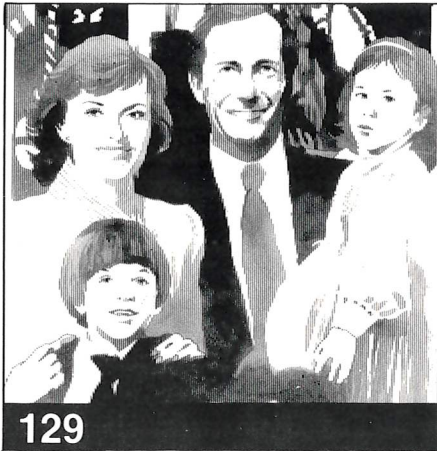


April 1, 1988

the
Northwestern
Lutheran

I am the resurrection,
and the life;
He that believeth
in me, though he were
dead, yet shall he live.
John 11:25



129



130

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

APRIL 1, 1988/VOL. 75, NO. 7

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Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription manager, Judy Olson.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. 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, \$7.00; two years, \$13.00; three years, \$18.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.00 per subscription. Every home mailing plan at \$4.50 per subscription. All prices include postage.

All other countries — Please write for rates.

The Northwestern Lutheran is available 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, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1988 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

FEATURES

- The word for today** by Lyle J. Lindloff 123
Life and death, death and life!
- Paul's letters from prison** by Julian G. Anderson 125
Ephesians 1:15—2:22
- Cross-cultural evangelism** by Thomas A. Heyn 126
The Christian belongs to a new culture
- Celebrating Easter in our lives** by Richard D. Balge 128
- My daughter Xan** by Jill Brown 130
A gift from God and world-class skier
- Consider the teaching ministry** by Arlyn W. Boll 140
The path of life

COLUMNS

- Editorial comment** by Carleton Toppe 124
Standing in the need of prayer
- From the President** by Carl H. Mischke 129
May this Easter be different
- The Bible in 365 readings** 135
- From this corner** by the editor 139

NEWS

- Around the world** 132
- God's gifted people** 133
- Fruits of the Milwaukee Outreach** 134
- Brazil diary** 134
- Relief grant to Malawi** 135
- Western Wisconsin District** 136

Life and death, death and life!

by Lyle J. Lindloff

For since death came through a man, the resurrection of the dead comes also through a man (1 Corinthians 15:21).

The fifteenth chapter of the apostle Paul's first letter to the Christian congregation in Corinth can be described with one word, Resurrection! The apostle speaks of the resurrection of Christ, the resurrection of the body. At the end of the chapter we join the apostle with strong voices saying, "Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:55-57).

People are born, live for a time and die. And then? That question has been asked ever since death entered the world. Ancient Job, in his misery, laments the weakness and frailty of man. Job cries out, "At least there is hope for a tree: If it is cut down, it will sprout again. . . . But man dies and is laid low; he breathes his last and is no more. . . . If a man dies, will he live again?" (Job 14:7, 10, 14). Among the Christians in Corinth there was a similar question. Apparently there were those who were saying that there is no resurrection. To that the apostle replied, "If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost" (1 Corinthians 15:17,18). To know the truth and strengthen us in our resurrection faith, the apostle says:

Death came through a man

A man, Adam, was the means, the instrument by which death entered into the world. In the Garden of Eden Adam ate the forbidden fruit of the tree of the knowledge of good and evil. God had said, "You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:17). Adam caused this curse of God to take effect. "Death came through a man." There is life and there is death. The apostle Paul writes to the Roman Christians: "Sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned" (Romans 5:12). We are born, we live for a time and then, because of sin, we die.

The resurrection of the dead comes also through a man

By God's grace that is not the end of the story. Throughout the Old Testament God faithfully promised a special man. He would be born of a virgin. He would also be Immanuel, God with us. This God-man is the Messiah, the Lord's anointed. He is set apart for the special purpose of serving as the Savior of sinners. He would be despised and rejected. He would be pierced for our sins. On him the Lord has laid the iniquity of us all.

Jesus is this man. Jesus is true man born of the Virgin Mary. He had no sin. The Father's plan of love for me, for the world, was that this God-man would take the sins of all on his back. On Calvary's cross he made full payment for the sins of all. The death of Jesus on Good Friday is the crowning proof that he is true man. Easter, the resurrection, cries out: this man has conquered death. He is true God with the Father from eternity. I am justified, no longer guilty before God. I am washed clean in the blood of Jesus. He will raise me up from the dead. The death of Jesus Christ brings life in the resurrection. By God's grace, through faith, I am blessed to live my life in resurrection faith. I follow my Savior in physical death to await the resurrection to everlasting life.

Job's question is answered, "If a man dies, will he live again?" The doubts of the Corinthian Christians are removed. Doubts that Satan would place in our hearts concerning our personal resurrection are also removed by the truth of God's word.

On Easter Jesus rose from the dead, and Satan's empire fell. There is life and there is death caused by sin entering the world. There is the death of Jesus, the Christ. There is the resurrection of Jesus, the Christ. Death is destroyed. Jesus brings life and immortality. We join Job in confidently saying, "I know that my Redeemer lives, and that in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God" (Job 19:25,26). □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

Standing in the need of prayer

Concern about our synod's future supply of pastors and teachers is mounting — as well it may. In the last ten years enrollment at Northwestern College has declined from a high of 275 to 198; at Dr. Martin Luther College, from 822 to 428. The number of empty or half-filled classrooms at our synod's pastor training and teacher training colleges forebodes a shortage of workers, especially of pastors and male teachers, in our synod's parishes in the 1990s.

Our synod's administration and its worker training schools have responsibly stepped up their recruiting efforts. But they know it will take more than planning and programing and even performance to replenish the reservoir of church workers.

Consider some of the obstacles that recruitment for the ministry is up against. The pool of potential students has shrunk drastically. There may be proportionately only two-thirds as many young people of high school age in our country today as there were in the 1960s.

Furthermore, the ministry is not as attractive to young people as it once was. Our congregations are expecting more, not less, of their pastors and teachers. Especially the pastoral ministry must contend with an epidemic of family problems bred by America's moral breakdown. The ministry was once held in decent regard by the nation. Today its public image has been tarnished, even smeared, by the perception of the greed and the irresponsibility of prominent media evangelists, not to speak of the lust of some. (But thank God for the great majority of dedicated servants of the word who have kept themselves "from being polluted by the world.")

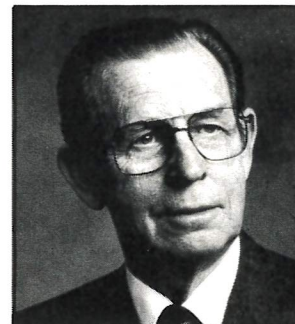
If polls of students entering colleges in our country are reliable, one hope and expectation is uppermost in the minds of three-fourths of our nation's college freshmen: it is to make a lot of money and to live the "good life." In the opinion of many of today's young people the ministry does not offer sufficient financial rewards.

Add another factor: God's ministry has always been a demanding calling. God has set high standards for it. Caring for human souls is a weighty responsibility. Understandably, the pastoral ministry requires longer-than-average preparation, eight or nine years after high school.

In the face of such obstacles, recruitment strategy and activity alone will not assure success — both in numbers and in quality. In the words of the spiritual, we are "standing in the need of prayer." Much praying must be done to call forth God's blessings on our efforts to supply more workers for our existing congregations and for our congregations-to-be. Boys and girls, young men and women must pray about their vocations; fathers and mothers, grandparents and aunts and uncles must pray; pastors and teachers and congregations — all must offer their prayers in the expectation of Luke 10:2: "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

What else can God do about such prayers except to grant them? For they are prayers in behalf of his highest and holiest purpose, the glorious proclamation of Jesus Christ as the only Savior of mankind. God won't let this prayed-for ministry down.

Carleton Toppe



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

Ephesians 1:15 — 2:22

by Julian G. Anderson

First I must remind you to keep in mind the fact that Paul wrote this long letter to the churches he had founded a few years earlier in and around Ephesus, the capital city of Roman Asia, on the southwest coast of modern Turkey. In Paul's six-year absence traveling missionaries of the gnostic sect had moved into the area, like the modern Mormons or Jehovah's Witnesses, and were trying to win Paul's followers over to these new views.

