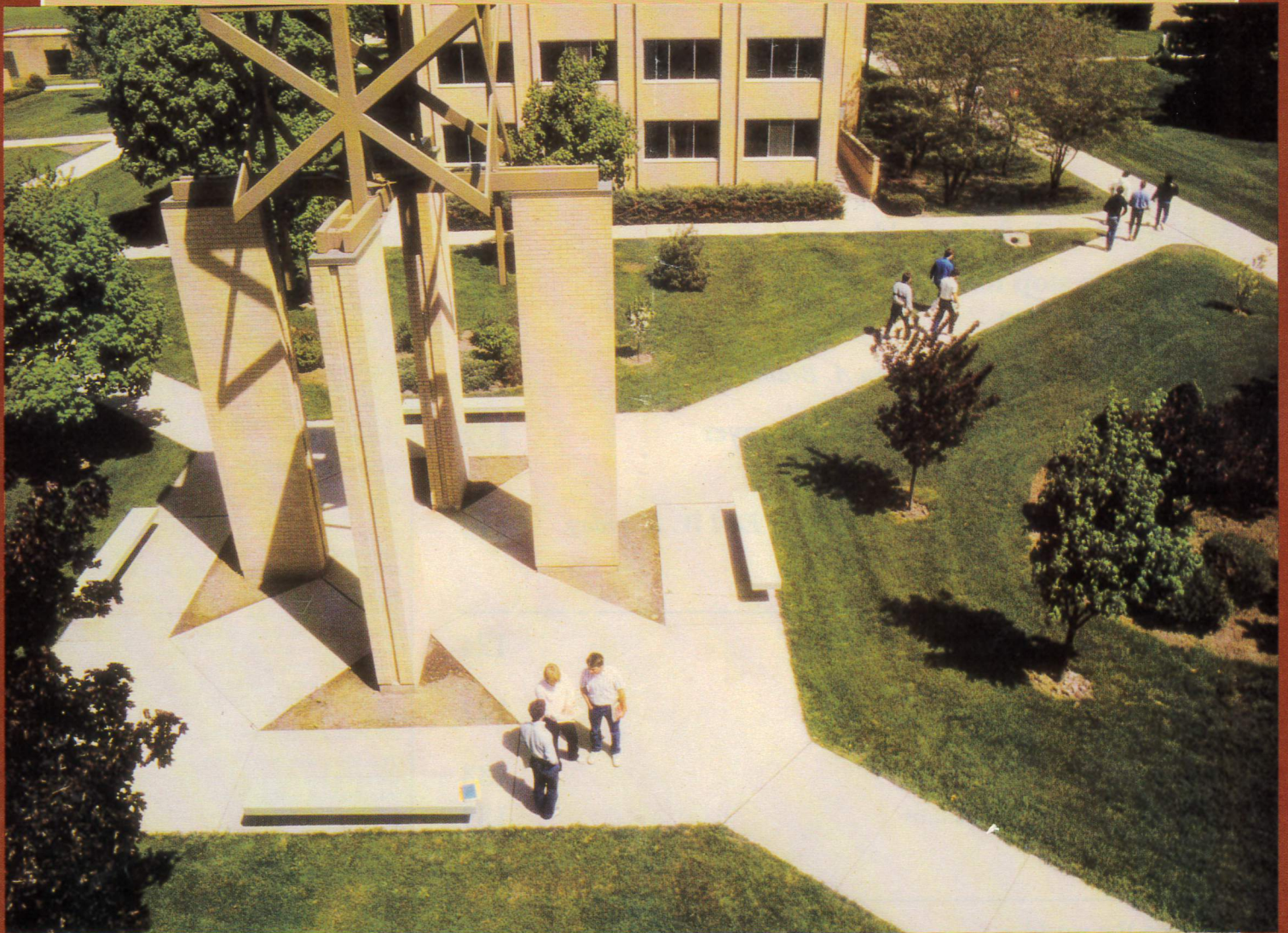
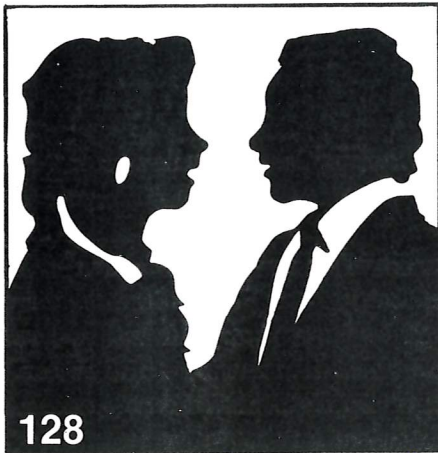


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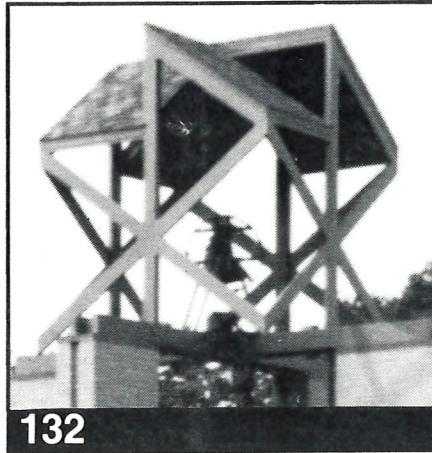
the
**Northwestern
Lutheran**



Recruitment Sunday



128



132

FEATURES

- The word for today** by Kurt F. Koepf 123
 You should've been here last week
- Studies in John** by Fredric E. Piepenbrink 125
 I am the true vine
- Everyone a minister** by Mark E. Braun 126
 Ministry in our Father's world
- We have to stop meeting like this** 128
 by Jason M. Nelson
- Daddy's gotta study** by John A. Braun 130
- The ministry — the answer to a prayer** 132
 by Gary P. Baumler
- Happy Easter, Happy Birthday** by Earl W. Monday 140

COLUMNS

- Editorial comment** by Immanuel G. Frey 124
 Calling a pastor
- From the president** by Carl H. Mischke 127
 A present with a future
- Letters** 133
- From this corner** by the editor 139

NEWS

- Around the world** 134
- Bible History Commentary — New Testament published** 135
- Mission offerings under inflation rate** 135
- Church body representatives hold doctrinal discussions** 136
- Persons, places, etc.** 136
- Dakota-Montana District** 136

Celebrating Seventy-Five Years

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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You should've been here last week

by Kurt F. Koeplin

"... blessed are those that have not seen and yet have believed" (John 20:29).

Did you know that on the second Sunday of Easter (April 2), WELS pastors and resort owners sound very much alike?

You see, when you go on a fishing trip, staying at a resort and catch nothing, you say to the owner or guide, "Where are all the fish?" His standard answer is, "You should've been here last week. There were so many fish out there that they were practically jumping into the boat. Last week they were biting."

Where are all the people?

If someone should say to a WELS pastor on the Sunday following Easter, "Say, where are all the people?" the pastor replies, "You should've been here last week. Why we had so many people that the ushers had to jam them in with a shoehorn."

There truly is nothing to be gained grousing about either lost fish or people. For that group of folks whom we will not see Sunday after Sunday in God's house, or for those whom pastors will not see again until Christmas Eve, we feel bad for them.

What a pity. What a shame — to live a life without the full joy of a resurrected Christ. Just think of these poor deprived folks who must stew in their own juices of disappointment that Christ — for them — isn't really alive; that his living presence doesn't touch their lives lifting them into the heavens, picking up their dragging feet, giving them a spiritual perspective so that life is not "an awful bore," but rather a marvelous opportunity to enjoy God's creation and live securely in his love.

For these starved souls, Easter is only a rumor. They've heard about it from other disciples — but they don't quite know what to do with it; nor do they recognize that to know that the Savior is alive does make a difference in your everyday life and attitude.

Where was Thomas?

How like Thomas on Easter evening: confused,

bewildered, fearful, hurt, angry, suspicious, lacking the joy which comes from seeing Jesus. They don't understand the beautiful relationship which exists between seeing and believing and blessing.

One of the "mysteries" of Easter which doesn't really need solving is, "Where was Thomas?" What is important to note is that this incident stretches out for seven days, one long week.

It begins on Easter evening. The "news" had been circulated. There were reports of the women and of Peter and John. None of them quite knew what to do about it since it was so contrary to what they had expected. To say that their faith was weak is to be polite. The point is that within this time frame it is inconceivable that Thomas hadn't heard "the news." However, it hadn't made any difference to him nor to the others.

Easter is well known in the world. The holiday gets good ink. Florists love it and merchants generally use it as a bench mark for sales. But "knowing" about it hasn't made any perceptible changes in the lives of the billions who have heard "the news." Something's missing.

