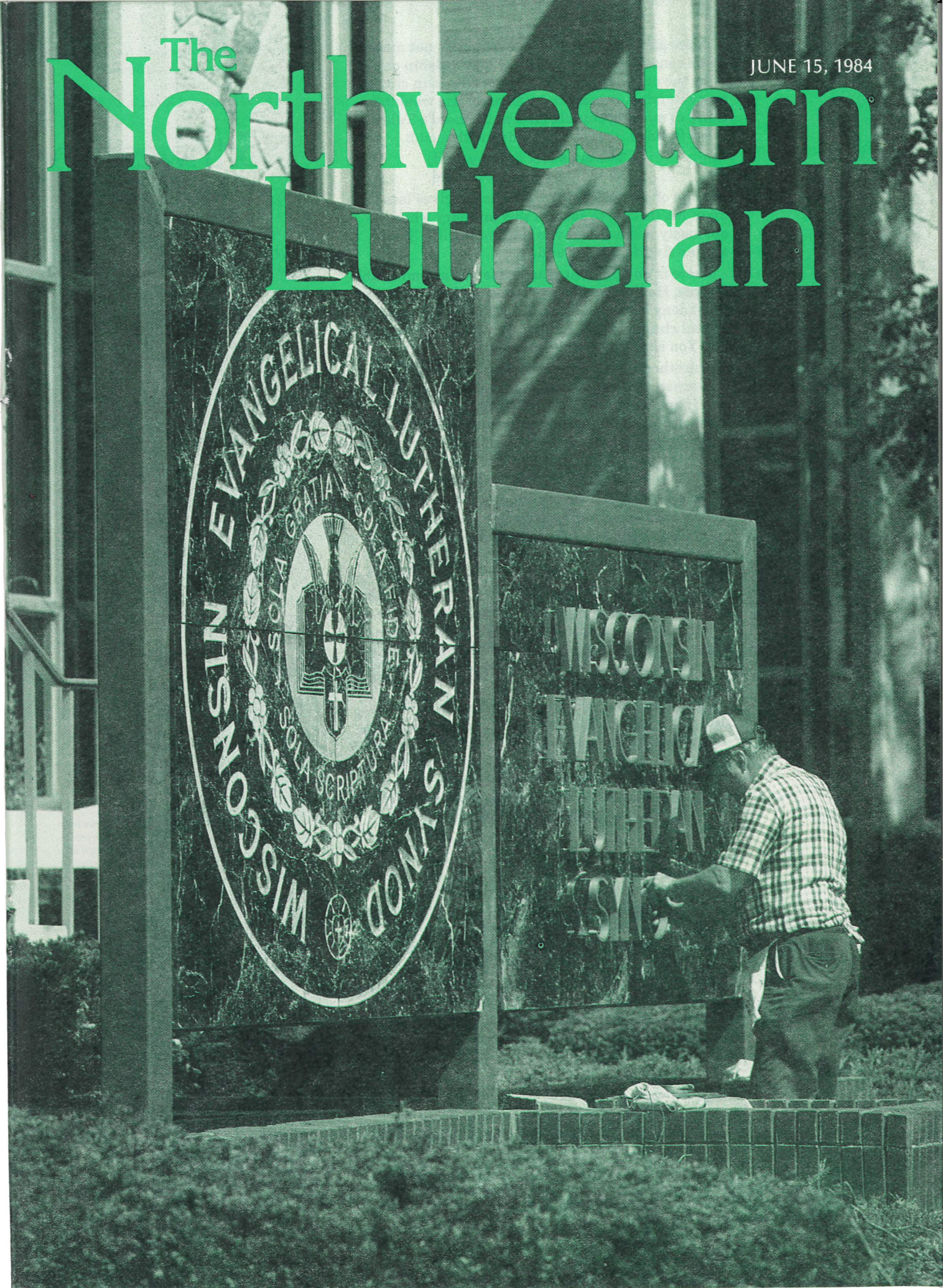
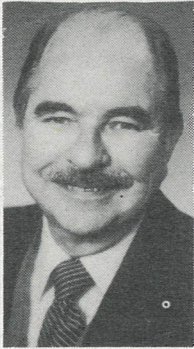


The
**Northwestern
Lutheran**

JUNE 15, 1984



from this corner



There are some things in life which do not make much sense. Let me draw on my stewardship days. Take the case of a church member who is in church every Sunday. I mean *every* Sunday. He wouldn't think of missing church. He's at the Lord's Table every Sunday it's there. He sings with gusto:

Take my silver and my gold,
Not a mite would I withhold.

In spite of all his words and deeds, he gives less than 2% of his income to sustain this ministry which he obviously believes is a vital part of his life. That's around five dollars a Sunday.

There is no apparent reason. He has a comfortable income. He lives well, and there is little he must (or does) deny himself. But no amount of exhortation and appeal changes the situation. It's 2%, year in and year out. You shake a bewildered head.

The other day I ran into another case of this non-sense. More aggravated, if that is possible. The local paper ran a survey to determine which of the presidential candidates a four-county area preferred. A religious segment was inserted in the survey to test whether there was any correlation between religious beliefs and candidate preference. (There wasn't.)

The results of the survey suggest that the four-county area surrounding Milwaukee is a religious sanctuary. Only 3% of those surveyed doubted the existence of God. One percent were uncertain. A staggering 96% were sure of the existence of God.

"Is there a heaven and hell?" Yes, 90% believe that. Doubters made up 8%, and 2% were unsure. "Where do you think you will spend eternity?" asked the survey. Eighty-three percent — more than four out of five — said they expect to end up in heaven. Only 5% expect to spend eternity in hell.

As you reflect on that, reflect on another set of statistics. One out of every three homes in this four-county area is unchurched, 33% of the people. Or how about this. On an average Sunday the 71 Wisconsin Synod congregations in the same area have an attendance of only 46% of their baptized membership — that computes to 60% of their confirmed membership.

It doesn't make sense. With that number believing in eternal life and fully expecting to enjoy it, what little concern it is in this life how we get there. Looking forward to that eternity with God wouldn't you think people would tend their spirits more carefully. Seek God's counsels a little more often. Live a life, under God, that is a worthy preparation for eternal life. Seek the cross and the tomb, the bedrock of the faith which makes heaven and hell and God indispensable articles of that faith. And do this in company with the believers who celebrate every Sunday the grace of God in word, song, prayer, praise and sacrament.

It doesn't make sense.

James P. Schaefer

COVER — Tony Litt, a member of Trinity, Waukesha, Wisconsin, superintendent for Amcon, a general contractor, affixes the Synod's name to the sign marking the new administration headquarters of the WELS. The sign is a gift of the Siebert Lutheran Foundation of Wauwatosa, Wisconsin.

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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It's the Spirit that counts!

When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me; but you also must testify, for you have been with me from the beginning (John 15:26,27).

A new manager takes over a faltering ball club and by season's end they're in the playoffs. A young husband samples with delight his bride's first cake even though it's soggy in the center. A piano student plods through a composition till the teacher points out the composer's mood. It's the spirit that counts!

The same is true when it comes to serving the Lord. Whether it's a 1984 graduate newly assigned to pulpit or classroom or one in the trenches with years of experience, whether it's a 1984 confirmand eager to go or an old timer in the Lord's service, it's the spirit that counts. Whether it'll be the welfare of souls or worldly show, whether it's do only what you have to or give it all you've got type of service, depends so much on the spirit. Even more so, it depends on the Holy Spirit without whom there'd be no right spirit for or any thought about service. This Pentecost season we are reminded again that it's the Holy Spirit who counts!

He gives us faith

The disciples that first Maundy Thursday evening needed the Spirit. Even while they sat in that upper room listening to their Lord, questions nagged at their minds. When the Master wrapped the towel around his waist and washed their feet, the question about greatness in the kingdom was answered. When Thomas asked, "Lord, we don't know where you are going so how can we know the way," again an answer was given. "I am the way," the Savior said, "no one comes to the Father except through me." When Philip asked, "Lord, show us the Father and that will be enough for us," gentle correc-

tion followed. "Don't you know me even after I have been among you such a long time," Jesus answered, "anyone who has seen me has seen the Father." Such a long time Jesus had been among them and yet so many questions remained. Who would dispel their doubts and strengthen their faith when he was gone?