Paul's answer to this challenge was not to run down the gnostics, but to focus his readers' attention on the great benefits the one and only triune God had already offered them through the life and death of Jesus, the Son of God. And Paul's opening reply in 1:3-14 is worth rereading, since it will also strengthen your faith.

Paul's personal words of thanks (1:15-23)

Usually Paul opened his letters with words of thanksgiving, as he does here (vv. 15-16). Then comes his usual prayer, on this occasion praying that "the God of our Lord Jesus Christ, our glorious Father, will give you his Spirit who reveals things to men and makes them wise by his full knowledge (not just gnosis, but God's full gnosis). I also pray that the Spirit will open the eyes of your minds with his light, so that you will know what that hope is to which God has called you, and what a wonderful abundance of things he has set aside to give to his people . . . and that the Spirit will show you how tremendously great God's power is that he makes available to us who are believers. . . . It's the same power God put to work when he raised Christ back to life from the dead, and seated him at his right hand in the heavenly world, far above every ruler, authority, power or Lord. . . ." The gnostic religion centered upon all sorts of heavenly powers which supposedly ruled over and controlled their lives. And Paul's chief point is that Jesus rules over all such powers, "not only in this world, but also in the world to come." He is the "head of everything. And the church is his body!" Notice how Paul turns his thanksgiving into a devastating reply to the gnostics.

We have been raised from death to life (2:1-10)

Before we begin this section, you must be aware of the fact that from 2:1 to 3:6 there is a special difference

between the pronouns "you" (meaning you Gentiles) and "we and us" (meaning we Jews), keeping in mind that most of the readers of this letter were Gentiles.

And Paul's first thought, in verses 1-3, was that there was a time when both you and we were spiritually dead, because all people are born in original sin. And thus we both were living sinful lives and heading for eternal death.

But notice that in verse 2 Paul adds the thought that you (Gentiles) were "taking your orders from that ruler who controls the spiritual atmosphere of this world" — a gnostic thought. But his Christian readers knew that this ruler was the devil. So — the gnostics were really worshiping the devil.

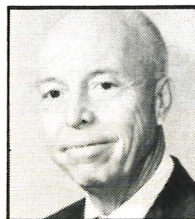
But then Paul goes on to say that God's undeserved love led him to "raise us all back to life with Christ, and seated us with him in the heavenly world because of what Christ Jesus did (vv. 4-7). And then he adds (vv. 8-10), "It is God's undeserved love which has saved you through faith, and you didn't do anything to help. It's all God's gift, and doesn't depend on anything anyone does!" So Paul sums it up by saying "we are something God has made."

We have all become one body in Christ (2:11-22)

Paul now sums up this section by saying that "there was a time when you were part of the Gentile nations," separated from Christ, not citizens of God's kingdom, "living in this world as atheists who have no hope. But now, because of Christ Jesus, you people who once were far away from God . . . have been brought very near to him, and to us, by Christ's blood" (vv. 11-13).

Then Paul adds that "Christ is our peace," who has made Jews and Gentiles into one group, one body. "He is the one who puts the whole building together and makes it grow into a holy temple for the Lord." (vv. 14-22).

Thus we gather that these gnostic prophets were trying to suggest that the Gentile Christians really didn't have any part in the church. □



Julian Anderson is a retired pastor and seminary professor living in Naples, Florida.

by Thomas A. Heyn

The Christian belongs to a new culture

*In
which culture
shall we
participate?*

In some countries dog meat is a delicacy; in my country it is not. In some places women still wear veils; here they do not. In some cultures December 25th is just another day; in my culture it is very special.

In our attempt to order our world and to deal with its many variables, we learn from our family and neighbors to observe certain traditions, to value some things more than others and to behave one way rather than another.

But if culture puts continuity and order in our lives, then why are there such diverse ways of doing it? If we are all children of Adam and Eve, why isn't there one universal culture?

At one time such a universal culture existed. It all changed at Babel. It was there that the human race was divided. At Babel, Noah's great-grandsons, together with their sons and grandsons, rebelled against God's will and attempted to glorify themselves. They brought on themselves God's judgment: He confused their language. Unable to communicate, they could no longer build their kingdom to their glory. They could no longer unite themselves in their rebellion against God. He dispersed them from there to settle in different parts of the world, where they would develop their own distinct nations and cultures.

The cultural barrier created at Babel was reversed — on the day of Pentecost. In Jerusalem men from many nations heard the disciples of Jesus speaking in their native tongues about the wonderful things God had done for all people through Jesus Christ. Jesus had won pardon for the whole world and its rebellion. God had sent him to become the king of a new people, a people drawn from many nations and cultures. Now that Jesus was building *his* worldwide kingdom to *God's* glory, the barriers could come down. They had served their purpose. They had prevented man from building a worldwide kingdom to man's own glory. The New Testament shows us how quickly the Holy Spirit removed the barriers of culture as he began gathering the people of many nations into one "nation" living under Christ.

We were redeemed to be a new people. We have been called to a new life. We have a new culture. To live in it is a challenge, for often it is at odds with the culture into which we were born.

Our native culture has a naturalistic viewpoint of the world. There is no supernatural. Everything is a product of natural processes. The world began millions of years ago and will continue into the future for an equally long time. Man is a product of evolution, becoming better all the time. He is at the center of his world. All that he does, in one way or another, is for

his benefit. Religion is man's own creation. It has little relevance for his day to day life.

The Christian sees things from a different perspective. He knows that the world began thousands not millions of years ago. It is governed by the all-powerful God who not only created it but will also destroy it someday soon. Each day that passes brings us one day closer to that end. Man does not have center stage (unless we want to look at what he has done to destroy this world in his depravity). It is God who is at the center of things. He is the center of our world, the center of our life. We came into this world by his good pleasure and we will leave this world when it pleases him. The time we spend in between is time that we live *for him*.

Our culture doesn't see things that way. There is no higher being to which it feels an obligation. It says that absolute standards of right and wrong don't exist. All values are relative, you do what *you* want. Legislation passed by Congress and rulings by the Supreme Court are evidence that this is an acceptable way of deciding things in our culture.

What does the Christian do? He doesn't ask himself, "What do my friends think?" Nor, "What do the norms of society dictate that I do?" Nor, "What do *I* want?" He is a servant. As he starts the day, he wants to know what it is that his Lord wants him to do. He finds out by spending time in God's word *daily*, and by talking to him in prayer *each* day. He asks, "How does my Lord want me to serve him today? What is best for my Lord's kingdom."

That way of looking at things may be difficult for us, especially because of the political systems in which we have been reared. The whole concept of a king *ruling* over us is alien to our way of thinking. The American Revolution freed the people of the United States from the British monarch. In Canada, Spain and other countries where there is a king or queen, he or she is often no more than a figurehead. The people in those countries govern themselves through legislatures.

But it is a true monarchy in which God has called us to live, with his Son Jesus Christ as our king. That means that I am one of his subjects. I belong to him, body and soul. I am to serve him with all that I have and all that I am. My spouse, my children, my possessions, my career and I myself all belong to him and are dedicated to his service. I am not free to live for myself. I have been freed from sin and Satan to live for him.

A part of living for him includes helping to build his kingdom. In our culture *imperialism* is a dirty word. Yet Jesus is the most imperialistic king that has ever lived. Alexander the Great conquered many

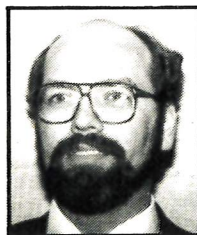
lands to build his Greek empire. Julius Caesar and his successors brought many nations under the power of Rome. Napoleon and Hitler came close to building tremendous empires for themselves. Yet none of them compares to the kingdom Jesus is building. He is building it, successfully, among the people of *every* nation on earth. With this difference: He builds his kingdom, not with force and violence, but with the gentle persuasion of the gospel, a gospel he proclaims through us, through our lives and with the resources he has entrusted to us.

In our culture there are many prejudices based on race, social status and the economic level at which people live. In the culture God has called us to, there is to be no such distinction. It doesn't matter what race a person belongs to, or what social class he comes from, or how much money he makes, or how poor he is. In our Lord's kingdom, those kinds of barriers are not to be respected. They are to be broken down. Every member of the kingdom is a fellow-servant, one who serves the same king we serve, one whose status is equal to ours: a pardoned rebel, a redeemed servant, an adopted son.

