIVERSARY

Zum Kripplein Christi, rural Iron Ridge, Wis., will observe its 135th anniversary on June 24 with special services at 9:00 a.m. and 2:00 p.m. A noon luncheon will be served. Friends and former members are invited to attend.

125th ANNIVERSARY

St. Paul Lutheran, Dale, Wis., will observe its 125th anniversary on June 10 with special services at 10:00 a.m. and 2:00 p.m. Pastor Richard Warnke will preach at the morning service and Pastor Elroy Conrad at the afternoon service. An anniversary dinner will be served at noon and a reception will follow the afternoon service. Former members, confirmands and friends are cordially invited to attend. Anniversary booklets will be available. For further information or for dinner reservations, please contact Mrs. Elroy Grunwald, Dale, WI 54931..

125TH ANNIVERSARY

Immanuel Lutheran (Town of Farmington), Route 1, Johnson Creek, Wis., will celebrate its founding with special services June 24 and August 12 at 8:00 and 9:30 a.m. Guest speakers for the services will be Pastors Gary Pieper and Kurt Eggert, both former pastors. A Sunday brunch will be served on these occasions. For further information contact Mr. Hubert Staude, Route 1, Johnson Creek, WI 53038.

125th ANNIVERSARY

St. John's, Newburg, Wis., will observe its 125th anniversary June 17 with special services at 8:00 and 9:00 a.m. Pastor Gerhardt Kionka will be guest speaker. Pastor Alfred Maaske will be guest speaker for a 2:00 p.m. German communion service. A congregational dinner will be served at 11:00 a.m. Former members, confirmands and friends are cordially invited to attend. For dinner reservations contact Mr. Wayne Luft, W5085 Kohler Dr., Fredonia, WI 53021.

LWMS CONVENTION

The 21st annual convention of the Lutheran Women's Missionary Society will be held June 29 — July 1 at Hope College, Holland, Mich. For a registration form write to Mrs. Harold J. Wolf, secretary, W744 Deerview Rd., Brillion, WI 54110.

RETIREMENT

Former Lutheran Collegians at Mankato, Minn., are invited to attend the farewell for Pastor Martin Birkholz, who is retiring from the ministry on June 24. A service will be held at 10:00 a.m. followed by a dinner and program.

SUNDAY SCHOOL MATERIAL

Varying amounts of all levels of Sunday school material, The Story of God's Love, available for cost of shipping. Contact Harold Marquart, 5403 Gary Cooper St., San Antonio, TX 78240: 512/681-7749.

HYMNALS NEEDED

Our English-speaking congregation in Ndola, Zambia, Africa, is in need of about 30 used hymnals. If you can help, please contact the Board for World Missions, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/551-9357, for shipping instructions. Shipping charges will be paid.

CAMP KILLARNEY

Camp Killarney in the Irish Hills of Southeastern Michigan will hold its annual summer camp July 15-21 and July 22-28. The camp is open to children grades 3-8. For application forms and further information contact Pastor Jim Langebartels before June 8; 517/458-6706

WHITEWATER YOUTH CAMP

The Lutheran Youth Camp, sponsored by the Winona Area Councilmen's Conference, will be held June 24-29 and July 1-6 at Whitewater State Park near Altura, Minn., for boys and girls from second grade through junior high. The cost for this one-week camping experience is \$50 per camper. For further information or registration form, contact Pastor James Renz, Route 2, Box 186, Winona, MN 55988.

FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray, owned and operated by an association of WELS and ELS members, is available for overnight or week-long stays from Memorial Day to Labor Day. Thirty fully-developed campsites nestled among pines on a private lake are conveniently located (Hwy 31 north of Muskegon 3 1/2 miles to Russell Road exit; north on Russell 1 1/2 miles to camp's sign) and rates are reasonable. Contact Milt Karnitz, 616/766-3152 or 616/755-2004 for further information.

The Northwestern Lutheran SUBSCRIBER SERVICE

- NEW SUBSCRIPTION RENEWAL
- For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription renewal include current mailing label to insure prompt and proper extension.
- Subscription Rates (payable in advance)
- 1 year \$6.00 2 year \$11.00 3 year \$15.00
- Save by subscribing for 2 or 3 years. Please write for foreign rates.
- CHANGE OF ADDRESS
- Allow 6 weeks for change. Attach current mailing label and enter your new address below.
- QUESTION OR COMPLAINT
- Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN
 c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902
 Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print) _____ Zip _____
 Address _____ State _____
 City _____
 Name (please print) _____ Zip _____
 Address _____ State _____
 City _____

If mailing label is not available, print OLD address in this space.

Many times, while driving our city streets, I see the grim reminder, "Slow Down — And Live!" This simple warning

ought to be for more than those who press hard on the accelerator. It is relevant for each of us in all of life. *Slow Down — And Live Richly The*

Life That God Intended!

Many years ago Auguste Rodin, the great sculptor, wrote, "Slowness is beautiful." David Grayson, writing of solitude, says, "To read slowly, to think slowly, to feel slowly and deeply: this is enrichment."

The speed of life today makes for shallowness. It robs us of the finer appreciations. It takes time to know truth. Justice, to be administered wisely, must be weighed slowly.

Today we often gobble meals without knowing what we eat. We want short, snappy articles in magazines, abridged editions.

Worship takes time. We demand twenty-minute sermons, but no longer. One hour of worship is sufficient in our busy schedule. God better be on time. If he is late, we may not be there.

Becoming a friend takes time. It takes time for sharing for establishing confidence. It takes time to sit and listen to a person's problems and ambitions. It takes time to lead someone into God's Word. An old spiritual goes:

"Slow me down, Lord,
I's a-goin' too fast!
I can't see my boy
when he's walkin' past.
Oh, I miss a lot
of good things day by day
I don't even know
a blessin' of a boy
when he comes my way."

God takes time. Ever noticed? Why don't we? □



Take time

by Lyle J. Koenig



Pastor Koenig is retired and lives in Appleton, Wisconsin. He serves as national chaplain for the Lutheran Pioneers.