Jesus gave them the answer. The Holy Spirit would be their Counselor, the one who would stand at their side in time of need. This Spirit of truth would open their hearts to receive and then to hold the truth. And the greatest truth he would bring would be the truth of salvation through Jesus. What a promise Christ gave those disciples, the promise of the Spirit to create and continue faith in them. "It's the Spirit that counts," Jesus was telling them, "the Spirit who gives faith."

Don't we agree? Yes, of course, but sometimes we forget! Sometimes we take that miracle called "faith" for granted. We can sit in the classroom or pew, we can stand behind the desk or in the pulpit and not stop to marvel how we got there. What a miracle that was at the baptismal font when by water and the Word my unbelieving heart was cracked open and faith in the Savior planted there. What a miracle day after day, Sunday after Sunday, when the truths of salvation are reseeded and reinforced in my heart through the Word. What a miracle at the communion table time after time when forgiveness is offered and peace assured. And behind it all stands the Spirit who alone gives faith!

He guides our service

With the promise came also responsibility. "You must also testify, for you have been with me from the beginning," he told them. They had heard him tell the wind, "Be still," the sinner "Go in peace," the dead

"Arise." Soon they would see his cross outlined against the sky and his tomb emptied in victory. Now they were to testify of what they had heard and seen.

How? Didn't they know what they were? A prideful Peter, an ex-money man Matthew, a doubting Thomas could all the more appreciate Christ's promise of the Spirit. The Holy Spirit would be at their side as their Counselor. He would power their message. With his power just 52 days later Peter could stand in that Pentecost crowd and preach, "God has made this Jesus whom you crucified both Lord and Christ." With the Spirit's power those disciples could expend their lives getting the message of this only Savior out into the world. "It's the Spirit that counts," they would all agree, "the Spirit who guides our service."

Don't we agree? Yes, of course, but sometimes we forget! Sometimes we puff out our chests and point congratulating fingers at ourselves when success seems to come. When converts are won and children advanced, when budgets are met and buildings go up, we might think, "I did it" from our pulpit or pew. Sometimes we despair when nothing seems to happen. When the Word seems to fall on hard ground, when students seem more old Adam than new man, when efforts in family and congregation seem to fail, we might wail, "What's the use?" forgetting who works through the gospel. Then it's time to remember the Holy Spirit again whom Christ promises to send as our Counselor.

He's the one who counts! □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Our mission: to give

It's a glorious mission: the church is here to give things away. The church is not here to turn a profit. The church is not here to amass power and prestige, to seek after fame and fortune. The church is not here to police the world. The church is here to give things away.

Christ pointed the way: "The Son of Man did not come to be served, but to serve, and to give his life a ransom for many." Again and again he counseled giving things away. The early church put giving into practice: "Selling their possessions and goods, they gave to anyone as he had need." The crippled beggar at the temple gate heard these words from Peter: "I have no silver and gold, but what I have, I give you. In the name of Jesus Christ of Nazareth, walk." On Pentecost Sunday there was nothing for sale. What the apostles offered to the multitude were pure gifts: forgiveness of sins, the gift of the Holy Spirit, eternal salvation.

The church is able to give because first of all we have received. As Luther lay dying, he scribbled words on a scrap of paper: "The truth is, we are beggars." We have no life but the life God gives us. We have no hope but the hope God gives. Time after time we pray: "Give us this day our daily bread." And time after time the Lord gives. He gives all that we need to keep this body and life — and more than enough. Without him we could not live. Without him we could not give.

It is God's very nature to give. It's been that way all through history. "God so loved the world, that he gave. . . ." Life, world, bread, possessions, income, abilities, forgiveness, salvation — all gifts to us. There will never come a time when we will be anything but beggars.

We are beggars whose mission is to give what God has given to us. We're here to give to the lost of the world the directions to heaven. We're here to give away to the hurting of the world the love of Christ. We're here to give to the guilty and depressed of this world the assurance of forgiveness and new hope in Christ. The church is here to give things away.

We carry out our mission of giving within the context of our families as we care for one another. We carry out our mission in our church, among our friends, in our community. It's a glorious mission we have: to give the love of Christ, to comfort the afflicted, to share with the needy.

We carry out our mission by supporting the work program of our congregation and our Synod, a program of giving things away, of giving away the gospel of Jesus Christ. Here the money we give is important because it takes money to carry out this work of giving things away. And what we give is in every case something which has first of all been given to us. The truth is, we are beggars.

Victor H. Prange



Pastor Prange is at Peace, Janesville, Wisconsin.

letters

The two belong together

"When are you going to move to Mayfair Rd.?" Customers in the store at Northwestern Publishing House ask that question almost daily. We answer them by saying there is not enough room in the building where the Synod is now located.

Our customers seem to feel that the publishing house and the Synod are together and both should be in one building or at least within the immediate vicinity of one another.

We have always had a feeling of separation. The question only intensifies that feeling. In my early years of employment at the publishing house I was convinced that the publishing house was of a different synod. After many years and experiences, I cannot shake the feeling.

It would be good to break down these "walls of indifference" so that everyone will know there is only one WELS and we are all an important part of it.

Marie Henning
Milwaukee, Wisconsin

Pastor Elton H. Huebner, executive secretary of the Board of Trustees replies:

We concur that it would be very desirable for the Northwestern Publishing House and the Synod's administration offices to be located in close proximity to each other. This is particularly true in connection with the outlet store. Because it is a separately incorporated auxiliary enterprise of the Synod, the Northwestern Publishing House alone can answer the question of where it should be located.

The key question, however, revolves around funding. The Synod authorized the relocation of the administration offices and the Northwestern Publishing House; but it clearly and firmly stated that any location should be funded by nonbudgetary funds.

Subsequently funds became available through several gifts which permitted the relocation of the Synod's administration offices to North Mayfair Road. The Mayfair facilities were designed office buildings and are not suitable for heavy storage or a printing operation.

The Northwestern Publishing House plans to relocate awaiting funding from some source — whether from the Synod, from income generated internally, or from special gifts. We all share in the hope that this relocation may be accomplished in the near future to a site reasonably close to the administration offices. Perhaps this will aid in overcoming that "feeling of separation."

More on prayer

One editorial in The Northwestern Lutheran on prayer is not enough, nor a one-session lesson at Ladies' Aid (February 1, p. 36), nor a shot at "Prayer Sunday."

We need a lesson an issue for a whole year, suitable to be compiled into a booklet and published by the thousands.

Because prayer is sweeping the nation and prayer groups are springing up everywhere our most conscientious Christians are slipping through the back door of the parsonage asking for something to read on prayer.

They are bringing in such books as *Pray and Grow Rich*. It is loaded with neat stories and clever punch lines and fascinating subtitles like "The Shocking Truth About Prayer," "What to do. . . ." "How to. . . ." "The Might of. . . ." There are probably as many prayer manuals around today as there were sex manuals back a few years ago.

Like one gal said, "I want to grow without going off the deep end. How can I experience joyful prayer without becoming un-Wisconsin Synod?"

What can a Christian read that will unload those slick prayer how-to's but will not at the same time defuse people's prayer desires, or on the other hand cause them to consider the Wisconsin Synod as being anti-prayer?

Anita Sachs
La Crosse, Wisconsin

Tuition tax credits

Stephen C. Allen (May 1, p. 133) lists four forces which might eventually bring about "state requirements concerning what must be both taught and practiced in religious schools as ethics, morals and social values." His concerns are surely valid. I cannot, however, entirely agree with him concerning his objections to tuition tax credits for students of religious and private secular schools.