It's faith, the gift of the Spirit. Only in faith are we able to see the importance of Easter, that the resurrection is the keystone of Christianity. Faith drives out fear; the fear of uncertainty, the fear of not living the abundant life in the living Christ. Joy and Jesus go together.

Thomas missed so much by not being where he should have been. That can happen to us also when we miss the word for the day, the company of the believers, the solid reassurance that our sins have been forgiven by the living Lord.

All is right — even when it doesn't look like it — because
Jesus lives. □



Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

Calling a pastor

A large, prestigious church needed a new pastor. An influential member of the congregation assessed the qualifications for the new pastor. What we need, he said, is a man who is "a good speaker, a dynamic leader and a real strong evangelist." He added that "we also want a pastor who can provide a lot of Bible study and can reach people who are unchurched." In other words, he was speaking about a pastor, who in the minds of most people, is an ideal pastor.

This brings to mind a reprint of an anonymous article which appeared some time ago in the AAL Correspondent. The article read, in part, as follows: "We've finally developed a model for a perfect pastor that will suit everyone. He preaches exactly 14 minutes and then sits down. He condemns sin but never hurts anyone's feelings. His salary is \$60 a week. He wears good clothes, buys good books and gives \$30 to the church. . . . He is 26 years old and has been preaching for thirty years. He is tall, short, thin, heavy-set, and is very handsome. . . . He has a burning desire to work with young people and spends all his time with the older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work. Although he makes ten calls a day . . . he is always available for the telephone at his office."

Needless to say, our seminary does not graduate any perfect pastors, nor does any other seminary, for that matter. The pastor's personality alone would preclude it.

If a vacancy should occur in the pastorate of any congregation of our synod, it is incumbent upon the respective district president to draw up a list of candidates whom the president deems suitable for that position. The congregation, of course, has the right to add to the list of candidates.

District presidents quite often find that people are looking for the same qualifications in a candidate that the spokesman for the large, prestigious church in question was looking for. They are looking for a man who is "a good speaker, a dynamic leader and real strong evangelist." It helps also if the candidate were "a pastor who can provide a lot of Bible study and reach people who are unchurched." They find, too, that there is a demand for a pastor who is "good with young people" and one who is also available at the telephone in his office, *a la* the humorist's description of the "perfect" pastor.

Once again, there is no such thing as a "perfect" pastor. The expectations and even the demands of people may vary as to the qualifications of a pastor. The one qualification is set by Scripture. It says, "Now it is required that those who have been given a trust must prove faithful."

Immanuel G. Frey



*Immanuel Frey
is a retired pastor
living in
Phoenix, Arizona.*

I am the true vine

John 15:1-8

by Fredric E. Piepenbrink

I was in Antigua, West Indies, on November 1, 1981 when they celebrated full independence from Great Britain. The occasion was marked with speeches, special events and spectacular fireworks. An independence monument was erected along with a newly written independence hymn, independence state anthem and independence booklet (complete with pictures). A spirit of nationalism, pride, and much joy prevailed. The nation of Antigua, about the size of Philadelphia, was totally independent. It was a modern day version of July 4, 1776.

We certainly don't begrudge any nation, or for that matter any individual, which wants to "go it on its own," pursuing its own course of action and determining its own destiny. That is part of what it means to live in the free world.

But we must never think we can carry such ideas into our Christian world, because as redeemed children of God purchased and won from all sin, death and the power of the devil, we are and will remain completely dependent upon the Lord for even the most basic Christian blessings and virtues. Jesus once said, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5).

It is uncertain exactly when Jesus spoke these words. The last five words of John 14 indicate that Jesus and his disciples were leaving the upper room where Jesus had instituted the Lord's Supper (an event not recorded by John in his gospel). But whether they were still in the upper room, on their way to the Mount of Olives, or at the Mount of Olives, is uncertain.

Whether Jesus' metaphor of a vine and branches was prompted by his use of the "fruit of the vine" in the institution of the Lord's Supper, or the sighting of living vines or a pile of dead vines on the way to (or at) the Mount of Olives, is again uncertain.

But there is no misunderstanding what Jesus meant. The whole point of the metaphor centers on fruits. This is obvious from the "I am" statement itself and from its immediate context ("fruit" is mentioned no less than six times in the first eight verses).

So as branches living off the true vine we come to our Lord not just because we are hungry and thirsty, but because our lives are barren and fruitless. We come to him not merely for what we can get, but what he can enable us to do — bear fruit.

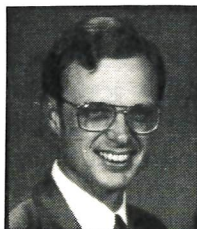
God looks for the fruit of good works in our lives, just as an apple grower looks for apples on his trees. This is the very purpose for which the tree exists. If we think the seed of faith is all God expects in our lives or the lives of our children, we are sadly mistaken.

The seed is to grow and sprout and bud and blossom and produce fruits. Did Paul speak on the topic of grace so Christians could go on sinning? I'll let Paul answer for himself, "By no means!" (Romans 6:2). Paul said, "You have been set free from sin and have become slaves to righteousness" (Romans 6:18).

But what does Jesus mean, "I am the vine; you are the branches" and "apart from me you can do nothing" (v. 5)? This shocks us because we can all think of the unbelieving helper who volunteers hundreds of hours at the hospital, or the unbelieving millionaire who donates thousands of dollars to charities. Aren't they producing good works apart from Jesus? Obviously not in the eyes of God according to the words of the writer to the Hebrews, "Without faith it is impossible to please God" (Hebrews 11:6). Without Jesus as the vine no branch can produce anything that is good. In fact, without the vine the branch withers and is thrown away into the fire and burned. Why will Jesus say on judgment day to all the billions of souls on his left, "You never did a single good work" (Matthew 25:41-46)? Because they never had Jesus as the vine by faith.

Christ Jesus has given us the Holy Spirit to put the thought of doing good in our mind, to then prompt us to good actions, words and thoughts, and finally to sanctify (make holy) that work from all the filth of sin we with our old Adam place around it. None of these steps can occur in the unbeliever, because obviously the unbeliever is not directed by the Holy Spirit at all.

No, we don't ever want to be independent from the vine. For if we were, it would mean the rubbish pile for our every thought, word, deed and eternity. Rather, we find much joy and cause for celebrating in our dependence upon the Lord Jesus, not only for the satisfaction of producing true good works before God, but for the unlimited blessing of tapping his divine power through prayer (v. 7). □



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

Ministry in our Father's world

by Mark E. Braun

How does your congregation make the greatest impact on its neighborhood?

By erecting impressive church buildings? By installing powerful pipe organs? By conducting stirring worship services?

Buildings and pipe organs and worship can be done to the glory of God.

But how do you think your congregation makes the greatest impact on its neighborhood? How does salt make the greatest impact on its surroundings? Not by being stored in more elaborate salt shakers. Salt makes its greatest impact by being sprinkled into the soup. God's people are called out of the world to worship, to grow in the word, to be encouraged by Christian fellowship. But the way your congregation makes the greatest impact on its neighborhood is when people exit the church building to go back into their world to represent Jesus Christ.

It's a desolate world out there, but it's still our Father's world. *Everyone a Minister* means that every Christian grasps the vision of his or her life as a ministry in our Father's world.

Martin Luther was fond of pointing out that every Christian has a vocation in life, a *Beruf*. "How is it possible that you are not called?" Luther wrote. "You have always been in some state or station. . . . A servant and a maid, a son and a daughter, a husband and a wife, a lord and a subject are in divinely ordained things. . . . All kinds of benevolent deeds, such as feeding the hungry, giving drink to the thirsty, forgiving enemies, praying for all men on earth. . . . These are called good and holy works."

"The idea," Luther remarked, "that the service to God should have to do only with a church, altar, singing, reading, sacrifice, and the like is without a doubt but the worst trick of the devil. How could the devil have led us more effectively astray than by the narrow conception that service to God takes place only in church and by works done therein. . . . The whole world could abound with services to the Lord,

— not only in churches but also in the home, kitchen, workshop, field."

Several years ago a study conducted in the Lutheran Church in America chided the church for not adequately promoting every Christian's life as a ministry in the world. The report stressed that when Christians live out their personal and professional lives as believers, their actions and attitudes constitute a segment of the ministry of the church every bit as crucial as preaching a sermon or serving on a church council. "It is primarily through the laity that the church is in the world," the report noted.

In other words, the most important sermon preached this week may not be the pastor's from the pulpit, but the Christian's in the workplace.

The church must be a drill hall, sending its soldiers into the world as Christian doctors and lawyers, students and scientists, accountants and journalists and managers and salespersons. The Christian's main task is to see his calling from God as a ministry to others. The Christian's main work is in the world where he makes contact with all sorts of people and invites them

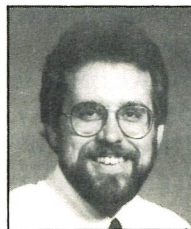
*How do you think
your congregation
makes the greatest
impact on its
neighborhood?*

to become disciples.

