

The Northwestern Lutheran

March 1, 1982



Lent: Passion or Fast? page 69

World Missions:
Shadow and Light page 72

Comments by the Editor



Elsewhere in this issue you will find a news item about the withdrawal of postal subsidy for non-profit publications — including religious publications. For such publications the *sudden* withdrawal — as opposed to the *gradual* withdrawal originally programmed — created problems, in some cases almost insurmountable problems. Typical comments from editors had the ring of doomsday about them. "It's the worst thing that ever happened to the religious press," said the communications director of a large denomination.

The *Northwestern Lutheran* will also have its problems along with the rest. Each year the magazine has a fixed subsidy from the Synod's budget. Since the *Northwestern Lutheran* is published on a cost-basis, mid-fiscal year adjustments are sometimes necessary. But in the present stringencies in the biennial budget, there is no way the extra \$20,000 it will cost us can be dumped on the budget.

We will have to ask our good and loyal readers to pick up the bill for the subsidy which President Reagan vetoed in the budget sent to him by Congress. Effective May 1, the yearly subscription price of the *Northwestern Lutheran* will be raised 50¢ to \$5.50. Adjustments in other subscription prices will also be made. We wish it could be otherwise, but we also recognize that 50¢ additional to subscribers is a small price to pay for a magazine you need not hide when company is coming!

This issue begins a new regular feature, called (temporarily, at least) *News around the world*. Normally the news will be printed without commentary. The printing of a news item does not imply in any way endorsement of the individual or organization in the news. It is just news which the average reader may not have read in his local newspaper or heard on TV. What makes news is a subjective business, so you will be at the mercy of my judgment. I trust that most of the time you will find my judgment sound.

You will note a few other cosmetic changes. For example, the use of the three column page, neatly squared at the bottom to the last line, will diminish. The pages will have a less black, more open appearance to them. They will be read more easily. I hope you will approve of the changes.

I am even inviting you to have your say. If you have any constructive suggestions in order to make the *Northwestern Lutheran* a better magazine, drop me a line. I need all the help I can get. I have received some suggestions from my colleagues, but I would like to give anyone a chance, including the patient readers whom I will never meet or see.

James P. Schaefer

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

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THE NORTHWESTERN LUTHERAN

Editorials

Will Religious Principles Be Honored?

Rules for dating are strict at Bob Jones University in Greenville, South Carolina. Not only is there no weekday or night dating, except at special university events; interracial dating or marriage are grounds for expulsion. That could spell trouble for our Synod.

That trouble could arise because Bob Jones University bans interracial dating on religious grounds. It declares that Scripture ordains separation of the races. The U.S. Justice Department holds that Federal policies against racial discrimination are violated by the Bob Jones policy that interracial dating or marriage are grounds for expulsion. The Department has, therefore, sought the end of the university's tax-exempt status.

The issue is whether the Federal Government can or will penalize a school for its religious policies (even though certain religious policies, like the Bob Jones ban on interracial dating, are mistaken religious policies). If it decides that Bob Jones's religious policy regarding interracial dating is wrong and is subject to penalty because it violates Federal policy, may the Federal Government not judge that sex discrimination on the grounds of religious persuasion is also a violation of Federal policy?

If Bob Jones University is denied tax exemption because of its racial discrimination, despite religious reasons, will Northwestern College and Wisconsin Lutheran Seminary be denied tax exemption because of sex discrimination, despite religious reasons? Will the policy of a male pastoral ministry in our Synod be adjudged a violation of Federal policies? Will religious conviction be set aside in the interest of social policy?

The Bob Jones University ban on interracial dating for religious reasons may be a time bomb.

Carleton Toppe

Through Faith We Understand Federal District Judge William R. Overton recently ruled unconstitutional an Arkansas law requiring that Creationism be given "equal time" with the Theory of Evolution in science classrooms.

In the wake of this ruling, Harvard University Professor Stephen Jay Gould unleashed a scathing denunciation of the term "Scientific Creationism." According to him, the term itself is a "ruse"; the viewpoint it expresses

is "antediluvian"; it evolves from "utter intellectual bankruptcy"; it is promulgated by "clever rhetoric" with "nothing underneath."