At present we are required, and are willing, to help finance the operation of public schools. But during the past sixty years a subtle change has taken place in these schools. This change is now so complete that we are forced to finance an educational system that instills in our youth a philosophical concept entirely at variance with what we, as orthodox Christians, hold to be true. Evolution, now falsely taught as an established fact, is utterly contrary to our belief in a creation.

Efforts to require texts to present evolution as a theory rather than an established fact are successfully thwarted by a powerful education lobby. Texas is but a recent example.

It would seem, therefore, that so long as we are required to finance public schools which teach our children a concept alien to our religious beliefs, we should have the right to ask for tax credits to help us send children to schools where they will not be subjected to this pagan philosophy.

Let us hope and pray that our public schools will return to an honest and fair presentation concerning origins. If and when they do, we should then stop asking for tuition tax credits.

Hilbert R. Siegler
Bangor, Wisconsin

Excellent article

I deeply appreciate the excellent treatise on "The Christian sinner and saint" by Pastor James G. Kiecker appearing in the April 15 (p. 118) Northwestern Lutheran.

This is the kind of doctrinally sound theology your periodical must continue to provide our Synod.

Please continue to feed us with such solid spiritual fare in the pages of The Northwestern Lutheran.

Haywood M. J. Roebuck
Elizabeth City, North Carolina

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, WI 53222.

I would like to know

BY PAUL E. KELM

I'm getting sick and tired of people complaining about the pastor and teachers in our church. They seem to be under constant scrutiny and are judged on a much higher scale than any lay member. Why does this happen and how can it be stopped?

There is a higher scale of accountability for those who have answered the call into public ministry. The Apostle James says: "We who teach will be judged more strictly" (James 3:1). Jesus adds: "From the one who has been entrusted with much, much more will be asked" (Luke 12:48). However, it is God who will call his stewards to account. Faithful church members will appreciate the weight of responsibility their ministers shoulder, not add to it.

The public ministry is very "public." Your pastor and teachers invite scrutiny of their doctrine and Christian life. That is in accord with St. Paul's injunction to Timothy that overseers be "above reproach" (1 Timothy 3:2). What Scripture calls "admonition and correction" is owed to called workers as much as to any other Christian, and more so for the sake of the church. Pastors and teachers are not *above* criticism. That's why it can be delivered face-to-face.

St. Paul observed that "we have this treasure (the gospel ministry) in jars of clay to show that this all-surpassing power is from God and not from us" (2 Corinthians 4:7). Ministerial vessels are alike only in that they have human limitations. I suppose that, like jars, they will be critiqued and compared. However, to judge the gifts of your ministers beyond their faithful use (1 Corinthians 4:2) is uncharitable. To do so aloud may be gossip. Differences in preference and personality are significant only as to their impact on a minister's ministry. Addressing that concern is called constructive criticism, delivered personally and lovingly. Otherwise it's slander, the sin of the tongue that may be human nature's most prominent avenue of escape in Christians.

Jesus told his disciples to expect slander. St. Paul discovered that the source of such slander could be even church members. He said: "I care very little if I am judged by you or by any human court" (1 Corinthians 4:3). Effective pastors and teachers will learn like St. Paul not to be thin-skinned. They, too, must practice charity rather than judgmentalism.

Unloving and unchristian complaining about pastors and teachers will stop only when people listen carefully to what is taught rather than how it is taught. Then people relent, repent and rejoice and renew their support of their ministers. Several passages are instructive: Hebrews 13:17; 1 Thessalonians 5:12,13; and 1 Timothy 5:17. Read them and relate them to those who need to hear them. Complaining will stop when you say something to the complainers. Maybe you just did.

What is our Synod's position on Jerry Falwell and the Moral Majority?

The Wisconsin Synod has no position on the Moral Majority or, for that matter, the American Civil Liberties Union or any other political organization. Jerry Falwell has repeatedly emphasized that the Moral Majority is a political, not a religious organization.

You'll be pardoned if you missed the distinction. Fundamentalism religion has frequently blended conservative theology with conservative politics. The press frequently labels the "religious right" as a political lobbying force. And even Jerry Falwell must occasionally forget whether he's speaking as *the* representative of the Moral Majority, the Old Time Gospel Hour or Thomas Road Baptist Church.

There are distinctively moral positions for which we would applaud the Moral Majority. It is pro-life, pro-family, and pro-moral according to Falwell. Strong statements in opposition to pornography, for example, would make us hope this is truly the conviction of a majority.

Several fundamentalist positions, such as the support for prayer in public schools and a millennially based pro-Israel stance, will be less attractive — even if the organization is political.

You may agree that America should increase defense spending, decentralize government, and back anti-communist allies like Taiwan. But when the fundamentalist assumption that the United States is God's unique instrument to implement God's will on earth surfaces, the distinction between nationalism and Christianity has been blurred. That is, at least, an incipient confusion of the roles of church and state and a conservative parallel to the social gospel or "liberation theology."

Jerry Falwell's attempt to distinguish what is religious from what is political and his right to be both Baptist preacher and American citizen are appreciated. But the perception of the "majority" that the Moral Majority is fundamentalist religion with political muscle will persist, not entirely without reason. □



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.

Pastor Kelm is executive secretary for the Synod's Commission on Evangelism.

I believe . . . in the Holy Ghost

Dear Ben,

It's one thing when unbelievers attack your faith. It's a different kind of challenge when another Christian tells you that you're a phony 'cuz you never "made a decision" for Christ! That sidewalk evangelist you talked to on campus sounds a lot like some people who told me that I wasn't an authentic Christian because I hadn't had the "baptism of the Holy Spirit" or other experiences which they claimed a person had to have to be a "full gospel" Christian. I can't find anywhere in the Bible where Jesus categorizes believers as quarter-tank, half-tank or full-tank Christians.

LOVE LETTERS ON THE CREED by Richard H. Stadler

But, I had the same doubts you expressed in your letter, when I compared their zeal and bubbly, bubbly Christianity with my sometimes lethargic witness that had somehow lost its fizz. Maybe I wasn't a genuine Christian? Was I supposed to have done something more than believe in Christ to have become a Christian? I dug into my Bible, and maybe what I learned then can help you now.

I believe the Bible supports what we mean when we say "I believe in the Holy Ghost." Do you still remember Luther's explanation of the Third Article, Ben? "I cannot, by my own reason or strength, believe in Jesus Christ my Lord, nor come to him, but the Holy Ghost has called me by the gospel." The reason that I am a Christian is not because of anything I did. Jesus told his disciples "You have not chosen me. I have chosen you!" (John 15:16). We are Christians not because we did something, but because we believe something — that something is the gospel. Remember how Paul reminds the Galatian Christians they are all the children of God "by faith in Christ Jesus" (3:26). Then in Ephesians he points out that even that faith "is a gift of God," not something we produce, so no one can boast (2:8).

All this talk about "making your decision for Christ" and "opening the door of your heart so Christ can walk in" gives the impression that the unbeliever can take the first step in his conversion and then Christ will cooperate. But Romans 8:7 says that the "fleshly mind is hostile to God. It is not subject to the will of God. Indeed it cannot be." The Bible simply says "No one can call Jesus Lord but by the Holy Spirit" (1 Corinthians 12:2). God gets 100% of the credit for my coming to faith.

That's why it tears me up to hear you wondering if you really are a Christian, since all you have is faith in Christ.

When that sidewalk evangelist insinuated that you weren't a full-fledged Christian unless you had the "baptism of the Holy Spirit" and were "speaking in tongues" he was flying in the face of God's truth. Galatians 3:26 doesn't say that we are the children of God by "faith in Christ Jesus and speaking in tongues." Nope! If the Holy Spirit gives special gifts to people, that is the frosting on the cake, but those gifts don't make those people any more saved than believers who do not have them! Our salvation rests solely on what Christ has done, not on what gifts we have.