There are things we can learn from those believers who are different from us. They can show us how to praise our God in new ways, with music from their cultures for example. They can help us see new opportunities to help our neighbor, because from their particular background they have become sensitive to needs that we don't see. The list could go on.

It should be clear that the culture to which the Christian has been called is very different from the culture into which he was born. God has given us a new culture. It's a challenge to live in it. It means leaving behind much of the old culture that has made life comfortable and easier for us (sometimes too comfortable and too easy). It means replacing old values with new values, old traditions with new ones, old ways of seeing things with new ways.

So then, in which culture shall we participate? In the culture we were born into, where the barriers continue their work of separating one people from another? Or in the new culture to which God has called us, with its new values, where the barriers are broken down, where we live *together* as heirs of God and servants of the Lord Jesus Christ? □



Thomas Heyn is pastor of the Spanish Mission in Madison, Wisconsin.

Celebrating Easter in our lives

by Richard D. Balge

“**Y**our boasting is not good.” Paul did not write those words to people who refused to celebrate Easter. He was not writing to people who denied that Jesus has risen from the dead. He was not addressing people who celebrate Easter in a purely pagan way, as a time to rejoice in the coming of spring. He was writing to Christians.

In a proud congregation, richly blessed with spiritual gifts, there was a man living a life which denied his Christians confession. And nobody seemed to care! There was an unspeakable sin in his life and no one was doing anything about it!

Just as a small lump of yeast permeates a mass of dough, so that unrepented sin would affect the whole church. The joy of Easter and the power of Christ’s resurrection would be lost to all if the church refused to act. Heaven was at stake, for the sinner and for those who tolerated his sin.

If the church accommodates its practices to the world’s immorality, it will not only mar the Easter celebration by its worldliness. It will be in real danger of losing the message and the joy of Easter. If individual Christians live as though Christ were still in the tomb, as though he has nothing to do with our real-life decisions, we will lose the comfort and the confidence that comes with singing, “I know that my Redeemer lives.” If a congregation forgets that the church is a community and that we are responsible for one another’s conduct, we deny the power of Jesus’ resurrection in our lives.

Such worldliness needs to be removed. As Paul put it, “Get rid of the old yeast that you may be a new batch without yeast — as you really are.” He was alluding to the Passover Festival which commemorated the Lord’s rescue of his people from slavery in Egypt. At the time of the exodus the people were commanded to kill a lamb and smear its blood on their doorposts so that the angel of death would pass over their homes. While that lamb was being cooked, all yeast and everything made of yeast was removed from every Israelite house. This was to symbolize Israel’s purification as God’s covenant people.

The apostle Paul urges all Christians of all time to

get all uncleanness out of our lives. “Be a new batch without yeast — as you really are.” Why? How? “For Christ, our Passover lamb, has been sacrificed.”

His blood has been shed. He has taken away the sin of the world. His blood purifies us from all sin. As we are in Christ we are secure forever in God’s love. Eternal death will pass us over.

After the lamb was slain, no more yeast. Since Christ was slain for us, no more malice and wickedness. What a contradiction if we continue in worldly patterns and gross wrongdoings after this lamb without spot or blemish has been slain for us. How it mars and threatens our lifelong celebration of Easter if we continue in our sins of pettiness and lovelessness.

In one of the traditional prayers for Easter Day the church asks the risen Savior to put good desires into our minds and then to “help us bring the same to good effect.” Where is the power to do this? It is in him. That is why we ask him.

Before Jesus came, morality and virtue and love were simply things which God’s law demanded. No one was meeting that demand. No one could. Jesus lived those things; in him they became a reality. He did those things in our place and God has made them ours.

Meanwhile, what happened to our immorality, our viciousness, our hatefulness? The Lord Jesus took them on himself. He suffered the consequences of God’s wrath against sin. *And God raised him from the dead!* The Passover lamb who was sacrificed lives. His resurrection is God’s testimony that his life and death were accepted.

His work was for us. The power of his work is in us who believe. Therefore, let us *be* what he has made us:

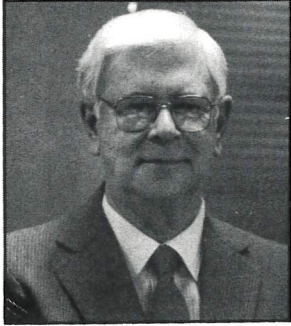
a “new batch.” Read the traditional Epistle for Easter Sunday, 1 Corinthians 5:6-8. □



Professor Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

May this Easter be different

It struck me already during the days of my confirmation instruction. I wasn't aware of it at the time, but our pastor obviously went out of his way to impress it upon us. I'm referring to the question under the Second Article in our Catechism, "Why is the resurrection of Christ of such importance and comfort to us?"



The answer: Christ's resurrection definitely proves —

- A. That Christ is the Son of God
- B. That his doctrine is the truth
- C. That God the Father has accepted the sacrifice of his Son for the reconciliation of the world
- D. That all believers shall rise unto eternal life

Here the answers and the accompanying proof texts had to be recited with clock-like precision. And rightly so! For that empty grave is the very foundation of our faith. Without it Christianity is a cruel hoax. Paul made that crystal clear when he wrote, "If Christ has not been raised, your faith is futile; you are still in your sins. Then those also who have fallen asleep in Christ are lost."

But he quickly adds, "Christ has indeed been raised from the dead, the first fruits of those who have fallen asleep." So our faith is not futile. We're not in our sins. Those who have fallen asleep in Christ are not lost.

Do we believe that? Of course we do! I'd like to think that even those whose use of the means of grace leaves much to be desired sense the importance of this doctrine. Otherwise, why would they be in church on Easter Sunday when they're seldom there otherwise?

And therein lies a mystery. Why aren't they back the Sunday after and the Sunday after that? How can they go on with an attitude of business as usual? How can they have any rest until they've shouted it from the housetops?

Can it be that we understand the words alright, but that we haven't really grasped their full meaning? Think of it! The one whom we love and serve is none other than God's eternal Son. Having fulfilled the greatest of all promises by his triumphant resurrection, his every word is trustworthy and reliable. The debt of our sin has been paid in full. We're at peace with God. And we're going to rise again from our graves to live with Christ forever in glory.

Do we believe that? Do we really believe it? Do we fully appreciate what it means for our faith and life? And do we recognize where we'd be without it?

May our visit to the empty grave reinforce those truths as never before! May it make a real difference in our faith and life so that we're never quite the same again! And may we spend the rest of our lives talking about it. After all that we have seen and heard we simply can't go on as though nothing had happened.

May this Easter make a real difference in our individual, congregational and synodical lives!

Carl H. Muschke

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My daughter Xan

by Jill Brown

I have always believed that every child is a gift from God. Even a less than perfect child is a gift from God. Twenty years ago God blessed us with Xan, less than perfect in the eyes of many. Our much-wanted and loved daughter has brought us an equal amount of joy and sadness. It is through her that God has allowed our family to see cruelty, prejudice and ignorance and given us the strength to become advocates for the rights of all disabled.

Calgary: Special Olympic news flash Xan placed fourth among her 15-member section



All parents of disabled children know the key ingredient to their sanity is laughter, patience and a little bit of selfishness. Selfishness, because if you are unable to separate yourself from your child, you and your child will never survive. Patience, for you will have to make your child fit into your world when they would rather create a world of their own. Laughter, well, would God give you this child without your having a sense of humor?

You learn never to take things for granted. When your child has taken its first step, lifted a spoon, uttered an unintelligible sound or reached for your hand, you are positive you have seen a miracle.

Baptism and confirmation, events that most parents consider milestones in the lives of their children, are magnified ten-fold with joy and love. I still remember the struggle of confirmation instruction with materials that were non-existent and with the horrible thought that she might not ever be confirmed. But with the help of a wonderful, patient teacher in our congregation and the perseverance of our pastor, she made it!