Our resurrected Lord has returned to heaven in glory. He no longer walks the dusty pathways of our planet. The poet's words were never more true than they are now:

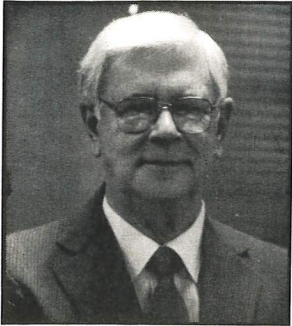
Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;

He has no tongues but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side. □



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

A present with a future



I heard it during a commercial break last December. I don't even remember the particular Christmas gift that was being promoted, other than to recall that at the time I did not understand how the claim was valid. But that's how it was being marketed: A present with a future.

The words came to mind again recently as I was re-reading Paul's majestic resurrection chapter, 1 Corinthians 15. By substituting an alternate meaning of "present" we get an accurate description of the Christian's life. Because of Easter the Christian's life is indeed a present with a future, a glorious present with an even more glorious future.

There were some in Corinth who didn't think so. They were saying that there is no resurrection from the dead. The believers, however, were saying, "There is!" In fact, their entire life centered in that hope. But if they should discover at the moment of death that their hope of a lifetime was an illusion, then they are to be pitied. Surely those who live their entire lives without hope are to be pitied too. But those who live their lives in hope, who shun temptation, who patiently bear the cross, endure harassment because of their hope, only to learn upon death that their fate is no different than that of the unbeliever — these are to be pitied above all. For they have nothing now and they have nothing hereafter. While those who never hoped at all, at least, had the temporary pleasure of "Eat, drink and be merry, for tomorrow we die."

But what is the believer's unfailing assurance that his hope will not end in disappointment? It all revolves around this simple statement from Paul's inspired pen, "Christ has indeed been raised from the dead." The stone is rolled away. The grave is empty.

So what's our present because of that empty grave? What do we have going for us now? We have the certainty that our preaching is not useless. Our faith is not futile. Our fathers and mothers, our brothers and sisters, our spouses and children who have fallen asleep in Christ are not lost. The Savior whom we love and serve is God's eternal Son. The debt of our sin has been paid in full. We're at peace with God. We too will be raised from our graves to live with our Savior forever in glory.

Because of that empty grave we know that God is for us. Since God is for us, no one can be against us. Now even in those things that bring sorrow to our hearts and tears to our eyes God is working for our good. It can't get any better than that in this life.

And our future? John saw it and described it for our comfort. A joyful service! No hunger, no thirst, no scorching heat! The Lamb leading us to the springs of living water! God wiping away every tear from our eyes!

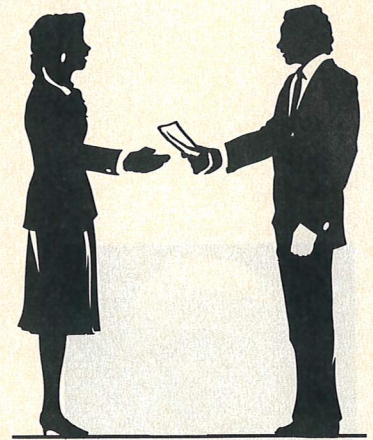
A present with a future. It's good now, in Christ, because of the empty grave. And the best is yet to come.

Carl H. Muschke



We have to stop meeting like this

by Jason M. Nelson



Meetings are important. Without them very little in our culture would be accomplished. Meetings subsume group processes which appeal to the American democratic psyche. Even in the church, meetings are a part of the legacy of God's work among us.

Whether it was God meeting with Israel and its elders at Mount Sinai, Paul's meeting with the elders of Ephesus at Miletus, the diets of the Reformation, or formative meetings of the synod, God has used the dynamics of meetings to accomplish his purpose.

Meeting people is also important. It is the human interaction through which Christians exercise their faith and convey Christ's love from their heart to that of another. Without the process of people-meeting-people, there would have been no disciples, no church. Meetings and meeting people are important, yet they seem to be competing activities in the lives of contemporary Christians. Perhaps both can be done better.

A meeting church

The church today is a church that meets . . . and meets . . . and meets. In the course of my ministry in the church I have participated in meetings too numerous to recall. There have been congregational, board, committee, council and voters' meetings. There have been school faculty, in-service, department and curriculum meetings. There have been meetings of district boards and committees, synodical boards and committees. There was even the meeting to plan more effective meetings.

No doubt every WELS member, a royal priest who

serves the Savior in public or personal ministry, could generate his or her own list of important and beneficial meetings which he or she has attended. Once upon a time, I felt that I must really be doing the Lord's work because I was spending countless hours in church-related meetings which started early and ended late. Then I quipped that I would surely be found ready when the Lord returned because I probably would be in a meeting at church at the time. Now I plead, brothers and sisters, we have to stop meeting like this!

With each passing day urgency energizes our work in the Lord's kingdom. His return is imminent. It would be an abuse of our corporate Christian liberty to eradicate meetings from the face of the church. But we can meet under the discipline of good judgment and in the perspective of our purpose. *The reaping edge of the Lord's work is not felt in a Christian's going to many meetings, but rather it is felt in a Christian meeting many people.*

Meeting is no substitute

We shouldn't stop meeting. We have to stop meeting exclusive of building strong personal relationships and sharing our deepest faith in a personal Savior. We have to stop spending time in meetings at the expense of spending time with people in families and extended families, congregations and neighborhoods. We have to stop meeting as a substitute for studying God's word and training to use that word in service to God and people. I've never known anyone who was won for Christ because Christians had a meeting about him. I have known many who were

won for Christ because they met a Christian.

How can we be better at meetings? Each congregation, board, committee or group needs to answer that question for itself. A little analysis and awareness would be helpful. God's precept that worship and work in the church should be conducted in a decent and orderly way can be practically applied if those responsible for meetings give conscious thought to their meeting philosophy and strategies. Such thinking should anchor to the stewardship pillars of time and talent and the performance pillars of planning and preparing.

People who go to meetings are busy people. People who go to church meetings are committed people, in many cases overly committed people. They are committed to their Lord, their families, their jobs, their communities. The time they spend in church meetings is time in which they are not doing something else to which they are also committed.

Those in the church who run meetings need to recognize that they are co-stewards of the time of busy people. This awareness ought to motivate those running meetings to start on time, limit the time and end on time. Meetings dragging on until midnight produce diminishing returns and frustrated attendees. They won't want to meet again. The meetings which I have most appreciated were those in which the chairperson made disciplined use of everyone's time. If the Lord graciously gives us a tomorrow, he will also give us the opportunity to take care of unfinished business.

Meeting people

Not only can we improve our meetings, but we can also become better at meeting people. Each of us travels multiple pathways in life. We have the redeeming truth of God tucked deep in our hearts. It is impossible for us to pursue our course without crossing paths with someone else.

What do we do at the intersections? I hope we look to catch someone's eye and flash a smile which paves the way for a friendly word now and the saving word later. I fear that with distracted stares and expressionless faces we hurriedly brush past others, ignoring their existence. Brothers and sisters, we have to stop meeting like this.

A Christian's opportunity to relate to others is a wonderful gift of God. A Christian's ability to relate to others with warmth and friendliness is also a wonderful gift of God. It is a gift that, with the help of the Giver, can be developed and magnified.

Developing better relating skills is not the by-product of a process that is in some way mystical or suspect. It is the by-product of a process that is methodi-

cal. The method involves training in the word of God and training to use skills derived from that word in building relationships with others.

The safest place to become better at meeting people is in the circle of people we already know. The value of strengthening these relationships is inestimable, particularly in our day and age. Consider the blessings to the family when husbands demonstrate genuine warmth and appreciation to their wives; when brothers and sisters are as friendly to each other as they are to the neighbor kids; when distant cousins reunite; and when the young sit with the old.

Consider the blessings to the church when member thoughtfully ministers to member; when pastors warmly welcome all to God's house; when teachers build bridges of love to every child and through every child to every home.

Benefiting the community

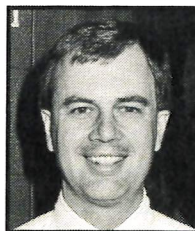
Consider the benefit to our community when a neighbor responds to a neighbor's need and when evening strollers smile at folks whose faces they know but whose names they don't. Consider the benefit to the kingdom when all this is done by individuals who are known to be children of God.

With the confidence gained from becoming better at meeting the people we know, we can risk meeting the people we don't know. We need not fret over who or when or where. Our Lord sees to that. He has placed the prospects all around us. It may be the new family two houses down or the new classmate three desks away. The opportunity is there with the gal who just transferred into the department or with a checker at the store. In some way the Lord will bring us nose to nose with someone whom we don't know but will be seeing again.