That's what distresses me about all the pep rallies for the Holy Spirit. Certainly, he is a co-equal person of the Trinity, deserving our praise and adoration, but I think some of this hoopla over the Holy Spirit might be downright embarrassing to him. When Jesus describes the work of the Holy Spirit in John 16, he says: "He will not speak on his own initiative, but whatever he hears, he will speak . . . he shall glorify me!" His assignment is to point sinners to Christ and his work of redemption, not to himself. His gifts are gifts of grace — undeserved love. As soon as someone tells you that you have to earn them by purifying yourself to make yourself "worthy" of these gifts, they have converted his gifts into booty which spiritual plunderers try to capture by looting God's warehouse "by good words and fair speeches" (Romans 16:18).

Is there any evidence that the thief on the cross had this "baptism of the Holy Spirit?" Was he denied the riches of paradise because he wasn't speaking in tongues or doing miracles of healing? No way! "Today you shall be with me in paradise," said Jesus. That settles it.

Don't torture yourself, son, with man-made rules about what you have to do to be acceptable to God. Don't confuse the fruits of faith with the roots of faith anchored solely in the merits of Christ our Lord. Thank the Holy Spirit that he has given you faith in Christ and that he nurtures that faith as you keep feeding on his Word.

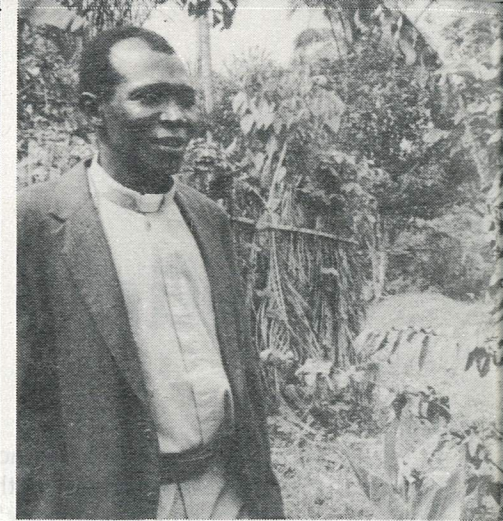
We'll be praying for you. Write again soon.

Love from your mother and me,

Dad



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



Synodical business — Nigerians

by Ernst H. Wendland

In Christ the King Lutheran Synod, Nigeria, they call it a meeting of their "Evaluation Council." Its stateside equivalent would be an annual synodical convention. Each of Christ the King's ten congregations sends representatives to the convention to conduct the year's annual business, business which is of interest to us in the Wisconsin Synod since we have been in fellowship with Christ the King Synod since 1981 and give it financial support.

About 40 delegates attended Christ the King's meeting of the Evaluation Council in December 1983. Since Professor Donald W. Fastenau, formerly of the Lutheran Church of Central Africa, and I were conducting a training seminar of Christ the King's church workers at the same time, we were invited to attend the meeting and to participate in its discussions. The meeting was held on a Saturday morning at the Synod's impressive Uruk Uso Church, which seats between four and five hundred people.

If we have any doubts about the ability of our Nigerian fellow Christians to manage their own affairs in an orderly and efficient manner, attendance at a meeting of this kind would soon set aside such misgivings. One might wish that some of our own church conventions could manifest the same interest and zeal which these delegates showed at this meeting. They may have a somewhat

different way of conducting their business, but it is interesting as well as refreshing to see how they get results in their own way.

The meeting begins with an Efik version of the hymn "Blest be the Tie that Binds." Just imagine for a moment 40 strong male voices singing with gusto and in unison. No hymnals are needed; they know all stanzas by heart. No accompaniment is necessary. Why use an organ when all can blend their voices in perfect pitch. Surely an impressive way to start a meeting.

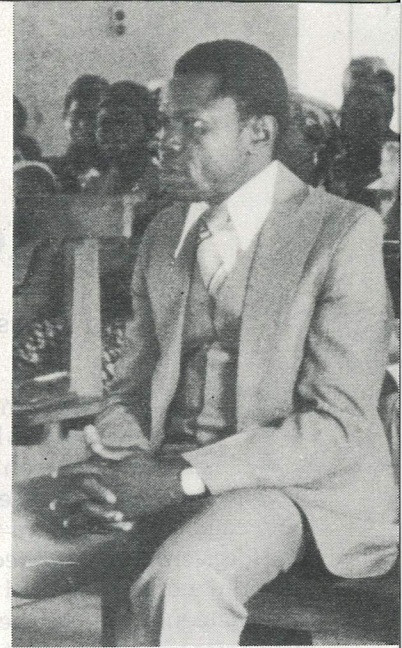
President E. U. Eshiett's opening address, based on Romans 15, reminds his members that God in his mercy ordained the Gentiles to glorify his name. As visitors we don't understand the Efik language in which his address is given, but knowing the Scripture reference we can well imagine what significance these words of Paul can have for them when he encourages especially the Gentiles to "become an offering acceptable to God, sanctified by the Holy Spirit."

Chief Frank Etim is called upon to offer the opening prayer, which he does extemporaneously — the chief is no stranger to prayer. Standing tall and in the colorful robes of an African chieftain, this venerable patriarch adorns the opening service with dignity and solemnity. The devotion closes with a stanza from the hymn "Stand Up, Stand Up for Jesus," an African favorite which reverberates

throughout the church and surrounding area of African bush.

The business matters which follow have been carefully prepared by the Synod's board of directors, which met in advance of the plenary convention. A detailed financial report as well as the budget for the year ahead are presented to the delegates by the chairman of the finance committee. We are pleased to note that these people support most of their work themselves. Our \$10,000 annual subsidy is still needed to train and support the Synod's called workers. A motion thanking the Wisconsin Synod for its continued encouragement and help is unanimously adopted with a rising vote and with vigorous clapping of hands. Scanning the report, I ask the man sitting next to me what the item in the financial report listed as "entertainment" means. He smiles and simply replies, "Just wait. You'll see."

As the meeting progresses it's interesting to see how Robert's Rules of Order are adapted to meet the local situation. Motions are made and seconded with poise and dignity, but only *after* a delegate is fairly certain that a consensus has been reached. Various opinions are expressed when an issue arises, and the debate can become vigorous. But as soon as it becomes apparent a certain position will prevail, the motion is made and the final vote of approval is usually unanimous.



tyle

(Left to Right) •Pastor Edet U. Eshiett's daughters singing as part of the convention program. •Pastor Eshiett (left) discussed convention business with Pastors Akpakpan (center) and Ekpo. •Pastor Eshiett, serving as leader of Christ the King Lutheran Synod, with his wife. •Mr. S. M. Udofia, chairman of the Synod's Board of Finance, is the head of a bank in Uyo, Nigeria.

President Eshiett's annual report reflects the same conservative stand of his church body in Nigeria which our Synod occupies among the churches in America. Statistics show that parts of Nigeria are fully as nominally Christian as in the United States. Sects of every type and description, however, are mushrooming up everywhere. Christ the King's battle to maintain confessional Lutheranism is much the same as ours. In his closing remarks the president pleads that the support of the Wisconsin Synod should encourage his people to work with greater zeal for the spread of the truth of God's Word and to stand fast against the errors which threaten on all sides. Incidentally, the entire proceedings of the meeting are translated from Efik into English by Pastor Akpakpan, no doubt partially for the sake of the visitors from America, although during intense debates as much English is heard by the delegates as Efik. English happens to be the official language of the country.

Arrangements for the Synod's plenary convention, to be held the following weekend, are discussed in detail. The Evaluation Council takes care of synodical business. The plenary convention itself is more of a fellowship gathering lasting several days. During these days provision is made for Scripture study, song festivals by the various church choirs, an afternoon of entertainment present-

ed by volunteer groups and individuals, and a closing joint service with celebration of Holy Communion, a service which we had attended previously and found to have lasted well over four hours. Conventions of this kind are typically African style, a happy outlet for people who love to visit together as well as sing and pray together. Whoever arranged this system knew the people and accommodated their annual meetings to fit in with their culture.