While we do not appreciate the lofty tone of the article, it is not our purpose at this time to argue with him, other than to restate our contention that "Creationism" is not in conflict with any known facts of science.

The point is that we do not base our belief in divine creation on facts discovered by the scientific method. The Epistle to the Hebrews sums up our position when it says, "Through faith we understand that the worlds were framed by the Word of God." Of ourselves we simply don't know; but, incidentally, neither do the evolutionists. With us, it is a matter of faith in God's Word.

There is a grain of truth in Professor Gould's assertion that "Creationism can only flourish in an ambiance of unquestioning authoritarianism." He is overstating the case since Creationism can stand on its own merits at least as much as can Evolutionism; but the fact is, as St. Paul declared, that our faith does "not stand in the wisdom of men, but in the power of God." This applies also to our faith in God as Creator. We can't *prove* that God created the universe, but then we don't have to. *Through faith* we understand.

Immanuel Frey

Kung Is Sometimes Right

On a recent lecture tour of this country the Rev. Dr. Hans Kung pointed to three related trends in today's society as detrimental to the "liberation" it so desperately seeks. The Swiss theologian, repudiated by the Vatican in 1979 as an authorized teacher of the Roman Church, named these trends:

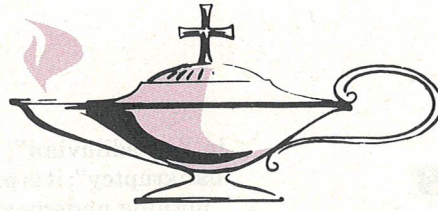
- 1) the loosening of morals and mores;
- 2) the loss of confidence in authority figures;
- 3) the growing focus on self-gratification.

Hans Kung is always controversial. He is usually wrong in his emphases, as when in his warfare with infallibility he lumps on the enemy list the Bible with the papacy. He is dead right in this instance.

The important point Kung makes is worth pondering in this Lenten season. It is Lent that most vividly portrays the inevitable clash between what the Lord God wants and what natural man wants. The victim and victor in the conflict is our Savior. He is our Liberator from sin and Satan. He breaks our old will and gives us the desire and strength to do God's will.

The Savior alone can fully and truly reverse the trends that lead to destruction, the three cited here and all others.

Edward Fredrich



Studies in God's Word

Keep Your Eyes on the Lord!

Elijah was afraid and ran for his life. . . . He came to a broom tree, sat down under it and prayed that he might die. "I have had enough, Lord," he said. "Take my life; I am no better than my ancestors." Then he lay down under the tree and fell asleep. All at once an angel touched him and said, "Get up and eat." He looked around, and there by his head was a cake of bread baked over hot coals, and a jar of water. . . . So he got up and ate and drank (1 Kings 19:3-6,8).

"Keep your eyes on the ball," the coach tells the batter. "If you don't, you won't get a hit." "Keep your eyes on the road," the instructor advises the student driver. "If you don't, you may end up in the ditch."

Far more important than keeping our eyes on the ball or on the road is keeping them focused in faith on the Lord. From "Elijah — A Prophet Powered by God" comes a striking reminder to *Keep Our Eyes on the Lord*.

"Faint Not Nor Fear"

Sadly we can understand, though not condone, unbelieving King Ahab's behavior. On Mt. Carmel he had seen miracle-fire from heaven, the people's reaction to the true God and the slaying of the 450 prophets of Baal, but he had viewed the whole scene with blinders on. In unbelief he failed to see the hand of the Lord, as his report to Queen Jezebel with its glaring omission of any reference to the Lord showed.

Jezebel's reaction we can also understand. The ruthless and strong-willed queen had no concern for her people's spiritual well-being or gratefulness for

the rain received. She had only deep-seated and now newly fanned anger for the prophet who had dishonored her by defeating her priests. Quickly she sat down to pen a threat against the man responsible, swearing that within 24 hours he would be dead.