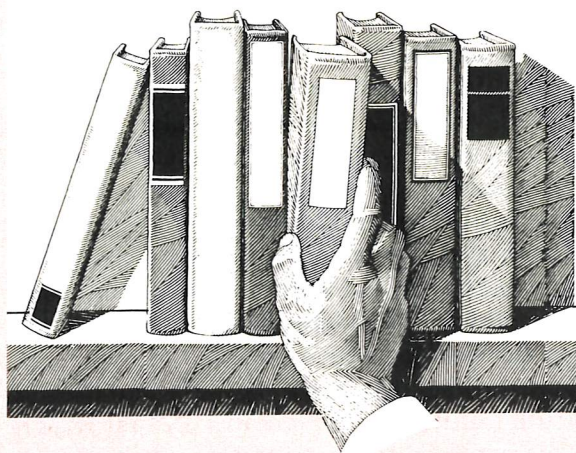
The challenge is to sincerely step over the threshold of anonymity and into acquaintanceship. Having met someone, we can reflect to them the peace of mind and purpose for life that results from having our sins forgiven; we can respond to the things they share with us by saying something uniquely Christian; we can give the reason for the hope that we have; and we can introduce them to the Savior they haven't met, but who died to meet them.

If we can start meeting like this, the Holy Spirit can work through our witness and rescue a soul that

Christ gave his life to save. A new friend may say to us, "I'm glad we met" . . . and mean it, eternally. □



Jason Nelson teaches at Wisconsin Lutheran High School, Milwaukee, Wisconsin.



Daddy's gotta study

by John A. Braun

When another class of seniors graduates from Northwestern College in May, Joe Radsek will be among them. He came to Northwestern College to study for the public ministry with his wife, Dawn, and two small children, Kami and Kyra. He is not the first married student to graduate from Northwestern nor is he the only married student in his graduating class. Now that the Bethany program has been transferred to Northwestern, he should not be the last either. Yet he and his family represent another way the Holy Spirit works to move people to desire becoming a pastor in the church.

When Joe graduated from high school in Minnesota, he did not seriously consider either college or the public ministry. Instead he moved to Aurora, Illinois where a brother and uncle were working for Caterpillar Tractor. There he began working for All Steel and met Dawn. They dated and were married about the time Dawn finished her training as a medical assistant.

After six years at All Steel and their first child, Kami, Joe was making "top dollar as far as factory work goes," as he expressed it, but he began to wonder if he was doing what God wanted him to do.

Joe remembers, "I began to feel as though I might be wasting the talents God had given me — that there might be some other way for me to apply these talents in serving God. It was during this period when I found myself thinking at times about the ministry. I was very involved in my home church and I began to hear from friends and family around me that I should have been a pastor — or maybe that's just the way the Spirit works sometimes."

But at this point he always quickly dismissed the idea as being unrealistic. When the second child, Kyra, came, Joe was still struggling with the question of service to God, but had changed jobs and was

selling insurance for Concordia Mutual.

Joe admits, "I didn't feel too smart or gifted after my high school days." But his experiences had shown that God had given him some talent. At All Steel he had been put in charge of the stock room and had handled the responsibility well. Then he became more active in the Lord's work at his own church. Finally Joe considered the insurance selling as a major stepping stone. He enjoyed working with people and Joe felt that "the Lord seemed to be planting in me the desire, or at least the seed, to seriously consider the ministry."

It was a beginning but the Lord wasn't finished yet. When Joe couldn't find satisfaction anymore in what he was doing, he began to wonder if becoming a pastor at this point in his life was possible. At times Joe candidly admits he even tried to avoid thinking about it. "I tried to run away somewhat like Jonah did. But like Jonah I couldn't get away from the Lord. He kept working on me until finally I had to say, 'OK. I'll consider.'"

So the Lord removed the reluctance and excuses and the time had come to settle the question which pursued him: could he serve God as a pastor? When he discussed his questions with Dawn, she encouraged him, expressing a willingness to help in whatever way she could. From that point on things happened quickly.

When they sought their pastor's advice, he suggested Northwestern College in Watertown. Since Joe had never attended college, such a major step created questions and doubts. Would he be able to handle college classes, especially Greek and Hebrew? High school had been difficult and after high school he had studied only for the insurance training sessions. And there were other questions. Could he and Dawn survive financially with their two small children while



Dawn and Joe Radsek with their daughters (left to right) Katelyn, Kyra and Kami.

he was studying for the ministry? What would happen to the kids? Could they give the kids enough loving attention?

Most of the questions seemed to hang on whether or not they could afford such a dramatic change in their lives. They sat down and carefully considered the financial problems. As they thought through the possibilities, "the Lord made everything fall into place. He showed us how it could be done." If they sold their home in Aurora they could come to Watertown debt free and with some money in the bank. After carefully going over the finances together, they felt 90 percent sure they could do it and decided to try.

Joe began school in fall but lived in the dormitory for the first month while Dawn stayed in Aurora tying up the loose ends. They found an apartment but Dawn had not yet found a job in Watertown although she had come twice to look for work.

And what was it like once they moved? "I did nothing but study the first year," Joe said. "It was very difficult." Dawn kept the kids out of daddy's way by saying, "Dad's gotta study." She eventually found work in a medical clinic but the move and change in direction was tough on the family finances. The money they had saved was gone shortly after the beginning of the second year. Because Joe did not have a college degree, he qualified for governmental financial aid after the first year. Slowly their financial situation improved. Last year Dawn gave birth to their third daughter, Katelyn, and they are looking forward to graduation in May and the move to the seminary in Mequon.

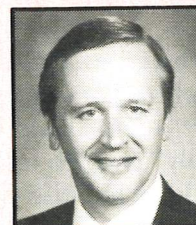
Looking back, what advice would they give to others who are thinking about coming to Watertown to study for the public ministry? If the Lord moves someone who has a wife and family to consider becoming a pastor, Joe felt that both husband *and* wife

had to be committed to the effort. "You can't come if your wife is just tolerant of the idea. She has to be 100 percent for it."

While Dawn wonders what it will be like as a pastor's wife, she agrees, "I wanted to help him try. I was ready to move and make the sacrifices." Both agree that the financial considerations were among the most important practical considerations. "You must work out the finances on paper to make sure you can do it. It's not enough to say, 'Trust in the Lord.' You can also tempt him if you don't use your brain and the money he has given you."

But the most difficult thing for Joe was studying after so many years away from books. There was always the possibility that he would not make it. He knew he might fail to achieve his goal when he came, but Joe had concluded, "It doesn't matter if I don't become a pastor. At least I tried and I felt I could always honestly say that the Lord wanted me somewhere else. Not everyone should be a pastor and I don't recommend that everyone should do what we have done. The Lord still needs good lay people in his church."

Does he regret the move to Watertown? "No. Even while I'm trying to memorize stacks of Greek and Hebrew words written on flash cards, I'm not sorry we came to Watertown. Both Dawn and I have learned so much through all the trials and blessings that even if we don't get beyond this point, it was worth it." □



John Braun teaches English at Northwestern College, Watertown, Wisconsin.

The ministry — the answer to a prayer

by Gary P. Baumler

The following story comes to you as a reminder that Sunday, April 8, is Recruitment Sunday in the Wisconsin Evangelical Lutheran Synod. It tells a true story that could with few changes equally apply to other pastors and teachers among us. It invites you to share the prayer of the young pastor for more workers for Christ.

This is the story about a boy, a school and a life's work.

The boy was like just about every other boy growing up. He played all the childhood games and sometimes the most important thing in his life was to find the best hiding place for "hide 'n seek."

And he wondered if he could do all the things a pastor must do: preach, teach, counsel, etc. He prayed some more.

Those years at Northwestern went by quickly. None of the subjects was too difficult, although he had to study hard. He particularly liked learning to read God's word from the original languages of Moses and Paul.

It was a surprise to see that all the other fellows were much like him and he began to learn that young men don't become ministers because they are holy, but because God wants to use them just as they are. He formed many close Christian friendships while at school. To round out his college years he also played football, sang in the chorus and acted in some school plays.

But the real test was still to come. Even when he graduated from the seminary and was going to serve in his first church, he had some lingering doubts about himself as a pastor.

Again, with a prayer, he set out to do the greatest work on earth. He

He loved sports and dreamed of what it would be like to play in the "big leagues" some day.

Among the things he thought he would like to be when he grew up were a fireman, a policeman and a scientist. Oh yes, some of the people at church said maybe he could become a pastor. But he didn't think much about that.

As the boy grew, however, he had to think more seriously about his life's work. What subjects should he take in high school? Should he go to college? Which would be more important — to earn a lot of money or to find a job in which he would be most happy? That's when he really began to wonder about the idea his friends at church had planted. Maybe he should become a pastor. He prayed about it.