The council meeting progresses smoothly until the final item on the agenda, the election of officers. The incumbent officers absent themselves and a "returning officer" is appointed to take charge of things. To a visitor it seems that a state of pandemonium suddenly takes over. Somehow in spite of all the shouting and confusion the elections are completed and the returning officer is duly thanked for having conducted a "peaceful election." We are happy to know that it has been considered peaceful. Mr. I. O. Okun, a layman, is elected president, Pastor Eshiett vice-president and Pastor Ekpo secretary. It seems that every now and then this church body likes to exercise its constitutional privilege of having a layman occupy the chair, a reflection of the strong lay participation in all its business.

After the meeting we all retire to an adjoining room to partake of refreshments. Bottles of beer, stout

and carbonated beverages are on hand for the men as they meet informally and exchange a few pleasantries before returning to their homes. Again the African desire for social togetherness is apparent, a custom in which everyone participates no matter how busy he is. Obviously this is the "entertainment" item in the financial report, an item which is as important to them as "maintenance of property."

A church body is said to be "indigenous" when it is self-governing, self-propagating and self-supporting. Christ the King Lutheran Synod has certainly achieved the first two of these "selves." Our own Synod's monetary support is minimal. Of greater assistance to these people is the help we can offer by way of encouragement, mutual consultation and strengthening in the teachings of God's Word. In the process of extending this help we do not want to forget the encouragement we receive from them in return as we again experience how the gospel works powerfully in people of every race and culture on this earth, just as our Lord has promised. □



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

The fruit of tears

by James G. Kiecker

The mother had seen it happen in the families of her friends, and now to her horror it was happening in her own: The son she had tried to raise as a decent Christian was hellbent on destroying his soul. As a boy, caught stealing from the neighbor's pear tree, she had forgiven him. At eighteen, when he started living with his girlfriend, she had tried to be understanding. Now, in his nineteenth year, as the final straw, he had taken up with a strange religious cult.

The mother went to her pastor and asked him to talk with the boy. The pastor, a kindly sort, had often done this for others. But this time he flat out refused. "The boy isn't ready for instruction yet," he said abruptly. "He's still caught up in the novelty of this false religion." Then he counseled: "Leave him alone. Just pray to God for him. From his own reading he'll discover his mistakes and the depth of his blasphemy."

Shocked, saddened, the mother refused to accept this answer. Tears filling her eyes, she begged the pastor to please see the boy and discuss the matter. At last the pastor grew impatient. "Leave me and go in peace," he said. Then, prophetically, he added: "It cannot be that the son of these tears should be lost."

A troubled man

Years passed, thirteen to be exact. The year was now 386 A.D. The boy, whose name was Augustine, had grown to a man. A troubled one, though. Becoming dissatisfied with that cult — as predicted — he had dabbled in other semireligious philosophies and value systems, until he had become skeptical of everything. Meanwhile, his mother, Monica, had continued to pray for him, those words echoing in her mind: "It cannot be that the son of these tears should be lost."

It was in a big city far from home, and in a church (of all places; his buddies from the past would sure have cracked up if they could've seen him), that it all started to come together. He was hearing the Word of God preached as he had never heard it before. Or was it that he had heard it before, only he hadn't been listening?

Then one day, with his mind in turmoil, he became conscious of a child close by, singing some childish song with the words repeated again and again, "Take it and read, take it and read." A Bible lay nearby. (A coincidence? The hand of God?) He picked it up and opened it. In silence he read the first passage his eyes fell on, Romans 13:14: "Clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature." And suddenly he knew he was home where he belonged. Years later he would reflect on his

experiences, and he would put it like this: "Our hearts are restless, until they rest in God."

A searching man

He was reading now, hungrily, the Bible, and books began to pour from his pen. He grappled with all the big questions: What was the basic nature of God — and man? Why the fall into sin? Why are some saved and not others? What makes a sacrament worthwhile?

Above all he pondered, "How can I be justified in God's sight? Just *how* does justification work?" Though often called a saint, Augustine was no Lutheran. His idea was that God *made* sinners righteous bit by bit. God's grace, sort of injected into a sinner, gradually healed him. While getting better, the sinner would use God's grace to do good. God would see this and not count his sins against him. At death, this combination of God's grace and the sinner's use of it would hopefully make him righteous enough for salvation.

For Luther afterwards, as for St. Paul, God simply *declared* sinners righteous, completely, at one shot. God pronounced his grace over a sinner. The sinner would stay a sinner, but immediately be a forgiven one, his sins no longer counted against him. The Holy Spirit caused the sinner to believe this — the gift of faith — and prompted the sinner to do good. God would see this and approve, but doing good had no bearing on God's not counting sins against the sinner. At death, without doubt, God by grace alone would declare him righteous and saved.

Augustine and Luther

But — and this is important — it was Augustine who set Luther thinking that righteousness and salvation depended on God's grace. Later Luther paid tribute to him as a person who spoke "imperfectly, and . . . did not explain all things . . . clearly," but "it nevertheless was pleasing that God's righteousness with which we are justified was taught."

Now, the truth of salvation by God's grace alone would have been restored to the church if Luther had never read Augustine, or if, for that matter, Augustine and Luther had never lived.

Still, it's strange, isn't it, how things work out: Here was a man, preaching salvation by God's grace *alone*, getting ideas from a man who taught salvation by God's grace *not completely* alone over a thousand years earlier. And it all started when a mother prayed for her errant son, consoled by her pastor's words, "It cannot be that the son of these tears should be lost." Those prayers and those tears became a decisive moment in the story of God's people on earth. □



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

love lives on

Ten years of deferred giving

by Arthur W. Schaefer

There is absolutely nothing in the world that can creep so slowly and yet pass so quickly as time. It hardly seems possible that it was the 1973 Synod convention that authorized the establishment of a program to develop and sustain within the Wisconsin Synod a deferred giving program as a further expression of the members' concern for their stewardship of their lives and material blessings under their Lord and Savior, Jesus Christ. But there it is, in black and white, in the book titled *Proceedings*, 1973.

Deferred giving is still a relatively new concept in the Wisconsin Synod. Only ten of our 134 years have been devoted to its systematic cultivation. The introduction of any new concept in the church raises questions and deferred giving is no exception. Is it appropriate for the church to be involved in this type of endeavor? Is deferred giving and giving in a will as much a part of the stewardship call as is "regular" giving? Even if there is nothing wrong with it, does it really pay for the church to incur the expenses of a deferred giving program? Over the years these questions have been answered with a resounding yes.

It is really giving, really practicing Christian stewardship, to make a responsible decision regarding accumulated resources. It is a legitimate concern of the church to speak to its members regarding their management of all the gifts that God puts into the hands of his people.

Responsible stewardship does not automatically spring from Christian soil. Like every other virtue of Chris-

tian life it must be planted, watered and cultivated. The New Testament gives impressive witness to this fact. To say that we should do nothing — because that is what we have done in the past — is to invite us to shirk our responsibility to educate our members in total stewardship as we teach them the whole counsel of God.

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As to the question of whether it pays for the church to maintain a deferred gifts program, consider a few statistics: In the past ten years thousands of our members have been moved, under God, to write wills, providing protection for themselves and their families. Of these, many have chosen to direct a portion of their estates to the support of the mission and ministry of the church. About \$13,000,000 has been received, or stands to be received, supporting almost every phase of ministry in the church — local and national and district benevolences. Dozens of others have taken advantage of specialized plans, such as trusts, annuities and life income agreements, that

can be utilized to meet their special needs while at the same time assuring a gift to the church.

A significant number of congregations have undertaken programs to educate their members in the decision that each of them faces regarding the use of their resources — disposable and accumulated. Many more make information available on a regular basis. If ten years of deferred giving has brought any disappointment at all, it has been that so many of our congregations still hesitate to include the teaching of responsible estate planning as part of the stewardship program of the church.

A member in a California church created a trust that pays income for life and at the same time allows the congregation to purchase a pipe organ; a congregation in Wisconsin plans a school expansion with a substantial portion of the cost provided from bequests; a family provides a fund to assist students with the cost of their seminary training. These are just a few examples of the quiet work of the Holy Spirit. For ten years the Lord has rewarded the efforts of our hearts and hands with a shower of blessings. According to his promise, he will do so in the future. □



Mr. Schaefer is the estate planning counselor for the Synod.