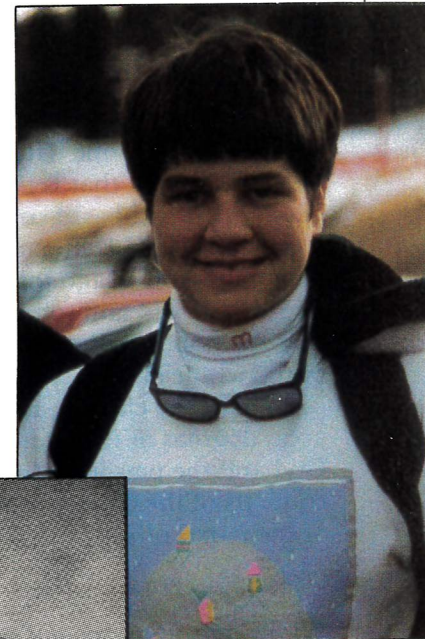
I have always listened to professionals, but have believed what I wanted to believe and thrown out the rest. Professionals said Xan would never be able to ride a two-wheel bike. Well, let me tell you where she went in February. The Winter Olympics in Calgary! She was picked by Special Olympics International and VISA International Corporation to participate in exhibition skiing. She was one of 25 participants from Special Olympics chosen from world-wide competition. We are so proud.

Yes, I wrote the doctor who told me that, with deficits in her fine and gross motor skills, she would probably never be able to be very active. She not only skis, she swims and dives (which is more than I can do), plays basketball, bowls, participates in track and field events and much to her parents' dismay, rides a skateboard.

I believe I am never alone with my daughter for God is by my side every minute of every day. I believe I am doing his work.

Xan is developmentally disabled and has had a seizure disorder from birth. She is chronologically 20 years old and mentally functions at age 10. She is a senior at Shorewood High School in a Directed Studies Program.

What the future holds after graduation will become another challenge for her and her parents. It is the hope of her parents to continue with her job training, help her find employment and then enter into a tenant support living situation. □



Jill and Dennis Brown. The family are members of Salem, Edmonds, Washington.

“The right parents”

When the Lord blesses a congregation with a family with a special child, it is an opportunity for the members to see the wisdom of God in choosing the right parents for his special child. We are very much aware of this time-tested observation in having the Dennis Brown family as members.

Here at Salem we thank the Lord for upholding both Xan and her parents in every stage of development so that she was able to compete in such a world event. At home here, Xan can ride the intricate bus system of Seattle, has committed most of the routes and their numbers to memory and is able to be employed part time.

Xan attended our Sunday school, and when our

thoughts turned to confirmation, a young woman in the congregation, who had experience in this area, did most of Xan's instruction. The pastor found her work to be very thorough. Imagine the joy on the day of examination when Xan sat with the regular class and took her turn at answering. She confessed her faith with the rest and showed that with long, patient teaching she had learned the beautiful truths of God's word.

We here at Salem thank God for this special child and her parents who are a source of inspiration to all who know them.

Pastor Ralph N. Baur

Equalize clergy remuneration . . . *The author of a proposal to equalize the salaries and pensions of the 16,000-plus clergy in the new Evangelical Lutheran Church in America says more than 80 pastors attending an ELCA pastors' convocation were supportive of the proposal. Dr. William E. Hulme, the proposal's author and professor at Luther Northwestern Seminary in St. Paul, earlier had conducted a comparative study of 1400 clergy in Australia and the United States and found that the Australians were much more financially content. The Australian Lutheran church has had equalized clergy salaries since its formation 23 years ago. The American Lutheran Church (now part of ELCA) in 1986 went on record in favor of salary equalization "in the interest of fairness" and "as a prophetic witness to our membership and society at large."*

Papacy more likely to seek consensus . . . It is unlikely that a pope will ever again make a pronouncement that is considered infallible "without seeking a broad-based consensus in the church at all levels," Dr. Carl E. Braaten of the Lutheran School of Theology in Chicago told an ecumenical conference in St. Paul. He said some Catholic scholars predict that the pope "will not act independently of the will of the whole church as expressed in a universal council of the church, as in ancient times. . . . The great dogmas of the church concerning the Triune God and the person of Christ came to us through the councils of the church, not as unilateral declarations of the papal office."

"Born-again" teens and illicit sex . . . *Nineteen percent of teenagers who describe themselves as born-again Christians say they have engaged in illicit sex, according to a national survey made public in Washington by evangelist Josh McDowell. McDowell was formerly on the staff of Campus Crusade and has been promoting abstinence-oriented sex education. The results of the survey indicate that teenagers in evangelical churches are only 10 to 15 percent behind the general population in respect to illicit sex. Forty-three percent of the total said they had had illicit sex by age 18, while 35 percent of the 17-year-olds and 26 percent of the 16-year-olds said they had had illicit sex. A Louis Harris poll taken in December 1986 found that 57 percent of the nation's 17-year-olds and 46 percent of the 16-year-olds said they had had illicit sex. Among the eight participating denominations was the Lutheran Church-Missouri Synod.*

Georgetown will obey court on gay student groups . . . Georgetown University says it will comply with a court order to give equal treatment to homosexual student groups at least until the university board decides whether to request a U.S. Supreme Court review of that decision. A spokesman for the Jesuit university said recently that Georgetown, "in compliance with the court order . . . is making an attempt to come to agreement with these groups. At the same time, however, we reserve the right to appeal the (court) decision, and it depends on what the board decides whether this becomes policy or not." Georgetown has said compliance with the appeals court ruling would "violate its conscience" as a Roman Catholic institution because church doctrines condemn homosexual acts.

Canada's abortion law thrown out . . . *In a recent decision the Canadian Supreme Court threw out Canada's abortion law paving the way for abortion on demand in Canadian hospitals and for the establishment of abortion clinics. In its decision, the court called the law prohibiting abortions except in certain circumstances "a profound interference with a woman's body" which violates the Canadian charter of rights. Church body reactions were mixed: Catholic bishops condemned the decision, the United Church of Canada welcomed it, Presbyterians guardedly condemned it and Anglicans said they would have to reassess previous statements before commenting. The Lutheran Church-Canada, related to the Missouri Synod, condemned the ruling and the Evangelical Lutheran Church in Canada, related to ELCA, issued a statement recognizing the need for pastoral care and concern throughout the woman's decision-making process and afterward.*

Finland church opposes Sunday shop hours . . . Observing the Sabbath is not merely a matter of following religious prescriptions; it is also aimed at protecting people from work and market pressures, even one day a week. This was the conclusion reached by the Committee on Church and Society of the Evangelical Lutheran Church of Finland in a public statement which it issued concerning demands to remove restrictions on Sunday opening hours for shops. Regulating shop hours by law, the statement said, is still necessary to ensure a day of rest for both shop workers and consumers. □

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.

God's gifted people

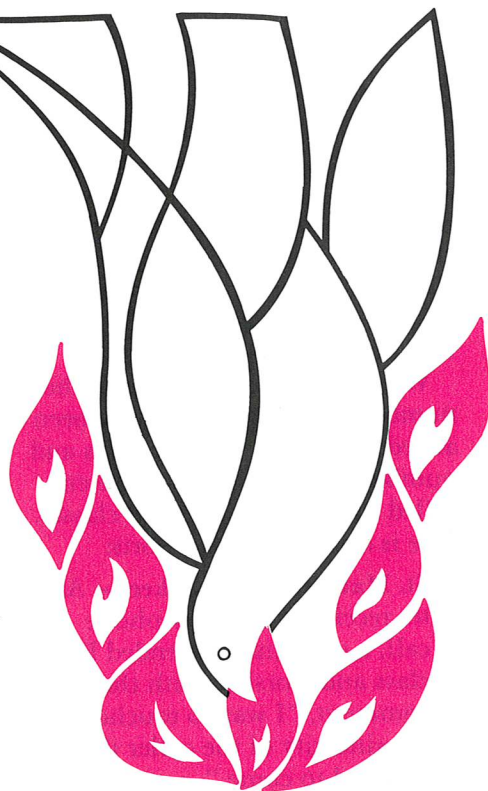
by Joel C. Gerlach

The most recent *Statistical Report* published by the synod indicates that there are 417,775 baptized persons who belong to the WELS. That means that there are 417,775 gifted people in the WELS. For "to each one the manifestation of the Spirit is given for the common good," St. Paul says to the Corinthians. And to the Christians at Rome he wrote, "We have different gifts, according to the grace given us."