Eventually this led him to try Northwestern College where the WELS prepares men who want to go to the seminary and become ministers — if he could make it. Somehow he didn't feel "holy" enough to be a pastor. Perhaps the studies would be too difficult, especially the foreign languages like Greek.

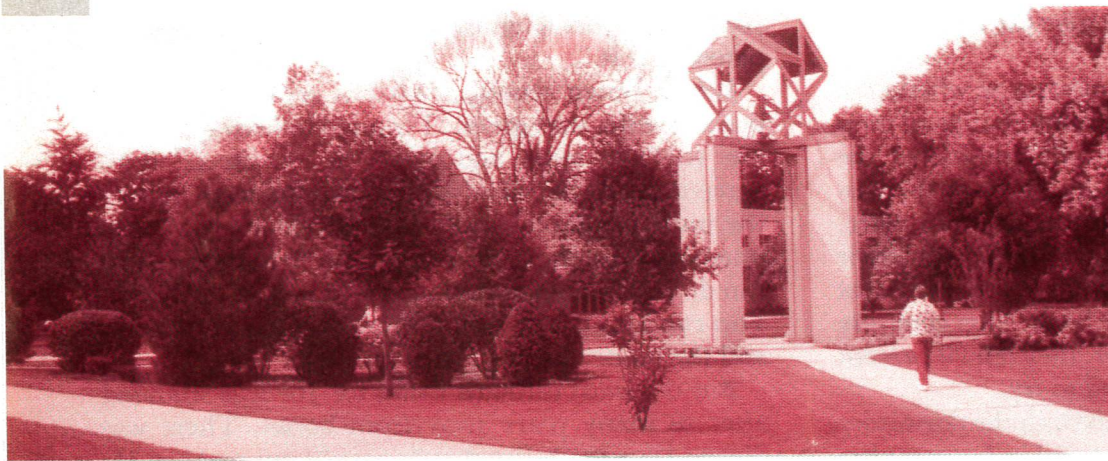
found that some of his fears were true. He had some weaknesses, made some mistakes and faced some difficult times. But that is exactly why, to this day, he loves the ministry. For he has learned too when he is the weakest, God is the strongest. What he cannot do himself, God does for him by the gospel of Jesus Christ. When he feels the going is tough, God leads him in a way that makes it easier. And he has seen the power of God's word at work.

So this young man is a pastor. He knows the joy of serving the Savior as he serves his people and seeks the lost to bring his gospel to them. Today he still has one special prayer. He prays that many more young people will think of becoming pastors or teachers for Christ and will share his experience.

Maybe you are the answer to his prayer. □



Gary Baumler is director of admissions at Northwestern College, Watertown, Wisconsin.



Malachi's music

I feel that Eugene Hill's letter (February 1) regarding the Malachi review article and advertisement in the November 15th issue requires further comment.

I agree that Malachi's music generates an emotional response from me. I can't listen to the words "Do you see your Savior dying on a tree?" without a vision of Christ's suffering brought to mind. Similarly, many other traditional hymns stir emotional responses within me. It's my opinion that some hymns are favorites of ours *because* they stir emotion within us. It is the emotion we feel that spurs us into action.

Malachi's members are WELS Christians using their God-given talents to keep in touch with our young people during a period in their lives when it is so easy for them to reject tradition and lose their faith. I believe it is a God-pleasing use of the blessings God has given them.

*Susan M. Hopfensperger
Delafield, Wisconsin*

I'm not a teenager. My son is a senior at Northwestern College, Watertown, Wis. and I have a 19-year-old daughter. Over the years I've tried to become more thankful for differences in all of us in the area of adiaphora. People have different personalities and preferences and talents, even in the realm of religious music.

Our young people prefer a different type of music. It's a blessing that Malachi uses their talents to reach those young people in music glorifying God. Each song is based on Scripture texts. One of their songs states, concerning Satan, "Just because the beat is rock and roll doesn't mean that you can steal my soul. . . . This song's not for you, it's for my Lord." This song is based on Genesis 3:15 and Matthew 27:21-26 and it speaks of those verses.

I like their music. No "decision theology" — the truth in doctrine is refreshing. Their song "Faith" is based on Ephesians 2:8,9: "It's not a decision that I can make."

Are only chorales and "traditional"

church music acceptable to God? What about African Christian music? Oriental Christian music?

It upsets me to see us make our preferences a statement of God's preferences. Let's go beyond our preferences to the heart of the music. Let's reach our youth with God's truths in the music they prefer.

Thank God for our differences and that this group of collegiate believers is using its abilities to glorify and praise God.

*Debera Fellers
Fort Collins, Colorado*

Let's share ideas

Is it necessary that every WELS congregation be its own sole innovator when it comes to establishing the paper work needed to do the Lord's work?

In this day and age of both manual and computerized financial and offering forms, records and reports, there surely are many congregations who feel they have found a better way of doing things and are willing to share their God-given talent.

The tie in: Why couldn't the Northwestern Lutheran — which reaches many of our churches and members — somehow be instrumental in helping this cause? Maybe periodically devoting a page to this subject matter.

It is interesting to note the February 1 "Speaking My Mind" article expressed similar concerns.

*Marvin C. Mathies
Manitowoc, Wisconsin*

Grandma's wisdom

"Grandma's wisdom" (January 1) was beautiful, and I would take it a little farther.

The older people in our churches usually know the liturgy by heart and when it or the music is changed, they are lost and just sit there wishing they could join in.

Why should anything good be changed just for a change?

*Lowell W. J. Daily
Tucson, Arizona*

The laity does help

In response to the letter of Karl Randolph, "The laity can help" (January 15), it seems to me he is putting an awful lot of people down, or not giving credit where credit is due.

At least in my parish it seems that anyone who wants to get involved can get involved.

When people come to church on Sunday mornings or to Bible class or whatever we are having, the snow is always removed from the parking lot. The ice has been sanded and salted. The inside of the church is immaculate. If there is communion, that has all been set up. The hymn numbers are posted. If there is a meal, everything has been planned and organized and is carried out with the greatest dispatch.

The Sunday school children are regularly taught. If anything needs to be typed, that is done by a lay person. Whenever we have a choir concert or any special music, it is planned, arranged and executed by a layperson. If an area needs to be canvassed, the YPS is glad to do it. When the YPS needs a leader or chaperone, one is always available.

If the furnace breaks down during the week, it is repaired and in order and the pastor may not even know anything about it. Because communion takes a long time and the pastor has to get to a second church, a layman helps with the distribution. And if the work load keeps getting heavier, there will be nothing to stop us from having the elders or someone they designate make some hospital calls.

I am sure I am forgetting a host of other things. But this place buzzes and the pastor does only a small part of it.

*Alvin G. Werre
Dakota, Minnesota*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

Does the Bible permit gyms? . . . Church of Christ ministers who have been arguing for three decades about whether the Bible allows churches to fund projects that do not directly involve evangelism gathered in Nashville in December to discuss their differences. The dissenters believe that individuals may fund such projects as gyms, colleges and orphanages but church budgets should not. In contrast, the "liberal" churches believe that church funds may be used for such purposes. Pastor Robert Jackson of Nashville said that "Paul had more results preaching the lordship of Jesus Christ than any gym ever did." He said he was not "against building a gym to keep our young people from bad company" but said he saw no evidence of "how that was done in New Testament days."

Creationism not to be taught . . . The California Board of Education has adopted a policy specifying that theories of creation based solely on religious belief should not be taught in science classes. It says such theories "are appropriate to the history-social science and English-language arts curricula" but that science classes should teach only theories based on factual evidence. Francie Alexander, associate state superintendent, said the new policy "makes it explicit what is science and what is religion. That means evolution is going to be taught as the main theory of origins." Several evangelical and fundamentalist church leaders expressed concern that the new policy might bar teachers or students from questioning evolutionary theory. They said they would go before local school boards to urge them to permit such questioning. Alexander said the new policy was adopted in response to the hesitation of some schools to teach evolution in science classes when faced with opposition from religious leaders.

Mainline churches decline . . . In a recent book "American Mainline Religion: Its Changing Shape and Future" authors William McKinney and Wade Roof describe a startling decline in America's mainline churches, which they define as "the dominant, culturally established faiths held by the majority of Americans." Between 1952 and 1987, the authors note, the American Protestant majority slipped from 67 percent of the population to 57 percent. As many as ten of the largest Protestant denominations, said the authors, "are in the throes of what can only be described as a serious religious depression." At the same time, while churches identified as being most ecumenical were losing ground, the more "exclusivist" Protestant evangelical and fundamentalist churches, along with neo-Pentecostals and some splinter faiths, flourished, the authors report.