Where are the Lutherans?

You are more apt to run into a Lutheran in North Dakota and Minnesota than in any other of the 50 states. In North Dakota three of ten are Lutheran and in Minnesota one of four is Lutheran.

In the news

The figures are in a detailed study of Lutheranism in the United States, *Where Are the Lutherans?*, published recently by the Augsburg Publishing House. The book with commentary is a county-by-county count of Lutherans in the United States.

Minnesota has more Lutherans than any other state in the U.S. with over 1 million Lutherans residing there. Wisconsin is not far behind with 20 percent of its population Lutheran with a total of

slightly less than 1 million Lutherans.

Westerners are less likely to be Lutherans. Colorado, for example, has only about 100,000 Lutherans. Utah, where the dominant religious group is the Church of Jesus Christ of Latter-Day Saints, has only 9,000 Lutherans making up less than one percent of its population.

Membership in Lutheran churches remains relatively constant, but there have been declines in some areas. In Pennsylvania, for instance, the Lutheran population declined by 70,000 in the period from 1952 to 1980. In 1952 Lutherans were 8.2 percent of the population, but in 1980 they were 6.7 percent of the population. In Minnesota, however, the Lutheran membership increased by nearly 300,000 in the same period.

Second volume of popular commentary

Thessalonians, the second volume of *The People's Bible*, a popular commentary on the entire Bible published by Northwestern Publishing House, the Wisconsin Synod's publisher, is now available along with the first volume, Exodus.

This is the second volume of a projected 37-volume commentary on the entire Bible. The commentary is a project of the Synod's Commission on Christian Literature.

1984 anniversary grants to be awarded

Aid Association for Lutherans will award \$155,000 in 1984 to 292 Lutheran churches celebrating their centennial and other important anniversaries.

The money is made available through Milestone, an AAL fraternal program initiated in 1982 to provide financial support for Lutheran congregations marking their 100th anniversaries, and subsequent anniversaries in 25-year increments.

Depending on the size of the congregation, they are eligible for

The author of the second volume is Prof. David P. Kuske, who teaches New Testament and Christian Education at Wisconsin Lutheran Seminary, Mequon, Wis. Prior to coming to the seminary, Kuske was a parish pastor, high school instructor and principal of Luther High School, Onalaska, Wis.

The cost of the 121-page commentary is \$4.95 or, until August 1, the first two volumes may be purchased for \$9.50.

awards ranging from \$400 to \$1000.

Among the Lutheran church bodies this year there are three that are 225 years old and four that are 250 years old. In the Wisconsin Synod there are ten which are 100 years old and three which are 125 years old.

In 1983, 280 congregations throughout the United States were awarded more than \$150,000 through the Milestone program, including seven parishes which were 200 years old or older.

Lehninger receives award of merit

"In recognition of the outstanding service he provides in the health care field" Rev. Ernst F. Lehninger, executive director of Wisconsin Lutheran Child & Family Service of Milwaukee, received the 1984 Award of Merit at the spring conference of the Wisconsin Association of Homes for the Aging.

The association is a voluntary supportive federation of 149 non-profit corporations which own 219 health care and housing facilities in Wisconsin, providing service



Lehninger

and care to more than 23,500 elderly in the state.

Lehninger has been executive director of the WLCFS since 1967. He has served in the social service field for the past 27 years and has been a Wisconsin licensed nursing home administrator for the past 16 years.

Lehninger is an active participant in the services and programs of the American College of Health Care Administrators (ACHCA) on the national, state, and local levels. He served as governor of ACHCA's Region VIII, and twice he served as president of the Wisconsin Chapter of ACHCA. In 1979 the chapter named him "administrator of the year," the first recipient of this award.

For 16 years Lehninger has been the chairman of the Welfare & Relief Committee of the Milwaukee Federation of WELS churches. For 12 years he has served as chairman of the Synod's Special Ministries Board. He is also a member of the WELS Foundation board of directors.

Ohio

School dedicated

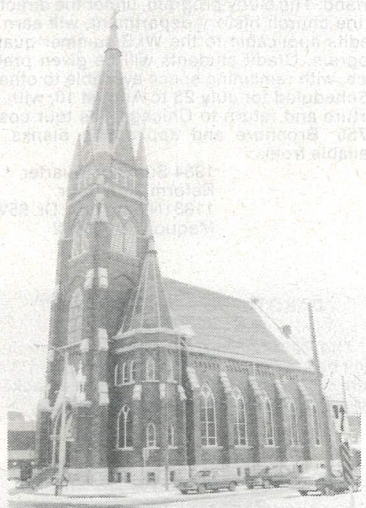
Trinity of Jenera dedicated its \$485,000 school addition in February. Speakers for the occasion were Pastor Fredrick Kneuppel of New Carlisle and Robert J. Gurgel, pastor of Trinity.

The school-enlargement project coincided with a double anniversary of the congregation. In 1983 Trinity observed its 140th anniversary as a Christian congregation and its 100th anniversary as a Lutheran congregation. At the special anniversary services last November the speakers were Pastor Gurgel and President Carl H. Mischke.

Wisconsin

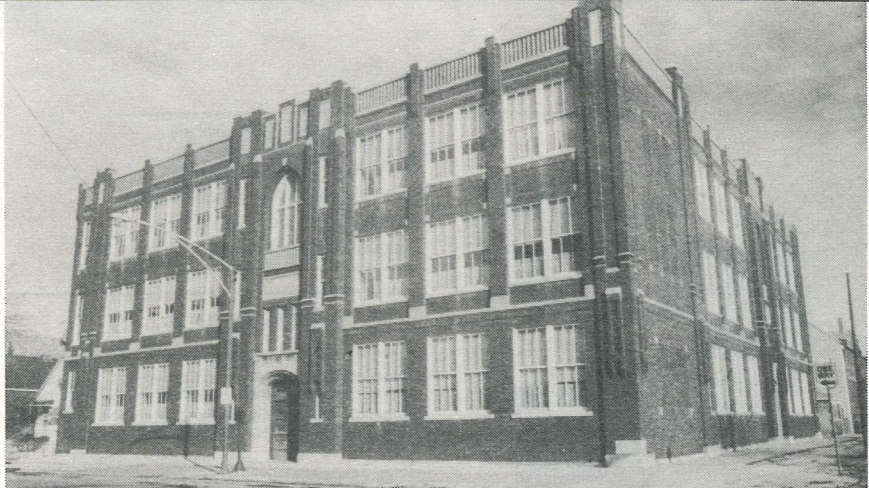
Centennial year celebrated

Christ Lutheran Church of Milwaukee is observing its centennial year. Festival services were held on April 29 and May 6 to highlight the year. President Winfred B. Nommensen of the Southeastern Wisconsin District and President Carl H. Mischke were the guest speakers.



Christ Church

Christ was organized in 1884 by members of St. Peter Church who saw the need to establish another Wisconsin Synod church in what was then the southwestern end of Milwaukee. Pastor Henry Bergmann was called to the newly organized congregation and served the congregation until his death in



ON MARCH 4 ST. ANDREW, Chicago, Ill., observed the centennial of its school. The school was organized in 1883, five years before the organization of the congregation. "This was typical of the mission board at that time," said Douglas M. Semenske, present pastor of the 700-member congregation. "The congregation itself was organized in 1888 and the first church was dedicated in 1892." The present school was built in 1929, complete with fellowship hall and gymnasium. The enrollment of the school is 127, taught by five teachers. The principal is James R. Moeller.

1923.

Pastor Paul J. Bergmann succeeded his father and served until 1941. In 1941 and 1942 Pastor Walter W. Kleinke served the congregation until ill-health forced his resignation. In 1942 Pastor Herman W. Cares was installed and served until his retirement in 1974. The present pastor of the 660-member church is David A. Tetzlaff.

Christ congregation's red brick, gothic-spired church was built in 1901 and was newly redecorated for the anniversary year.