It's Elijah's reaction that we have trouble understanding. We might have expected that the man who had faced 450 prophets in undaunted faith could also face a ferocious queen. We might have expected that the prophet who had waited for the word of the Lord to guide him (17:2,8; 18:1) would wait for it now. Instead, he runs for his life, in haste putting not only Israel but the neighboring country of Judah behind him, not resting till he has gone a day's journey into the no-man's land of the desert. There he flings himself under the shade of a broom tree which the Creator had put there for just such a purpose.

Under the shade tree he turns to the Lord, but again not as we might have expected. There's no request for help, no petition for guidance, just words of defeat. In discouragement he said, "I have had enough." In despondency he said, "Take my life." In despair he stated, "I am no better than my ancestors." Elijah was weary of wearing the prophet's mantle. Like the fathers before him, he had toiled among the people and seemingly failed. Why should his painful mission be prolonged? Far better it appeared to him that death come and release him from his suffering.

Do we really have trouble understanding Elijah's reaction? Not unless we have never had desert days of despair of our own, days when like Elijah

we made the mistake of looking only at our problems instead of at God's powerful hand. How quickly we, too, can forget the promise of the Lord's faithfulness! How quickly the heat of today's troubles can evaporate the memory of God's past help! Whether we are God's servants facing some situation in our congregations or God's children frazzled by the relentless battle of life, how quickly we faint and fear, complaining, "I have had enough, Lord.

"His Arms Are Near"

What was God's reaction to his wayward servant? Did the Lord turn away in disgust, leaving his discouraged prophet to lie helpless on the desert sands? No, with tender pity God's eyes had followed every step of weary Elijah's flight. When Elijah prayed in despair, back came no words of rebuke or threats of dismissal, but tender, thoughtful care. First came sleep to knit a raveled spirit, then food to fill an empty stomach. Hot, fresh bread was there, baked right over the coals, and water to slake his thirst. Miracle-food Elijah had received several times before, but never at the hand of an angel. The angel told him, "Get up and eat." Elijah wanted to lie down and die, but God had use for him. "The journey is too much for you," the angel also said, indicating that God still had plans for Elijah and would lead him along the way. "God still cares," Elijah learned that day and with the lesson must have come also spiritual refreshment for his weary soul.

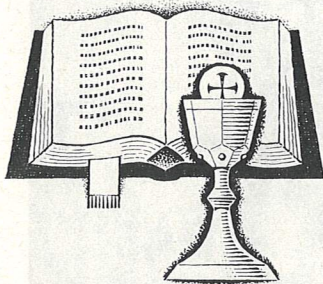
What would we do if God ever forgot that we were made out of dust? Or if his tender mercies ever failed? One thing is certain, we have a God whose arms are always near and whose care is always dear. Even when we despair of that help because of the extremities of life or don't understand the form in which it comes, yet it is there. "Faint not nor fear, his arms are near," Elijah would remind us.

From God's loving care for our body comes a faint picture of what he would do for our soul. How we need the reminder this Lenten season of his loving arms stretched out on the cross in full payment for our sins and then stretched out in open invitation to sinners like us!

God keep our eyes always on him!

Richard E. Lauersdorf

What's In A Name?



Passion or Fast?

by Victor H. Prange

What's in a name? William Shakespeare answers his own question with the observation: "That which we call a rose by any other name would smell as sweet." That's true for roses; but what about the name "Lent"? Does it matter what we call this season of the church year?

It did seem to matter to our German speaking forefathers. They generally avoided the German word for "Lent." One looks in vain for the designation "Lenten hymns" in the German hymnal. Why? Because the German word for Lent is "die Fasten." Literally that means "the Fast." Our German forefathers avoided calling this season of the year "the Fast."

Fifty years ago a Lutheran pastor preaching in the German language began a Lenten sermon with these words: "In the Passion season of the year, we do not emphasize fasting (Fasten) as in the Roman Church, or other external kinds of self-denial as in other denominations, but we emphasize the preaching of the cross. Therefore we prefer to call this season Passiontime (Passionszeit) not Lententime (Fastenzeit)."