Attorney leaves law school . . . James Warwick Montgomery, a prominent evangelical attorney and author and clergy member of the Lutheran Church—Missouri Synod, has been forced out of the law school he founded in southern California due to "moral failure," according to the board of directors of the Simon Greenleaf School of Law in Anaheim. Board chairman Charles Berglund said that Dr. Montgomery signed a document January 9 terminating his relationship with the school. One of the allegations was that Montgomery divorced his wife of more than 30 years without her knowledge by intercepting documents and reportedly forging her signature while continuing to live with her. It is reported that Montgomery filed a new divorce action against his wife last January and married another woman in August — less than two weeks after the divorce became final. Besides the divorce, it was alleged that Montgomery had mistreated the staff and allegedly engaged in unethical financial schemes involving the school and overseas tours he frequently sponsored. Montgomery, reached by phone in England, would not comment on the allegations or the board action.

Abortion never occurred . . . A woman who says she was the anonymous plaintiff in one of the cases that led to the Supreme Court's legalization of abortion now says she has never had an abortion, and wants to work to reverse the high court's 1973 decision. In a petition filed in U. S. District Court in Atlanta, the woman asked the court to unseal the records of her case. She said her name at the time of the 1973 case, *Roe v. Wade*, was Sandra Kay Race Bensing, but she has a different name now. The anonymous plaintiff told the *Atlanta Journal-Constitution* that participating in the abortion case was "the biggest mistake I ever made."

Languages increase by 23 . . . The number of languages that have at least one published book of the Bible rose by 23 last year to a total of 1,907, according to the American Bible Society. Complete Bibles were published in seven new languages in 1988, bringing the total in that category to 310. Thirty-three languages received New Testaments for the first time last year. These included two North American tongues: Plautdietsch, the "low German" spoken in parts of southern Canada and the United States, and the Cree Indian dialect of northern Saskatchewan, the result of many years of work by a dedicated individual missionary. □

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.

Bible History Commentary — New Testament published

On February 15 a specially bound edition of the two-volume *Bible History Commentary — New Testament* was presented to the author, Pastor Werner H. Franzmann of Westfield, Wis., by Pastor William Fischer, project director for the commentary. The 1,500-page commentary was nine years in the writing.

Commissioned by the synod's Board for Parish Education, Franzmann has spent 15 years of his retirement from the parish ministry writing a three-volume reference work for those teaching Bible history to children, including Sunday school and Lutheran elementary school teachers. The first volume, *Bible History Commentary — Old Testament*, was published in 1980.

His commentary covers all the major events in the Bible, explaining the text in non-technical language to enable teachers to understand the biblical events and to



Pastor Werner Franzmann (left) receives a specially bound edition of his commentary from Pastor William Fischer.

better apply them to the lives of the children.

The New Testament commentary contains, besides the text, maps; illustrations; chronologies of both the Old and New Testaments; indexes of Scripture references, names and places; a pronunciation guide; and much more.

The commentary is unique, says Fischer. "It unifies the entire New Testament around the gospel — the free grace of God in his Son, Jesus Christ. Pastor Franzmann has done an outstanding job of tying together all the New Testament events in the love of God in

Christ."

In the 60 years of his ministry, Franzmann has served the church in a variety of ways. He was a parish pastor, a professor at one of the synod's academies, chief editor of the Northwestern Publishing House, editor of the synod's official magazine, the *Northwestern Lutheran*, a published hymn writer and author of Bible study materials.

The commentary may be purchased from Northwestern Publishing House. A convenient order blank is on page 138 of this issue of the *Northwestern Lutheran*.

Mission offerings under inflation rate

"Although the 1988 percentage performance and 1989 subscriptions were below expectations, we are extremely grateful for the loving offerings which God has placed at our disposal," was the reaction of Pastor Daniel Malchow, administrator for the Commission for Communication and Financial Support, as he reviewed synodical finances at the year's end.

The 1988 subscription performance of WELS congregations

was 96.7 percent. Translated into dollars, this means that offerings received were about \$500,000 under subscriptions which congregations made in January 1988.

Initial figures show that congregational subscriptions for 1989 are \$15.8 million. This amounts to an increase over 1988 subscriptions of two-tenths of one percent.

WELS mission offerings over the past two years have not kept pace with the 9 percent inflation rate. Mission offerings over this

same two-year period increased by 4.2 percent, Malchow pointed out.

In his final comments Malchow stressed three points: "First and foremost, we thank God for the offerings which have been subscribed. Secondly, we pray that in 1989 congregations will find it possible to remit the full amounts which have been subscribed and possibly more. Thirdly, we pray that almighty God will guide us to use faithfully and wisely the offerings which are received."

Church body representatives hold doctrinal discussions

The Commission on Inter-Church Relations of the Wisconsin Evangelical Lutheran Synod (WELS) and the Doctrine Committee of the Evangelical Lutheran Synod (ELS) met with the Board of Doctrine of the Church of the Lutheran Confession (CLC) in Milwaukee on February 1 and 2. The purpose of the meeting was to ascertain what obstacles, if any, there are to the reestablishment of fellowship between the two groups.

The February meeting was a follow-up to discussions held a year ago in Eau Claire, Wisconsin. Self-evidently, since the meetings were conducted outside the framework of fellowship, there were no joint devotions.

Two essays were read and discussed on the topic, "The Role of Admonition in the Termination of Fellowship between Church Bodies." From the 1988 discussions it appeared that possible differences in understanding of the scriptural doctrine of fellowship centered on this point.

Dakota-Montana District

Ascension of Moorhead, Minn., burned the mortgage on its property on January 15. Pastor John R. Kenyon serves the congregation.

—Gerhold Lemke

A further effort to determine whether there is agreement will be made on the basis of theses and antitheses to be prepared both by the WELS-ELS representatives and the CLC delegation. The time and place of a future meeting for consideration of these statements will be determined by the presidents of the three church bodies.

All participants in the discussions recognized that before fellowship can be reestablished, there must be agreement not only in the doctrine of fellowship but also in

all other matters of doctrine and practice. All three church bodies also agree that the Holy Scriptures are the inspired and inerrant word of God and the only infallible rule for doctrine, faith and life.

It is our sincere hope, therefore, that further discussions will reveal the existence of the confessional unity which is a scriptural prerequisite for church fellowship.

—Wilbert R. Gawrisch
(Prof. Gawrisch is chairman of the WELS Commission on Inter-Church Relations)

Persons, places, etc.

"There was a lot of nervousness among the members of the congregation at **Shimodate, Japan**," reports Missionary Dave Haberkorn, "as they prepared for something they had never done before: an evangelism rally." But 100 people showed up. "Final result," says Haberkorn, "25 people heard the gospel for the first time." . . . The Board for Worker Training has authorized a "coaching certificate program" at Dr. Martin Luther College. "Persons will be able to complete the 16-credit program in three summer sessions," the announcement said. For more information contact the college. . . . **St. Paul of Honolulu** recently learned that the cost of building a chapel on its land is prohibitively expensive. The home mission board has asked the congregation to look for alternative sites and existing buildings. St. Paul will continue to worship in a rented facility. . . . A new newsletter, **WELS CARES NEWS** (an acronym for Wisconsin Evangelical Lutheran Synod Conference of Agencies/Associations Rendering Evangelical Service Newspaper of Events Worth Sharing) has just appeared. Rev. Robert Fleischmann, national director of Lutherans For Life, is the editor. It is expected to appear quarterly. The sponsoring organization consists of 16 participating agencies meeting biennially. . . . A word of explanation: The **cost of attending synodical ministerial schools** reported in the February 1 issue includes room, board and tuition. . . . "Inspiration" and "Wisco Kids," musical groups from **Wisconsin Lutheran High School**, Milwaukee, will travel to Washington, D.C. to participate in "America Sings" on April 29, a program to raise funds for America's needy children. They will be among 10,000 young people from throughout the U.S. to perform on stages set up on the Washington Monument grounds. . . . **Pastor Dan Myers** is awaiting permission to enter Canada as a mission developer, beginning work in Saskatoon, Saskatchewan, our first outreach in this western province. . . . Well over one-half million **foreign students** will be on U.S. campuses by 1990. At the University of Wisconsin-Madison there are over 3,000 foreign students with 125 nations represented.

DISTRICT NEWS SCHEDULE

April 1: Northern Wisconsin, Pacific Northwest, South Atlantic

April 15: South Central, Southeastern Wisconsin, Western Wisconsin

May 1: Arizona-California, Dakota-Montana, Michigan

May 15: Minnesota, Nebraska, North Atlantic

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

WITH THE LORD

Raymond Henry Zimmermann 1907-1988

Pastor Raymond H. Zimmermann was born July 18, 1907 in Shickley, Neb. He died December 15, 1988 in Glendale, Ariz.