There has been a Christian day

With the Lord

Hertha Kunde 1903-1984

Mrs. Hertha Kunde, widow of Pastor Max Kunde, died April 16 at Hutchinson, Minn.

Pastor Kunde served congregations at Centuria, Wis.; Pine Island, Oronoco, Brighton Township and Darwin, Minn. Following his death Mrs. Kunde served as dormitory mother at Dr. Martin Luther College, New Ulm, Minn., for a number of years.

She is survived by a son, Marvin and a daughter, Thelma (Franz) Treml.

Funeral services were held April 21 at St. Peter's, Darwin, Minn. □

school since its organization and in 1971 a new school was erected next to the church. There are 120 pupils and five teachers. Vernon R. Roemhildt is the principal. □

Looking back from The Northwestern Lutheran

50 years ago . . .

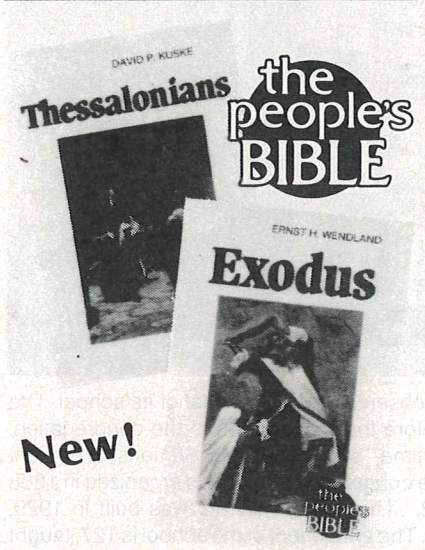
It is estimated that 882,000,000 copies of the Holy Scriptures have been printed and circulated since the invention of printing in the 14th century. The American Bible Society is prepared to supply the Scriptures in whole or in part in 715 languages.

25 years ago . . .

The Spiritual Welfare Commission (predecessor to Special Ministries Board), which serves men and women of our Synod in the armed forces, has recently enlarged its scope of work to include students of our congregations who find themselves away from home, especially in areas where our churches are not available to them.

10 years ago . . .

Grace Lutheran of Milwaukee, Wis., is celebrating its 125th anniversary with special services. Founder and first pastor was John Muehlhaeuser, who was also founder and first president of the Wisconsin Synod. □



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NOTICES

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

CONFERENCES

Minnesota District, Red Wing Conference, June 19 at St. John, Goodhue. Agenda: Report to the 12 Districts.

Minnesota District, St. Croix Conference, June 19 at Zion, Alma, Wis. Agenda: Report to the Twelve Districts; Elections.

CHANGES IN MINISTRY

PASTORS:

Beckman, David J., from Living Word, Mobile, Ala., to Bay Pines, Seminole, Fla.

Gurgel, Karl A., from St. Peter, Fond du Lac, Wis., to retirement from full-time ministry.

Hefli, Roy W., from Divine Peace, Mississauga, Ont., Can., to St. Paul, Bangor, Wis.

Zahn, Thomas P., from St. Andrew, Medford, Wis., to St. Mark, Mankato, Minn.

TEACHERS:

Berger, Paul M., from Trinity-St. Luke, Watertown, Wis., to St. Paul, Cudahy, Wis.

Gronholz, Gene A., from Zion, Columbus, Wis., to West Lutheran High School, Hopkins, Minn.

Kanzenbach, Sue A., from Christ-St. John, West Salem, Wis., to St. John, Dowagiac, Mich.

Micheel, Karen, from St. Paul, Appleton, Wis., to St. Peter, Appleton, Wis.

Rupprecht, Anita B., from North Trinity, Milwaukee, Wis., to Peace, Santa Clara, Calif.

ADDRESSES

PASTORS:

Eggert, Jan C., 826 N. Winona Way, Appleton, WI 54911.

Found, Charles D., 3431 S. 12th St., Milwaukee, WI 53215.

Hintz, Gerald C., 1218 - 13th Ave. N., Clinton, IA 52732.

Horneber, Adam J., 1808 E. 12th St., Merrill, WI 54452.

Kehl, David A., 49 Vista Dr., Rumford, RI 02916.

Leyrer, Joel D., 906 Evergreen St., Perry, GA 31069.

Schroer, Gerald C., 2633 W. John Beers Rd., Stevensville, MI 49127.

Weinrich, Stanley R., 1715 E. 29th St., Scottsbluff, NE 68361.

Wilke, Robert A., 427 W. Harrison, St., Columbus, WI 53925.

TEACHERS:

Becker, Edward J., 152 Stoltzman Rd., Mankato, MN 56001.

Moeller, Cheryl, J., N87 W6841 Evergreen Ct., Cedarburg, WI 53012.

Nutt, Gary A., 01082 E. Main St. #2 West, Tustin, CA 92680.

Nutt, Krystal K., 01082 E. Main St. #2 West, Tustin, CA 92680.

Schmidt, Gertrude, em., 5259 SE 65th St., Portland, OR 97206.

CIVILIAN CHAPLAINS

<p>Rev. Richard A. Froehlich</p> <p>Home Address Hunsruckstr 12 6500 Mainz-Hechtsheim 42 West Germany Telephone 06131-58453</p>	<p>Rev. Lee A. Neujahr</p> <p>Home Address Goldwitzerstrasse 31 8524 Neunkirchen a. Br. West Germany Telephone 09134-5716</p>
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Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

CHANGE OF ADDRESS

All correspondence addressed to administration, students and staff of Michigan Lutheran Seminary should be sent to the school's new address: 2777 Hardin St., Saginaw, MI 48602. The change of address is necessary because of construction at the school.

NOMINATIONS

NORTHWESTERN PUBLISHING HOUSE

The following have been nominated for the position of associate editor to fill the vacancy caused by Pastor Loren Schaller's acceptance of a call into the parish ministry.

- | | |
|-------------------------|----------------------|
| Rev. James Aderman | Milwaukee, WI |
| Rev. G. Jerome Albrecht | Delavan, WI |
| Prof. Arlyn Boll | Watertown, WI |
| Rev. John M. Brenner | Big Rapids, MI |
| Rev. David Clark | Detroit, MI |
| Rev. Arthur Clement | Kalamazoo, MI |
| Rev. James Fricke | Watertown, WI |
| Rev. Richard Frohmader | Sault Ste. Marie, MI |
| Rev. Silas Krueger | Tucson, AZ |
| Prof. Lyle Lange | New Ulm, MN |
| Rev. Richard Lauersdorf | Jefferson, WI |
| Prof. Armin Panning | Mequon, WI |
| Rev. Victor Prange | Janesville, WI |
| Prof. Robert Sievert | West St. Paul, MN |
| Prof. Carleton Toppe | Watertown, WI |
| Rev. Roger Vomhof | Altura, MN |
| Rev. Richard Werner | Sturgeon Bay, WI |

The Board of Directors will meet on June 25, 1984 to call from this list. Correspondence about these nominees should be in the hands of the undersigned by June 22, 1984.

Elwood H. Lutze, Secretary
Northwestern Publishing House
3624 W. North Avenue
Milwaukee, WI 53208

PASTORS' INSTITUTE Northland Lutheran High School

A pastors' institute will be held at Northland Lutheran High School, Merrill, Wis., on June 18 and 19, beginning at 9:00 a.m. The guest lecturer will be Pastor Joel Gerlach, California mission counselor. He will conduct a "Planned Growth Workshop" and lecture on "Charismatic Renewal — An Update." The cost is \$7.50. Register with Pastor Neil Hansen, Schofield, or call 715/359-4433.

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

DAKOTA-MONTANA DISTRICT CONVENTION

The Dakota-Montana District Convention will be held June 19-21 at St. Martin's in Wattertown, S. Dak. Essayist: Prof. Bruce Backer. Agenda: Report to the Twelve Districts.