In *The Lutheran Hymnal* we have the heading "Lent" for hymns numbered 140 to 159. In the *Gesangbuch* published by the Northwestern Publishing House in 1905, some of those same hymns are found in the section titled "Passionslieder." That translates "Passion hymns." The term "Passion" derives from the Latin words of the Apostles' Creed concerning Jesus Christ: "passus sub Pontio Pilato," "suffered under Pontius Pilate." By using the word "Passions" rather than "Fasten," the German-speaking church was making a significant confession about what this season of Lent is for us.

But what about our English word "Lent"? What does it mean? If you have noticed the lengthening of the days during this time of the year, then you have the secret of the word "Lent." The word comes from the same root as does "long" and "length." There was a time when in the English language "Lent" was the common name for "Spring." So when we speak of Lent, we are using a term which grows out of an observation of nature: the days are getting longer. However, the German language used a word which referred to the most characteristic practice in the Lenten season: fasting.

Martin Luther favored retaining the season of Lent but not as a time for fasting. In 1526 Luther prepared a German Order of Service and made some comments about the church year. He advised that "Lent, Palm Sunday, and Holy Week shall be retained, not to force anyone to fast, but to preserve the Passion history and the Gospels appointed for that season."

It should not surprise us that Germans named this pre-Easter season "die Fasten." For that is the historic origin of the season of Lent. It was a time for fasting. At first this was only for a short period preceding the celebration of the Festival of the Resurrection. Then the fast was lengthened to 40 hours. Finally it was extended to 40 days and even longer in some places. Our season of Lent which begins on Ash Wednesday numbers 40 days plus the six Sundays of Lent which are not reckoned as fast days.

And why 40 days? The 40-day fast follows several Biblical examples. In Exodus 34:27,28 we are told that during the 40 days while Moses received the law on Mount Sinai "he neither ate bread nor drank water." The Prophet Elijah fled for his life through the wilderness, fasting 40 days and nights until he came to Mount Horeb where God appeared to him (1 Kings 19:1-18). And Jesus after his baptism withdrew to the desert to fast and pray for 40 days, was tested by Satan, and then began his public ministry.

These examples of fasting do not, however, place an obligation upon us. Rather the obligation which we as children of God have is to hear and believe his holy Word. In the words of the Lutheran pastor quoted previously: "In this season of the year . . . we emphasize the preaching of the cross." Luther

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sacrament.*

concluded his criticism of various Lenten practices in the church of his day by advising: "Holy Week shall be like any other week save that the Passion history be explained every day for an hour throughout the week or on as many days as may be desirable, and that the sacrament be given to everyone who desires it. For among Christians the whole service should center in the Word and sacrament."

We continue to employ the name "Lent" for this season of the church year. It is a harmless term and not to be condemned. But it says nothing about the spiritual character of the season and how we observe it. To know the meaning of Lent one needs to join fellow members of Christ's Body in gathering around Word and sacrament; one needs to listen to a recital of the history of Christ's suffering and death in our stead; one needs to sing those hymns which describe his Passion; one needs to hear the preaching of the cross. No matter what name one gives to this season of the year, that's what Lent means to us.



Pastor Victor H. Prange is
at Peace Lutheran Church,
Janesville, Wisconsin

Commissioned for Africa

Nurse Monthie

A long-standing hope was fulfilled when Jane Monthie was commissioned as nurse for the WELS Medical Mission in Central Africa. To accomplish this goal, she left the church body in which she was baptized and confirmed and rerouted her life into nurse's training after completing her education at Dr. Martin Luther College and teaching a number of years at Bethany Lutheran School, Hustisford, Wisconsin.



Jane Monthie

Her preparation for assignment into our Medical Mission included nurse's training at the University of Wisconsin, Milwaukee; a summer in Appalachia, acquiring the skills of a family-nurse practitioner; and a five-month program in tropical disease, obstetrics, child-care and health-care delivery to underdeveloped countries at Seneca College in Toronto, Canada.

Her commissioning service took place in the chapel of Wisconsin Lutheran College, Milwaukee. The commissioning rite was read by Pastor D. Kock, chairman of the Executive Committee for the Lutheran Church of Central Africa. A reception in her honor was sponsored by friends in the fellowship area of the college.