Now as then people gifted by God to serve aren't always aware of what those gifts are. And some who are aware sometimes allow other concerns and interests to interfere with their faithful use. One consequence of that is that the Holy Spirit's purpose in giving the gifts is thwarted. People who are to be served with those gifts are not receiving the benefit of them. The gifts are kept on the shelf.

In recent years the church has focused an increasing amount of attention on the gifts of the Spirit and their proper use in the body of believers. That emphasis was overdue, and for the most part it has been a healthy one for the church. The church will always be a beneficiary when God's people study what God's word has to say about the gifts of the Spirit and the use he wants us to make of them.

The Board for Parish Education of the WELS has recently added to the study materials available on this subject. The new addition is a Bible study course entitled "Gifted to Serve." It is the BPE's first Bible



study course offered on video cassette tape.

The teacher of the course, Professor David Valleskey of Wisconsin Lutheran Seminary, is one of God's gifted people. St. Paul says, "If a man's gift . . . is teaching, let him teach." Professor Valleskey provides a good demonstration of that gift in action.

"Gifted to Serve" consists of a study guide and two VHS video tapes. The tapes, three and one-half hours in length, were recorded "live" during a seminar. The study guide provides a 42-page comprehensive outline of the course. It also contains sets of discussion questions for each section. The six-part course begins with an overview and then treats these subjects: Foundational Gifts, Speaking Gifts, Serving Gifts and Confirmatory Gifts. Part six, not included as part of the taped presentation, deals with discovering and using one's spiritual gifts.

"Gifted to Serve" was planned by the Board for Parish Education

in conjunction with the Stewardship Board of the WELS. It was produced to serve as a companion piece to the Stewardship Board's 1988 stewardship materials entitled "God's Gifted People." A sample packet of "God's Gifted People" has been sent by the Stewardship Board to all WELS pastors. Stewardship committees in WELS congregations will find the stewardship materials to be an excellent tool for planning and carrying out a stewardship emphasis in their congregations.

The Bible study course is available from the Northwestern Publishing House. Cost of the two tapes is \$39.95 which includes the study guide. The study guide may be reproduced for congregational use. The sample packet of stewardship materials contains information about acquiring the materials needed for a coordinated stewardship program in the congregation.

"Gifted to Serve" is an excellent tool to learn what God's word teaches about spiritual gifts, and to encourage God's people to make faithful use of their spiritual gifts whenever, wherever and however the Lord enables them. Urge your stewardship committee to consider this new program.

Erin Jackson dies

We regret to inform our readers that Erin Jackson, 7, who was the subject of a story in the November 15 issue, died February 7 after a long hospitalization. She was suffering from a neurological degenerative disease.

A week before her death she slipped into a coma and slept peacefully away, according to her father, Pastor Gregory Jackson.

A burial service was held on February 9 at Shepherd of Peace, Worthington, Ohio, where her father is pastor. Memorials may be sent to Lutherans for Life.

Fruits of the Milwaukee Outreach

"Thanks be to God for his indescribable gift!" The apostle's exclamation of joy at God's surpassing grace is an appropriate summary for *Gospel Outreach '87*.

G.O. '87 was a mass media-assisted evangelism effort conducted by 67 congregations of the metro-Milwaukee area during the fall of 1987. A nine-man steering committee planned and organized the varied aspects of this project.

Though the campaign attracted a great deal of media attention, this gospel outreach effort was not media-centered but rather people-centered: God's people equipped to share his good news with unchurched and dechurched people.

During the month of September an assortment of media tools (TV, radio, newspaper, billboards, transit ads, yard signs, door bags, direct mail, bumper stickers, building banners) created an awareness in the community that WELS Christians care. Then individual congregations conducted a survey of their neighborhood. More than 2000 surveyors discovered over 7000 unchurched prospects.

Follow-up and follow-through visits were to nurture unchurched people with the gospel. Some 1000 WELS members carried out initial follow-up visits, with 550 evangelists reinforcing that testimony

with a detailed presentation of law and gospel.

What happened? Informal discussion with the members of area churches and a brief survey of the pastors indicate the *G.O. '87* was a very positive experience.

While it's too early to count the number of children who have been added to Sunday school rosters and number of adults who will be enrolled in Bible information classes, here is a sampling of reports:

St. Matthew, Milwaukee — After receiving a survey phone call, a gentleman attended Bible class and worship with the comment, "I was so touched by the sincerity of the caller that I just had to come."

St. Paul, Muskego — Because of *G.O. '87*, 14 adults have already enrolled in the pastor's Bible information class.

Christ, Milwaukee — Five babies baptized because of *G.O. '87*.

Atonement, Milwaukee — One of our canvassers discovered a half-way house for teenage boys in trouble. As a result we are meeting with the boys regularly for a law-gospel presentation and question and answer forum.

Mt. Calvary, Waukesha — A man coming home from work heard our ad on the radio. When he got home, he told his wife that there was a church eager to serve them. They contacted our office and have been attending our services. We hope to enroll them in the adult class.

Resurrection, Milwaukee — *G.O. '87* was the catalyst for developing our first evangelism committee.

"Thanks be to God for his indescribable gift of the gospel!"

— James Huebner

Brazil diary

If you could look over the shoulders of our first contingent of three missionary families who arrived in Brazil last October, their log entries might read like this:

- welcomed on the field with warm Brazilian hugs and hospitality
- furniture and appliances purchased
- shipments of household goods arrived
- three rental homes found and vehicles purchased
- missionary's son baptized by father in Portuguese language
- history of Brazil mission written
- language training begun on the streets and in classes

- one telephone installed in mission coordinator's home (\$2000!)
- insurance and field banking accounts in place
- *This We Believe* translated into Portuguese
- gaining familiarity with culture and church operations
- celebrated first Christmas south of the equator
- Spanish-trained missionary preaches first Portuguese sermon
- contacts visited in other areas of Brazil
- two sets of grandparents arrive to visit missionary children's homes
- request renewed for calling authorized fourth and fifth missionaries

DISTRICT NEWS SCHEDULE

April 1: South Central, Southeastern Wisconsin, Western Wisconsin

April 15: Arizona-California, Dakota-Montana, Michigan

May 1: Minnesota, Nebraska, North Atlantic

May 15: Northern Wisconsin, Pacific Northwest, South Atlantic

If your district does not appear, it is because no news items were reported by your district reporter.

Relief grant to Malawi

At its February meeting the Committee on Relief allocated \$25,000 for relief in Malawi. The grant was in response to an urgent plea from the synod's mission coordinator in Malawi, Missionary Raymond G. Cox.

In a letter to the committee he wrote of village areas in which we have churches where there are over 2000 families without food. In a district with a population of 42,000 he was told by the regional administrator that there are 17,155 families who "need free food." That is, "they don't have food themselves and they don't have members in their family with money to buy it."

"I was in Mlowe yesterday," he wrote, "a village of about 3500 people where we have one of our congregations. Food distribution

was going on — hundreds and hundreds of people were lining up outside a church (African) and walking away with their allocation of maize."

He wrote that one bag of maize costs about \$10, enough to feed a family of five about 45 days. "Please help us quickly," he ended his letter. "Right now it's the worst. Those are not my words. Those are the words of Mr. Gonde, the regional administrator, to me this morning."

The letter by Missionary Cox was received on February 16, and on February 23, seven days later, the \$25,000 was deposited in the New York Citibank to the account of the Lutheran Church of Central Africa — Malawi.

In his letter to Cox informing him of the transfer, Duane Tom-

have, world board administrator, wrote: "What a privilege it is for us to be vehicles through whom the gifts of God's saints in WELS are channeled to those who suffer physical deprivation. It is an added privilege to that calling we have of bringing the precious name of Jesus to people everywhere." To which the 417,000 members of WELS respond: Amen!

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the eleventh month of readings beginning April 16 and ending May 15.