A 1931 seminary graduate, he served his entire ministry in Arizona: Grace, Tucson (1931-35); First, Prescott (1935-47); Grace, Glendale (1947-83). Following his retirement in 1983 he continued to serve as assistant to the pastor at Grace.

He was widely known for his work in missions, most notably as chairman of the Board for World Missions (1964-67 and 1969-81). Other positions included field secretary for the Apache missions (1957-82), California-Arizona District vice-president (1958-64), and secretary (1943-48) and chairman of the Arizona District mission board (1948-56).

In 1936 he married Ina Adeline Nelson, who preceded him in death. He is survived by a son, Nelson; brother, Alfred; and sisters, Gertrude Zimmermann, Margaret Koppleman and Winifred (Fred) Bohlmann.

Funeral services were held on December 20, 1988, at Grace, Glendale.

Marlene F. Mittelstaedt 1947-1989

Marlene Mittelstaedt, nee Halle-meyer, was born April 26, 1947 in Appleton, Wis. She died February 16, 1989, in Largo, Md.

A graduate of Dr. Martin Luther College, she taught at St. Peter, Collins, Wis., before her 1970 marriage to Pastor John Mittelstaedt.

She is survived by her husband and children: Sara, Rachel, Joel and Miriam; her parents, Pastor em. and Mrs. Delmer Halle-meyer; a brother, Pastor Mark Halle-meyer; and a sister, Mrs. Marcia Kryshak.

Services were held February 21 at Divine Peace, Largo, Md.

Hilda M. Pfeiffer 1898-1989

Hilda M. Pfeiffer, nee Hoenecke, was born Feb. 21, 1898 in Milwaukee, Wis. She died February 7, 1989 in Saginaw, Mich.

She moved to Saginaw in 1910 when her father was called as president for the reopened Michigan Lutheran Seminary. She was a member of the prep school's first graduating class in 1914. From 1915 to her retirement in 1969 she served as a Lutheran elementary teacher in Saginaw and Bay City, Mich.

In 1932 she married Gilbert Pfeiffer, who died in 1951. She is survived by a son, Daniel (Patti); two brothers, Rev. Edgar Hoenecke and Prof. Roland Hoenecke; two sisters, Ethel (Edgar) Backer and Edith Radtke; and three grandchildren.

Funeral services were held February 10, 1989 at St. Paul, Saginaw.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Wolff, Jon N., from St. John, Boyd, Minn., to Cross, Charles City, Iowa.

TEACHERS:

Bearder Sylvia H., from St. Stephen, Beaver Dam, Wis., to retirement.

Schmoldt, Clifford J., from Christ, Milwaukee, Wis., to Program Director, Camp Phillip, Wautoma, Wis.

ADDRESSES

PASTORS:

Alliet, Paul W., Rt. 2, Box 238, Appleton, WI 54915; 414/757-5502.

Gumm, Alan W., Rt. 2, 20 Main St., Mayville, WI 53050.

Hatzung Michael R., 2485 E. 17th Ave., N. St. Paul, MN 55109; 612/770-4161.

Henselin, Phillip J., 109 Gardenia, Columbus MS 39701.

SEMINARY CONCERT TAPES

Cassette tapes of the 1988 Christmas concert at Wisconsin Lutheran Seminary are available for \$6.00 postpaid. Make out checks to "The Seminary Chorus." Contact Prof. James P. Tiefel, 11822 N. Seminary Dr., Mequon, WI 53092.

YOU ARE WANTED

WELS nurses with a 3-year diploma or a BSN degree are needed to serve the Lord in the Central Africa Medical Mission. For more information contact Mrs. Sandra Hahm, 1607 N. Pine St., Grafton, WI 53024; 414/375-1845.

SYNOD CONVENTION

The fiftieth biennial convention of the Wisconsin Evangelical Lutheran Synod will be held August 7-11 at Martin Luther Preparatory School, Prairie du Chien, Wisconsin. Details will be announced later.

David Worgull, WELS Secretary

LWMS CIRCUIT RALLY

The Milwaukee metro-south circuit will hold its spring rally April 22 at St. John Lutheran Church, 6802 W. Forest Home. Registration 9:30 a.m. Opening service 10:00 a.m. Pastor David Witte will speak on "New Mode Missions."

LUTHERAN PIONEERS CONVENTION

The Paperland District will host the 23rd national convention of the Lutheran Pioneers, Inc., April 29 at Fox Valley Lutheran High School in Appleton, Wis., with a theme "Centered on the Word of God." Sessions will begin at 7:30 a.m. with registration. An 8:30 a.m. service will officially open the convention. Each congregation in the national organization is entitled to send two voting delegates who have attained the age of 18, although more than two members from each train may attend. Registration forms are available from Lutheran Pioneers, Inc., PO Box 66, Burlington, WI 53105.

LWMS CONVENTION

The Lutheran Women's Missionary Society 25th anniversary convention will be held June 23-25 in the civic center, Bismarck, North Dakota. For registration contact Mrs. Dorothy Laabs, 2 Bowen St., Oshkosh, WI 54901.

CONFERENCES

Western Wisconsin District, Mississippi River Valley and Southwestern Joint Conference, April 3 at Trinity, Winona, Minn. Agenda: Romans 1 (Heft); Ministering to People Affected by Homosexuality and AIDS (Guest); Intertestamental History (Dable); Explanation of God's Word to the Nations, a New Testament translation (Bartling).

ANNIVERSARIES

Topeka, Kansas — Beautiful Savior (10th), April 9, 10:30 a.m. and 3:00 p.m. Pastor Larry Ellenberger, 1014 Lilly Circle, Topeka, KS 66604; 913/272-3992.

Benton Harbor, Michigan — Good Shepherd (30th anniversary of church dedication), May 7. Contact Pastor Glen Hellwig.

Litchfield, Minnesota — St. Paul (100th), April 23, 9:30 a.m. Catered dinner, 2:00 p.m. April 30, 10:00 a.m. Pastors Gerhard Birkholz and Roger Rockhoff.

Stanton, Nebraska — St. John's school (100th), May 28, 10:30 a.m., reunion for former students and teachers. Catered meal following. June 11, 5:00 p.m., mission festival. Barbecue will follow. Contact Mrs. Marva Dreyer, Box 184, Stanton, NE 68779.

Dupree, South Dakota — First English (75th), July 9, 11:00 a.m. (catered dinner to follow). 2:00 p.m. (luncheon to follow). Contact Richard Johnson, Box 434, Dupree, SD 57623; 605/365-5128.

Brillion, Wisconsin — Trinity Lutheran School (75th), April 23, 8:00 and 10:00 a.m. (dinner to follow). Former pastors, teachers, members and friends invited. Please let us know you are coming. Write: Anniversary Committee, Trinity Lutheran Church, 235 W. Water St., Brillion, WI 54110.

Milwaukee, Wisconsin — Grace (140th), May 7, 8:00 and 10:30 a.m. Dinner to follow (reservation required by April 15; 414/271-3006). 2:00 p.m. anniversary celebration of praise.

Mosinee, Wisconsin — Immanuel (50th); Family Sunday, April 9; Youth Sunday, June 4; Loyalty Sunday, Sept. 17; Mission Festival, Oct. 1.

Rice Lake, Wisconsin — Redeemer (10th and chapel dedication), April 23, 10:00 a.m. Dinner, 2:00 p.m. Pastor Tom Kneser, 520 E. Orchard Beach Lane, Rice Lake, WI 54868; 715/234-2412.

VACATION IN VIRGINIA

Parsonage available June 18—July 7 for use by preacher and family in Virginia Beach, 20 minutes from the ocean, close to historical areas. Preacher needed June 25 and July 2. Contact Pastor Joel Luetke, 804/424-3457.

ORGAN WANTED

High quality recent model church organ for a new mission congregation. Contact Pastor Wayne Vogt, 2813 Inspiration Dr., Colorado Springs, CO 80917; 719/596-2222.

TYPEWRITERS AND MIMEOGRAPHS NEEDED

Portable typewriters, non-electric, for use by pastors and students in Nigeria and Cameroon. Also manual AB Dick mimeographs in good working condition for India and other outreach areas. Write to J. Kurth, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398. Do not send until contacted.

CANDELABRA WANTED

Wanted: pair of 3-candle altar-top electric candelabra. Contact Darlene Hieb, St. Paul Ladies Aid, Timber Lake, SD 57656; 605/865-3648.

Bible History Commentary

by Werner H. Franzmann

See page 135 of this issue for the news article about this excellent three-volume commentary.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$2.00 minimum — \$5.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

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PRESCHOOL TEACHERS

Apostles Child Care Center is seeking preschool teachers. Requirements are a minimum of 6 units in Child Development or Early Childhood education with a commitment to obtain a total of 12 units. DMCLC kindergarten courses are acceptable. DMCLC students with credits in PE and art qualify as teachers for our school-age summer program. Contact Apostles Lutheran Child Care Center, 19950 McKean Road, San Jose, CA 95123; 408/268-6364.