NEBRASKA DISTRICT CONVENTION

The Nebraska District Convention will be held June 18-20 at St. Paul, Norfolk, Neb. All information regarding meals, lodging, certification and financing the convention is being sent directly to congregations and teacher and pastor delegates.

ITEMS AVAILABLE

The following items are available to any congregation for cost of shipping: six brown/red church pews; 5' x 5' pulpit and seasonal hangings; 5' x 3' altar (red umber color); 17' sacristy railing; one redwood baptismal font; two hymnal boards. Contact: Pastor P. Heiderich, Box 35, Morrilstown, SD 57645.

25TH ANNIVERSARY

Mount Calvary, San Jose, Calif., will celebrate its 25th anniversary as a Christian congregation and the 14th as a WELS congregation on Sunday, July 15, at 4:00 p.m. A light meal and reception will follow. Former members, confirmands and friends are cordially invited to attend. For further information contact Mount Calvary, 1555 S. White Rd., San Jose, CA 95127.

50TH ANNIVERSARY

Zion Lutheran of Valentine, Neb., will celebrate its 50th anniversary on July 1 with two special services. Pastor Gerald Free, Nebraska district president and also Synod's first vice-president, will speak at the 10:00 a.m. service, and Pastor Donald Grummert, first teacher of Zion's Christian day school in 1943, will speak at the 1:00 p.m. service. A noon dinner will be served. All former members and friends are cordially invited to attend. For information contact Mr. Roland Ohlmann, 425 Government St., Valentine, NE 69201.

100th ANNIVERSARY

Emmanuel Ev. Lutheran Church of Grover, South Dakota will celebrate its 100th anniversary on August 12, 1984 with a morning and an afternoon service. All former members, confirmands and friends are encouraged to mark this date on their calendars and make plans to attend.

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.

EXPLORATORY SERVICES

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

POWAY, CALIFORNIA — Christ Our Redeemer, Midland Elementary School, 13910 Midland Ave. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Rd., Poway, CA 92064; 619/748-5355.

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.

SPRINGFIELD, MISSOURI — Zion, Red Cross Building, 1730 E. Portland, Springfield. For information contact Mr. Jentsch, 417/883-7139 or Mr. Hanson, 417/882-6910.

PINEHURST, TEXAS — Abiding Faith, 33133 F.M. 149, Pinehurst. 10:00 a.m.; Bible Class/SS 9:00 a.m. Pastor Gordon Waterman, 14007 Crescent Drive, Tomball, TX 77375; 713/351-8001.

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 Barez, 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.

ROSWELL, NEW MEXICO — Also Mesclero and Ruidoso area. Pastor Steven Blumer, 10232 Singapore Dr., El Paso, TX 79925; 915/594-0556.

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

PINEHURST, TEXAS — Pastor Gordon Waterman, 14007 Crescent Drive, Tomball, TX 77375; 713/351-8001.

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.

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.

AUDIOVISUAL AIDS

"TCW" TAPES

1984 26 min. C & M color CA
This series of three video cassettes was prepared for the travel-canvass-witness teams who are helping with the outreach of home mission congregations. These video-tapes are designed to teach evangelism techniques to the TCW teams. Supported by professional production skills, Pastor Richard Stadler of West St. Paul, Minnesota shares his considerable experience and expertise in evangelism with prospective evangelists. There are planned pauses on the tapes so that viewers will have a chance to practice what they have just learned. Although the tapes were prepared with the TCW teams in mind, the instruction is applicable to any parish evangelism program. If you want to teach your members to use the Gospel, you will be very interested in these tapes. If you don't have the equipment to use these tapes, this would be one very good reason for making the investment. The tapes are available both in VHS and U-matic.

Traveling For Christ

(VHS-2-TFCA) or (U-3-TFCA)
1984 66 min. video-tape color SCA
Includes travel instructions, a gospel presentation, and advice on approaching a strange home.

Talking For Christ Part I

(VHS-3-TFCB) or (U-4-TFCB)
1984 48 min. video-tape color SCA
Explanation of the six-point outline of the gospel presentation: gift, God, man, Christ, faith, works.

Talking For Christ Part II

(VHS-4-TFCC) or (U-5-TFCC)
1984 58 min. video-tape color SCA
Filling out the six-point outline with Scripture passages and illustrations.

MARTIN LUTHER, THE REFORMER IN THE MAKING (C-82-MLRM)

1983 C & M Prof. Scharf CA
(Audio cassettes from the 1983 Pastors' Institute)

1. His Parentage, Birth and Childhood
2. His Early Education
3. His Monastery Days and Conversion
4. His Career as a Teacher
5. His Reaction to non-Catholic Opposition

LECTURES ON PSALMS (C-83-LOP)

1983 C & M Prof. Gawrisch CA
(Audio cassettes from the 1983 Pastors' Institute)

Psalms 2, 90, 91, 130, 150

HOW GOD MADE YOU GROW (FS-93-GMG)

1984 8 min. C & M color PIJSCA
The WELS Lutherans for Life has produced this filmstrip to illustrate the fact that life begins before birth. It supports the pro-life position without resorting to unpleasant pictures of aborted babies. This excellent production deserves wide-spread use in our congregations.

Order from: Northwestern Publishing House
AUDIOVISUAL AIDS
3624 W. North Avenue
Milwaukee, WI 53208-0902

LABOR DAY RETREAT

Faith, Pittsfield, Mass. will host a Labor Day weekend family retreat in the Berkshire Hills of Mass. In addition to devotions and Bible study, there will be fun fellowship activities including canoeing, sailing, swimming, volleyball, softball and campfire singalongs. For further information please contact Pastor Mark M. Schulz, 885 Holmes Rd., Pittsfield, MA 01201.

SERVICES FOR THE DEAF

Services for the deaf are being held at Emmaus Lutheran, 3841 W. Sweetwater Ave., Phoenix AZ 84029, each Sunday at 10:30 a.m. in conjunction with regular worship. If you know of anyone living in the Phoenix area who is hearing impaired, please contact Pastor David Gray, 12035 N. 40th Ave., Glendale, AZ 85304; 602/938-4245.

NORTHWOODS SERVICES

Visitors to the northwoods will be interested to know that services at Christ, Eagle River, Wis. and St. John, Phelps, Wis. will be conducted on a new time schedule. Services at Christ will be held at 7:00 p.m. Saturday and 8:00 and 10:45 a.m. Sunday. Services at St. John will be held at 9:15 a.m. Sunday.

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Old words — new meanings

by Rolfe F. Westendorf

Language changes with the times. In 1611 Jesus would have said, "Suffer the little children to come unto me." In 1984 we wouldn't know what that means. If Jesus were speaking English today, he would say, "Let the little children come to me."

The meaning of words changes with the times. Let me cite a few examples:

LOVE

Old meaning — Lifelong devotion to another person

New meaning — Playing with sex

MARRIAGE

Old meaning — Lifelong and unalterable commitment to spouse

New meaning — Agreement to live together as long as it's convenient

DIVORCE

Old meaning — Tragic breaking of a sacred vow

New meaning — Convenient escape from an inconvenient marriage

FATHER

Old meaning — One who guides, protects and provides for his children

New meaning — A male who causes a woman to conceive

MOTHER

Old meaning — One who gives a body and love, compassion and self-esteem to her children

New meaning — A woman who has given birth to a child

SEX

Old meaning — Sacred source of human body and life

New meaning — Popular and profitable means of entertainment



And to make matters more confusing, both meanings are in use at the same time, with other meanings that fit somewhere between the two extremes mentioned above.

In an effort to end the confusion, one is tempted to forbid the use of new meanings for old words. "You cannot call it 'love' when it's just playing with sex. You must call it adultery." "You cannot call him a father if he is a biological father only. You must call him a 'breeder.'"

But language does not submit to such rules. The new meanings are going to be used in all the media whether we like it or not. And honored words like "father" will be degraded as a result.

We cannot stop the changing of our language. But we can and we must recognize the changing meanings that exist today and make sure that we and our children know what we are talking about. □



Pastor Westendorf is at Siloah, Milwaukee, Wisconsin.