April	16	Ezekiel 23:11 — 25:17	
	17	Eze 26 — 28:26	
	18	Eze 29 — 32:16	
	19	Eze 32:17 — 34:31	
	20	Eze 35 — 37:28	
	21	Eze 38 — 39:29 / Psalm 37	
	22	Eze 40 — 41:26 / Psalm 24	
	23	Eze 42 — 45:8	
	24	Eze 45:9 — 48:35	
	25	Esther 1 — 5:14	
	26	Est 6 — 10:3 / Psalm 83	
	27	Psalms 137, 42, 129, 126 / Malachi	
	28	Psalm 89 / Mark 1:1 — 1:31	
	29	Mk 1:32 — 3:35 / Psalm 146	
	30	Mk 4 / Psalm 107	
	May	1	Mk 5 — 6:29 / Psalm 142
		2	Mk 6:30 — 8:26
		3	Mk 8:27 — 10:31
		4	Mk 10:32 — 12:37
		5	Mk 12:38 — 14:31
		6	Mk 14:32 — 15:47
		7	Psalms 22, 16, 21, 67 / Mk 16
		8	Ephesians 1 — 3:21 / Psalm 48
		9	Eph 4 — 6:24
		10	Song of Solomon
		11	Romans 1 — 2:29
		12	Ro 3 — 5:21
		13	Ro 6 — 8:39
		14	Ro 9 — 11:36
		15	Ro 12 — 15:29



Missionaries to Brazil (left to right): Bruce Marggraf, Richard Starr and Charles Flunker.

- three missionary families becoming a team working to God's glory.

Although programmed into the synod's operating budget, this newest WELS world mission will for several years be supported en-

tirely by special gifts to the Brazil Development Fund. "God providing and hearts willing," observed Rev. Duane Tomhave, administrator for world missions, "it may continue as a 'faith mission' indefinitely."

Western Wisconsin District

Grace of Green Valley (Rt. 4, Mosinee) dedicated its expanded worship facilities on September 27. Myron Sordahl and John Unnasch, former pastors of Grace, were guest speakers. Pastor James Schmeling serves the 278-member congregation. . . . On January 8 the Lord called home the soul of **Alvina Prenzlow** of Cornell at the age of 84 years. Her husband, the late Pastor Elmer Prenzlow, Sr., served as pastor of St. John in Cornell for 44 years. . . . On January 31 the members of **Redeemer in Rice Lake** dedicated their new on-site parsonage. Recent growth is leading the congregation of 96 communicants to draw up plans for a chapel to be added to the original worship/education/fellowship unit. Redeemer is served by Pastor Tom Kneser. . . . **Pastor Harmon Krause** of Jim Falls is still battling the effects of major surgery performed in September. A Christmas benevolence on his behalf raised \$5600 toward his expenses, about half of which came from friends and congregations and the remainder a matching gift from Lutheran Brotherhood's Disaster Relief Fund. . . . Mission fields in the district are growing. **Cross of Christ in Portage** numbers 62 communicants. Pastor Paul Pankow, who serves the congregation, is also bringing the law and gospel to referrals at the new Columbia Correctional Institution in his city. . . . The exploratory field in **southeast Wisconsin Rapids** (Pastor Ray Bell) was given permission to buy land and a relocatable classroom from Northland Lutheran High to be used for worship services. May 15 is the target date for the inaugural service. . . . The **District Mission Board** continues to study mission expansion in several central Wisconsin

cities. . . . Students at **Grace, Prairie du Chien**, sponsored a "Mini-Renaissance Faire" in their school. Teachers Jason Muench and Linda Travis led the students in preparing reports on that era and in making wares of the period. . . . Construction is progressing on the **new music hall** at Martin Luther Preparatory School in Prairie du Chien. . . . A new **recruitment video** on MLPS is available through the school or the synod's audio-visual aids department. . . . To help God's people grow spiritually during the Lenten season the **District Board for Parish Services** offered a coordinated Lenten program entitled "To the Cross!" for use throughout the district. The packet included worship materials, Bible studies for the home, church and youth and evangelism aids.

— *Herbert Prah*

WITH THE LORD

Erwin Henry Klemp 1908 — 1988

Erwin Henry Klemp was born March 30, 1908 in Caledonia, Wis. He died February 4, 1988 in Crete, Ill.

Following studies at Concordia College, River Forest, Ill., he taught for 50 years in Christian day schools in Tilsit, Mo., New Germany, Minn., Town Rich, Round Lake and Chicago, Ill. He also served as school principal, organist and choir director.

In 1933 he married Helen Blume. He is survived by his wife; daughters, Carol (Aaron) Block, Lois (Wayne) Muelich and Rhonda (Roger) Sandidge; sons, Eldon (LuAnn) and Jason; sisters, Esther Danke, Louise Danke and Selma Schaefer; brother, Anton; 10 grandchildren and two great-grandchildren.

Funeral services were held February 7, 1988 at Zion, Crete, Ill.

NOTICES

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

CONFERENCES

Arizona-California District, Pastors Conference, May 3-4 at San Juan Lutheran, El Paso, Tex. Agenda: Exegesis-Romans 9:14-26 (Ruppel); The Book of Amos (Koelpin); The Rite of Confirmation (Mischke); Modern Technology in Conception (Mueller); Sermon Text Study (Reaume).

Michigan District, Southeastern Conference, April 11-12 at St. John, Ann Arbor. Agenda: Formula of Concord, Article XI (Weiss); Sexual Ethics (Vogt); Exegesis of Exodus Passages About Pharaoh's Hardening of the Heart (Hartley).

Pacific Northwest District, Spring Conference, April 12-13 at Saved by Grace, Medford, Oregon. Agenda: An Isagogical/Exegetical Study of 1 John (Panning).

Southeastern Wisconsin District, Dodge Washington Conference, April 19 at Brownsville. Agenda: Exegesis (Berg); How to Get Your Members to be More Active (Pautz); A Study of Pornography (Schultz).

Western Wisconsin District, Central Pastor/Teacher Conference, April 18 at Trinity, Watertown.

Western Wisconsin District, Chippewa/Wisconsin River Valley Joint Conference, April 19 at St. Peter, Elmwood. Agenda: Exegesis 1 Peter 2 (Koester); Applying Law and Gospel in a Pastor's Home (Prah); Is Abuse a Valid Reason for Divorce? (Adomeit).

CHANGES IN MINISTRY

PASTORS:

Eggert, Jan C., from St. Paul, Appleton, Wis., to Immanuel, Oshkosh, Wis.

Kobleske, Roger W., from Shoreland Lutheran High School, Somers, Wis., to Martin Luther Preparatory School, Prairie du Chien, Wis.

Kruschel, Peter H., from Crown of Glory, Orlando, Fla., to associate administrator, Board for Home Missions, WELS.

Roth, Ronald D., from St. Lucas, Milwaukee, Wis., to special gifts counselor, WELS.

Schultz, Jonathan E., from Peace, Boulder, Colo., to Gethsemane, Omaha, Nebr.

Tullberg, Keith C., from Zion, Eitzen, Minn., to Siloah, Milwaukee, Wis.

TEACHERS:

Boileau, Philip N., from Calvary, Thiensville, Wis., to Our Savior, Grafton, Wis.

Fink, Robert L., from Huron Valley Lutheran High School, Westland, Mich., to Manistowoc Lutheran High School, Manistowoc, Wis.

Moeller, James R., from St. Andrew, Chicago, Ill., to Trinity, Watertown, Wis.

Rademann, James A., from Trinity, Bangor, Mich., to St. John, Saginaw, Mich.

Saxler, Lairy, to Zion, South Milwaukee, Wis.

Schmidt, James E., from Bethel, Menasha, Wis., to Faith, Sussex, Wis.

Wels, Ron, from inactive to Illinois Lutheran High School, Crete, Ill.

Wiegman, Sandy, from inactive to St. Paul, Green Bay, Wis.

ADDRESSES

PASTORS:

Bostedt, David P., 1406 W. Circle Dr., McCook, NE 69001; 308/345-4544.

Janke, Martin P., 2770 David's Star Dr., Jackson, WI 53037.

Schumann, James R., 964 Marlear Lane, Fond du Lac, WI 54935; 414/922-0355.

Seelhoff, Donald W., 3001 Delicado St., Roswell, NM 88201; 505/625-0257.

TEACHERS:

Watts, Randal A., 2730 David's Star Dr., Jackson, WI 53037.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

MADISON, TENNESSEE — Rock of Ages, 741 Campbell Rd., Madison. 9:30 a.m.; SS/Bible class, 10:45. Pastor Keith Kruck, 745 Campbell Rd., Madison, TN 37115; 615/865-2268.