CAMP BASIC

Camp Basic (Brothers and Sisters in Christ), a summer camp for the mentally retarded, under the auspices of the Special Ministries of the Western Wisconsin District, will begin its ninth year of operation in the group camp at Wyalusing State Park near Prairie du Chien, Wis., with sessions June 18-23 and June 25-30.

Camper applications from the Western Wisconsin District receive first priority but eligible applications from all the synod's districts will be considered. Scholarships are available for families with special financial needs.

The camp requests names of prospective campers, counselors, as well as donations for the camp sessions or the camp scholarship fund. A slide and tape presentation about the camp and a bulletin board display are available upon request.

For more information direct inquiries to Ken Pahnke, Camp Coordinator, Rt. 7, Box 10, Menomonie, WI 54751; 715/235-3456.

W(HOLY) SINGLE II

All WELS singles ages 18 to 98 (including those once married and now single) are invited to attend a one-day seminar at Wisconsin Lutheran College on Saturday, May 6, emphasizing our "completeness" as Christians and as singles. Join other singles for a day of learning and fellowship. Choose from a number of topics of interest that will be presented during the day and then join for an evening of fellowship.

Registration forms will be sent to everyone on our mailing list. If you are not on the list, please write to WINGS, c/o Wisconsin Lutheran Child and Family Service, Box 23980, Milwaukee, WI 53223.

CAMPOUT CHANGE OF DATE

Due to a conflict with Chadron's Fur Trading Days celebration, the WELS family campout originally scheduled for July 15 at Chadron State Park has been moved to the following weekend, July 22. For more information contact Vaughn Domeier, Rt. 1, Sutton, NE 68979.

WELS FILM/VIDEO RENTAL

WHERE JESUS WALKED

1988 26 min. ea. 1/2" VHS color JSCA
The producers have gone to Israel to photograph the places in Palestine "where Jesus walked." Recent discoveries in archeology add interesting insights to these authentic Holy Land tours. The series includes:

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SURVIVAL GUIDE FOR TEEN-AGERS

1988 15-20 min. ea. 1/2" VHS color JSCA
This series confronts some of the most serious problems facing teen-agers today. Parents should also benefit from the material presented on these tapes. The series includes:

Sex and Dating
Depression and Suicide
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Rental: \$7.50

A LONG LOOK AT HARD ROCK

1988 24 min. 1/2" VHS color SCA
This video discusses the dangers of hard rock music, especially for Christian teen-agers. Since there are brief scenes taken directly from hard rock videos, this material should be previewed to make sure it is suitable for the intended audience.
Rental: \$5.00

Send your order for renting the videos to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

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Bev Brushhaber



Dot Sonntag

The masthead of our current issue signals a change: instead of Beverly Brushhaber, the name of Dorothy Sonntag appears as assistant editor. "Bev" — as she prefers — retired at the end of March. This unhappy event terminates 25 years of service as my assistant, associate and counselor. From parish secretary at Atonement — a Milwaukee congregation I had the honor of serving for 20 years — to synod's stewardship office, to the Northwestern Lutheran, her service was constant. Not as a menial in the office, but as a co-servant in the Lord's work.

After a stint in a Chicago advertising agency and motherhood, she entered church work and never looked back in spite of attractive offers. Bev brought to the Northwestern Lutheran an eye for good writing and a passion for textual purity without which a magazine is an embarrassment to its readership. In recognition of her value and service to the magazine, she was advanced to assistant editor. I shall miss her. Our writers (and letter writers) will miss her, along with sundry other people with whom the magazine stayed in touch.

Her leaving the Northwestern Lutheran will not be a total loss to the church. After retirement, she will serve as executive director of OWLS (Organization of Wisconsin Lutheran Seniors), an organization of about 1,200 synodical seniors with 28 chapters throughout the country and growing. The position is part time.

Moving in as assistant editor is Dorothy Sonntag. "Dot" is a Detroit native and a graduate of Dr. Martin Luther College, New Ulm, Minn. She began her teaching ministry with a year each at Westland, Michigan and Neillsville, Wisconsin. After a furlough for motherhood, she taught at St. Lucas, Milwaukee, since 1971. In 1961 Dot married Richard Sonntag, also a graduate of Dr. Martin Luther College. In 1984 Richard resigned as principal of St. Lucas to become administrator of benefit plans under the supervision of the synod's Board of Trustees.

What does the assistant editor do? Let me tell you about the philosophy of administration in the synodical offices. In the workplace today, the newest management scheme, featured recently in *Business Week*, is the "self-managed work team," in contrast to the usual office pecking order. The team has a job to do, sets its own goals, solves its own problems, shares tasks interchangeably, without bother from a bevy of middle managers, and the password is participative management. In the synodical offices I know best, we were doing things this way years before we knew what to call it.

We have a magazine to get out, by the first and fifteenth of the month. Every two weeks the edited copy (exclamation points and every other adjective removed) for 20 pages of print and 125,000 readers must reach Northwestern Publishing House. If we became preoccupied with who was doing what and when, we never would make a deadline, an event some readers would soon notice.

So . . . goodbye Bev, and welcome aboard Dot.

We also regret the absence of another name on the masthead. Judy Olson, our subscription manager, has accepted a position in an Oconomowoc business near her home. She has worked diligently and faithfully at her position for the last two years. With courtesy unflinching, she handled subscribers' complaints. We shall miss her.

James P. Schaefer



Happy Easter, Happy Birthday

by Earl W. Monday

This is what I remember.

At 3:00 a.m. she wakes me. She knows the signs, having given birth once before. The labor pains have only recently begun to follow a regular pattern.

It is now that I assume duties as her coach: time the duration of each contraction, note its frequency, keep her breathing in regular patterns until the contraction peaks and then gradually subsides. Together we take a cleansing breath, then inhale again deeply and exhale in short, panting breaths.

It is early and cool and dark on this spring morning, but I am content to be awake and I am keenly aware that our child is ready to be born.

Her labor progresses. First I call the doctor and then the hospital. I get out the car and assist her to it. I return for our two-year-old son and place him, still sleeping, on the back seat. And then we begin a journey toward birth.

A babysitter for our son. A short drive to the hospital. The admitting desk. We check in. Our actions are quick and deliberate. And now we stop and rest.

The contractions begin again. Breathe, slowly, with control. Stay on top of the pain; wait for it to peak and then ride it out to the end.

The birthing room is comfortable, pleasing, home-like. She finds respite in her bed and I in my easy chair. To the eye this is no hospital room, no delivery room. The cupboards hide the equipment.

Now for awhile we are alone. We take turns being together — she and I together and then she and her child together when her pains push me out of her consciousness.

Only her breathing is important. Together we take a cleansing breath, then inhale again deeply and exhale in short, panting breaths. This is the rhythm of

that morning: work and wait and rest, work and wait and rest.

The child continues his descent, head downward. The world outside he does not know. He knows only the comfort and nourishment of his mother's body.

It is dawn and past dawn, and all the while I go in and out of sleep, sometimes guiltily, sometimes thankfully. I welcome the sleep that is still possible for me, knowing that it is not for her.

Morning grows later with the intensity of her labor. The signs are obvious that mother and child are ready. It is time for me to scrub and dress — a clean paper gown and cap, paper boots. We wait anxiously. The birth proceeds rapidly — it is a boy, a son.

The birth complete, I cut his umbilical cord and his independence begins. Soon I will give him over to his mother's nursing. But first I hold him, my skin to his. In this wordless bonding I give him, for the first time, warmth and shelter as his father. Happy birthday, son.

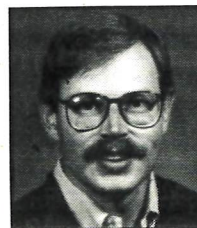
One week later he is baptized. He becomes his Father's son.

That was twelve years ago. This year he has a special birthday. For one of the few times in his lifetime, his birthday coincides with Easter. And once again I remember his birth. But I remember too another birth, another Son.

For love him as I do, I remember that I am not the Father that this world needs and he is not the Son: "God sent forth his son, made of a woman, made under the law to redeem them that were under the law that we might receive the adoption of sons."

It is Easter. It is his birthday. How many more Easters he will have I do not know, how many more birthdays no one knows. No one but his Savior, the Conqueror of Death.

And if I should be so blessed to die before my son, or if God in his mercy takes my son before me, it does not matter. For on the day we stand together in the Father's heavenly kingdom, it will be an Easter resurrection for us all. Only then will I be able to say with true meaning, "Happy birthday, my son!" □



Earl Monday teaches
at Northland Lutheran High School,
Wausau, Wisconsin.