**CALL FOR NOMINATIONS
DR. MARTIN LUTHER COLLEGE
Dean of students**

Since Prof. Thomas Zarling, who served the college as dean of students, has accepted a call to serve as missionary in Loudon County, Va., the board of control of Dr. Martin Luther College, New Ulm, Minn., with the concurrence of the board for worker training, herewith petitions the voting constituency of the synod to nominate candidates qualified to fill the important office of dean of students.

The basic function of the dean of students is to serve as a spiritual advisor of the student body and to coordinate student supervision and all student services. Nominees must be men who have had significant experience in the pastoral ministry, who have a clear understanding of law and gospel, who are evangelical in their pastoral function, who have an understanding of young people and can relate to them, who project an image in character and dress which contributes to respect for the office and for service in the church and who have some ability and interest in administrative affairs.

Letters of nomination should contain as much pertinent information as possible and must be in the hands of the secretary no later than April 4, 1988.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis MN 55409

CONFERENCE PAPERS

The following new conference papers are available: No. 71: Devils and Demons: Their Powers and Limitations (Smith), \$0.60; No. 72: Contemporary Humanism and the Moral Life (Borgwardt), \$0.90; No. 73: How to Make Sound Doctrine Sound Good to Mission Prospects (Kelm), \$0.54; No. 74: An Isagogical Survey of Micah 1 and 2 (Lange), \$0.84. The following previously listed conference papers are still available in limited quantities: No. 52: Proselytizing (Fischer), \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), \$0.90; No. 55: What about fasting? (Schroeder), \$0.48; No. 56: Textual Criticism: An Introductory Survey (Naumann), \$0.30; No. 57: The Menace of Islam: Its Theology and Practice (Schmelting), \$0.72; No. 58: Integrating the New Member (Huebner), \$0.60; No. 59: The Preacher and Personal Finances (Braun), \$0.48; No. 60: The Reformed View of the Gospel (Huebner), \$0.78; No. 61: The Use and Non-Use of Life Support Systems and/or Treatment Termination — When? Ever? Under what Circumstances? (Bushaw), \$0.36; No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place to Blow (Schleicher), \$0.66; No. 69: Focus on Dr. James Dobson (Hilliard), \$0.48; No. 70: Christian Stewardship: our Part in God's Plan (Maulkey), \$1.32.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis, MO 63128

**INNER CITY VBS
June 12-24**

Share the gift of eternal life! This is the goal of the Milwaukee vacation Bible school program, but help is needed. Each year the WELS sponsors this program for the children of Milwaukee. The program allows each Inner City church to canvass its area, to reach out to the unchurched.

Can you volunteer your time? You will receive training in teaching, canvassing and follow-up calls. You can teach children the joy of salvation found in Jesus. You can share the gospel with someone who otherwise may never know what Jesus did for us. You can share in the joy of Christian fellowship and help us share the gift of eternal life. For further information write or call John C. Boeder, 6717 W. Wartburg Cir., Mequon, WI 53092; 414/242-5421.

WELS HANDBELL FESTIVAL

Between 200-300 WELS ringers from several midwest states will assemble at Wisconsin Lutheran High School April 9-10 for the ninth annual handbell festival. Two concerts will be offered; on Saturday, 2:00 p.m. the nationally known "Martin Ringers" from Rockford, Ill. (Richard Litterst, director) will ring English-made bells in the English style (upwards). For non-festival ringers admission is \$2.00 per adult and \$1.00 for youth 12 and under. Sunday at 2:00 p.m. several hundred WELS ringers will present a sacred concert that spans the church year, highlighting many possibilities for bells in our worship. A free-will offering will be taken to help defray festival expenses.

WLHS is located at 84th St. (Glenview Ave.) and Bluemound Rd., one mile north of I-94 at 84th St. exit. Any questions, contact Prof. Richard Lehmann at Wisconsin Lutheran College, 414/774-8620 or Mrs. Lina Schaal in Burlington, 414/763-8022.

OWLS CONVENTION

The 1988 convention of the Organization of WELS Lutheran Seniors will be held July 12-14 at the Red Carpet Hotel, Milwaukee, Wis. An interesting program has been prepared including Bible study, workshops, displays, demonstrations, fellowship, entertainment and pre and post convention tours.

Anyone age 55 or whose spouse is 55 is encouraged to attend. For details on the program, lodging and meal arrangements and costs please contact: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; or call (on Thursday) 414/321-9977.

1988 OWLS HOSTEL

The 1988 OWLS Hostel will be offered July 15-20 at Wisconsin Lutheran College, Milwaukee, Wis. This educational program offers a variety of courses and experiences. Meals and lodging are provided.

For specific information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357

WELS SINGLES 1988

Attention all WELS singles age 18 to 98 (including those once married and now single): A one-day seminar will be held May 7 at Wisconsin Lutheran College, Milwaukee, emphasizing "completeness" as Christians and as singles. Choose from a number of topics of interest to single adults to be presented during the day and then join for an evening of fellowship.

For registration information write to WELS Singles 1988, c/o Jeff Scheibe, P.O. Box 26963, Wauwatosa, WI 53226. If you have questions about the seminar, contact Lisa Adamski at WLC Monday through Friday, 8:00 to 4:00; 414/774-0311.

ANNIVERSARIES

Battle Creek, Michigan — St. John (40th), May 8, 10:30 a.m. and 3:30 p.m. Noon dinner. For further information contact Pastor Steven Mischke, 616/962-3884.

Green Bay, Wisconsin — First Lutheran (125th). Services 8:00 and 10:30 a.m. on March 13, April 10, April 17 (jubilee service, dinner/program at Embassy Suites), May 1, May 22 and June 12 (outdoor service/church picnic). For information on activities contact First Lutheran, 743 S. Monroe Ave., Green Bay, WI 54301; 414/435-7970.

La Crosse, Wisconsin — Immanuel (100th), April 24, 8:30 and 10:30 a.m., 3:30 p.m. Noon dinner at Logan High School, program to follow in Immanuel gym. For information contact Ray Groth, 1217 Avon St., La Crosse, WI 54603.

La Crosse, Wisconsin — Mt. Calvary (60th); School (30th); New church/school building (25th). April 17, 8:15 and 10:00 a.m.

Milwaukee, Wisconsin — Resurrection (75th), April 10, May 15, June 12 (confirmation reunion), October 9 and 30, November 20 (noon dinner). For information call Ralph Hille, 414/483-6454.

Town Theresa, Wisconsin — Zion (125th), July 17, 9:30 and 2:30 (noon dinner). Contact Pastor Robert Noldan, W630 Hwy 33, Hartford, WI 53027; 414/629-9419.

Two Rivers, Wisconsin — St. John (125th), May to October. Confirmation reunion July 17. For details contact Anniversary Steering Committee, 1700 Jefferson St., Two Rivers, WI 54241.

West Bend, Wisconsin — Good Shepherd School (25th), May 1, 8:00 and 10:30 a.m.; noon dinner. For information and reservations call Mr. L. Schultz at 414/334-7881 or Mr. L. Baily at 414/338-2675.

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WISCONSIN LUTHERAN COLLEGE
Request for candidates

WLC is seeking qualified candidates for faculty positions in the following areas: psychology, computer information systems, music and chemistry. Candidates must satisfy the following criteria: be a member in good standing of a WELS or ELS congregation; hold an earned doctorate in his or her discipline (master's level preparation is considered if candidate is willing to pursue the doctorate); has or is willing to obtain synod certification; and has a strong commitment to Christian education at the post-secondary level and to lay ministry.

Names of candidates should be sent to Dr. John E. Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226. This search is being conducted under the auspices of the district president of the Southeastern Wisconsin District of the WELS.

WELS KINGDOM WORKERS RALLIES

April 10, 2:00 p.m., St. Paul Lutheran, Muskego, Wis. Keynote speaker: Pastor Edgar Hoenecke. **April 17, 2:00 p.m.**, St. John Lutheran, Waterloo, Wis. Keynote speaker: Pastor Daniel Gieschen. All WELS men and women are invited to these constituting meetings.

VACATIONING?

When vacationing or fishing on the beautiful Kenai Peninsula, worship at Grace Lutheran, Kenai/Soldotna, Alaska (Ciechanski Rd. just off K-Beach Rd.) 11:00 a.m. Pastor Freddy Krieger, Box 1683, Kenai, AK 99611; 907/283-9551.

AUDIOVISUAL AIDS

LO, MANY SHALL COME (VHS-50-MSC)
1988 9½ min. ½" VHS color PIJSCA
This video demonstrates that the WELS is a multi-cultural synod. Evangelism outreach, particularly by our inner-city congregations, has brought many blacks and Hispanics into our WELS congregations. The video shows this multi-cultural presence in our worship services and encourages the viewer to share his faith with those outside his own culture.

THE FIVE C'S OF ADMINISTRATION
The WELS Board for Parish Education has selected these videos from The Master Teacher for viewing by our school administrators and their faculties. Although they lack a Gospel orientation, they offer useful ideas for our principals and teachers.

Competency (VHS-53-FCA)
1988 30 min. ½" VHS color CA

Cooperation (VHS-54-FCB)
1988 30 min. ½" VHS color CA

Control (VHS-55-FCC)
1988 30 min. ½" VHS color CA

Communication and Caring (VHS-56-FCD)
1988 30 min. ½" VHS color CA

There are two topics on this tape.

EQUIPPING THE BELIEVERS (VHS-57-ETB)
1988 34½ min. ½" VHS color SCA
This video provides summaries of three essays presented to the 1987 WELS Convention, plus some of the discussion that led to the resolution for a program of spiritual renewal. The three essays discuss equipping the believers as disciples, as stewards and as evangelists. This same video was distributed to all WELS congregations in late 1987.

With annual subscription or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

YELLOWSTONE VACATIONERS

If you are traveling in the area of Yellowstone Park, worship services are held the third Sunday of the month, 7:00 p.m. at the Powell Fairgrounds, Powell, WY. Pastor Ricky Himm, 711 W. 45th St., Casper, WY 82601; 307/235-2700 or 265-9357.

"BRIGADOON" MUSICAL

The Forum Society of Northwestern College, Watertown, Wis., will present the musical "Brigadoon" on April 9, 15, and 16, 7:30 p.m. and April 10, 2:00 p.m. Advance tickets available by calling Mrs. Jenswold, 414/261-4352 or available at door. Cost: \$3.00.



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The other day I received a letter deploring the amount of space we allotted an article about the New Age movement (2/15). "It is trash," wrote our correspondent, "and more trash, not fit to be read and studied at all." It is a characterization of the movement from which I would not dissent, though the word "rubbish" comes more readily to mind.

Tenets of the New Age are pervasive in this country and manifestations of the movement interconnected, if not formally, then by psychic networks. Andrew Greeley, a priest with credentials in sociology, recently completed a national survey of paranormal experiences. According to his findings 42 percent of American adults believe they have had contact with a deceased friend or relative, and 67 percent reported having had psychic experiences. Gallup claims 59 percent of Americans believe in ESP. All of these claims are fertile ground for the New Age planting.

Among the more bizarre manifestations of the New Age — as befits an age congenial to psychic experiences — is channeling "which creates direct contact with the prophets of old," according to J. Z. Knight, famous channeler for Ramtha, a thirty-five-thousand-year-old entity and one of the "prophets." You can get your own personal message from Ramtha through Ms. Knight for \$400, a sum which buries the paltry sums given on the average to the TV evangelists.

I am sure there are many people in these states who envy Ms. Knight's reputation as a channeler and the living which it generously provides her, even if it is all rubbish. But let's rescue the name "channelers." All Christians have a call as channelers. A calling so vividly before us in the Lent-Holy Week-Easter cycle.

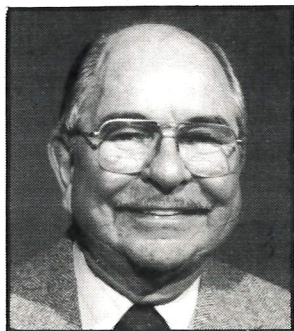
The grace of these days is channeled to us through the prophets of old, the prophets whose voices we attend to in our Bibles and heed as the gospel is spoken from our pulpits. The voices bring us to the bedrock of our faith: the death and resurrection of our Lord Jesus.

Those precious channelers, the channelers of grace: the prophets, the evangelists, the apostles. They cry out, as they have for two thousand years and more — loud and clear — words of authority, words of grace, of forgiveness, of peace, of love. Who will tell us of a hill long ago and far away? Who will tell us of a victory garden? Ramtha? No, Ramtha says, "Save thyself!" But these channels of grace say, "One died for all . . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

And we too, in our own way, are channelers. Each day we channel God's grace to those around us in the family, in the work place, in our leisure hours. Our payment, of course, is not in \$400-lots for two-hour sessions. Nothing so trifling. Our reward is to know that we are "showing forth the praises of him who has called us out of darkness into his marvelous light." Our reward is to practice that high calling of living the grace of God that those who see us may "glorify the Father which is in heaven." We are channeling for eternity.

And so, as all of us channelers know, it's great to celebrate Easter and to know that every day of our life is an Easter.

James P. Schaefer



Channelers of grace

The path of life

by Arlyn W. Boll

*You have made known to me the path of life;
you will fill me with joy in your presence,
with eternal pleasures at your right hand"*
(Psalm 16:11).

For some young people and children nothing is of more concern than the choice of an occupation. Many persons go through years of uncertainty before they find that right career. For the child of God, placing this matter, along with all others, into the hand of a loving God is a true source of comfort.

When our prayer is: "Show me the path, O Lord," there is a joy and confidence that comes when we know that God always does what is best.

Nothing was very different in my life after I announced that I wanted to be a Lutheran teacher. But it did mean that I could begin making some definite plans. In the days before the blessing of many Lutheran high schools, the only choice after grade school was Dr. Martin Luther College's high school.

The time came and off I went to New Ulm as bravely as I could. Three weeks later one very homesick boy returned home to attend public high school. So much for the grand plan of my life.

The desire to be a Lutheran teacher may have diminished during my high school years, but it did not die. Mechanics, social work, business, all held my interest for a while. But when the time came to choose a college, the Lord pointed me to DMLC.

Thirty-five years ago it was taken for granted that Lutheran teachers were also church musicians, and no one thought otherwise, though it is not so now. For quite some time I had admired our principal's ability to direct choir and play organ. If I were going to be like him, I would have to become musical. Starting piano as a seventh grader wasn't the easiest thing I ever did, but it was necessary. Singing in our church choir during high school helped too. Along the way our principal's encouragement and example kept me going.

I can still hear the disbelief in my high school guidance counselor's voice when he said of DMLC, "Dr. Martin who? Where? Nobody from this high school has ever gone there."

Imagine the disappointment in the spring of my senior year when my DMLC application was returned. After my failed attempt there for high school, President Scheppe considered me a poor risk. Back to my grade school principal again. "What do I do now? Maybe I'm not supposed to be a Lutheran teacher."

But Emanuel Arndt was not about to let me get away. He suggested that I enroll at Bethany in Mankato for a year and prove to the DMLC "powers" that I was serious in my intentions. This I did, and after a year at Bethany, the DMLC doors were open.

College at DMLC was a bit different in the 1950s. There was one course of study with no electives. Everyone was headed for the same ministry, so we all studied the same thing. And the rules! The DMLC faculty took seriously its obligation to be tougher on us than our parents would have been at home.

When the time came to graduate, the faculty told us we were now teachers and we believed them. They had us convinced that we could teach anything to anyone, anywhere, at any time. And who were we to argue with that?

Some people in our class of 14 went immediately to become principals; others were asked to start new schools; some of us were given charge of a congregation's entire music program along with 40 children in grades four through six. When I look back, our class seemed to do quite well with the Lord's challenges.

Call day at the close of our college senior year was a time of great joy. That which we had hoped for, dreamed about and prayed over for so long was about to become a reality. The Lord did indeed have a place for each of us in his plan. He would actually use us in his kingdom! Such a time as that makes a person appreciate the faith of the psalm writer when he speaks of being filled with joy in the Lord's presence.

At that moment our path in life was very clear. We would be part of the teaching ministry. □



Arlyn Boll is principal at St. John, Watertown, Wisconsin.