Miss Monthie is spending her 30-month tour of service at the Mwembeshi Lutheran Dispensary, near Lusaka, Zambia, Africa. She replaces Charlotte Albrecht who recently returned to the States.

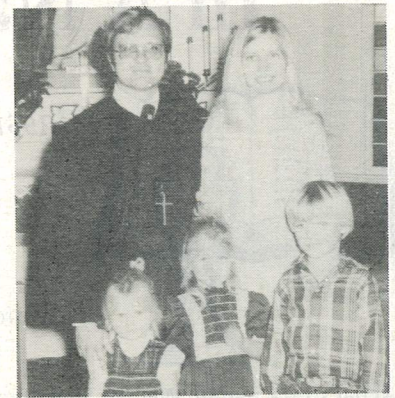
Her service to her Lord and her fellow men as a nurse in our Medical Mission is one that we pray will be desired by more Christian nurses in our midst.

D. Kock

Pastor Sternhagen

The commissioning service for Pastor Sternhagen was held at his home church, St. John's of Florence, Wisconsin. Pastor Eugene Ahlswede of Eagle River, Wisconsin, who had confirmed David, preached the sermon on the basis of Acts 14:26-28. He stressed the great things God's grace has wrought in providing salvation for souls throughout the world, and in preparing and sending men with this gospel into foreign mission fields. We trust the same God to accomplish great things in the way of protection for the Sternhagen family as well as blessing upon his missionary labors. Pastor D.

Kock, chairman of the Executive Committee for the Lutheran Church of Central Africa, read the commissioning rite.



The Sternhagen Family

Since graduating from the seminary in 1975, Pastor David Sternhagen had been serving as pastor of two mission congregations in southern Illinois, Christ Our Savior of Springfield and Mt. Zion of Jacksonville. He is married to the former Carol Beyersdorf. They have three children, Joshua 7, Mary 5, and Beth 4.

Since arriving in Africa, Pastor Sternhagen has been attending classes in the Tonga language. He is serving as pastor of the English-speaking congregation at Lusaka and supervising seven congregations stretching out over 400 miles from his home. In Africa Pastor Sternhagen was installed as pastor of Lusaka Lutheran Church and missionary to Central Africa by Superintendent R. G. Cox on December 13. May the fruit of his labors be many souls won and kept for the kingdom of God!

Director of Finance



Calvin A. Patterson

In the early part of February Calvin A. Patterson, 35, assumed the post of director of finance for the Board of Trustees. In this position he will be responsible to the trustees for financial planning, budget review, the fiscal office accounting functions, and the administration of the Synod's loan programs.

The Board of Trustees made the appointment after more than a six-month search. The vacancy was created by the retirement of Norris Koopmann who served the trustees for 20 years as treasurer, controller and budget director.

Patterson, a certified public accountant, is a graduate of the University of

Wisconsin-Madison with a major in accounting. He began his career as an accountant in the Milwaukee office of Arthur Young and Co. Previous to coming to the Synod, Patterson served as vice-president of finance and administration of the Federal-Huber Corp. of Plano, Illinois.

Patterson, a native of Kenosha, Wisconsin, is married to the former Joy Ziesemer, a native of Milwaukee. They are currently members of Resurrection Lutheran Church of Aurora where he is serving as its president.

The Pattersons have three children, Nicole, 9, Paul, 8, and Christopher, 4.



NEWS *around the world*

George W. Cornell, the Associated Press religion writer, has written of an "abrupt financial jolt . . . threatening to stifle religious communications in this country." The jolt was part of the President Reagan budget package and wiped out subsidy for most nonprofit publications. The subsidy previously was being phased out over a 16-year period ending in 1987, giving publications time to adjust rates and operations to the added costs. But the revised budget action abolished it immediately. Postal costs increased, effective January 10, 50 percent to 200 percent, depending on weight, volume and other factors. Initially Congress passed a budget continuing the gradual process, but President Reagan vetoed it. Religious representatives are planning vigorous efforts to get the phased subsidy elimination process restored, but a representative of the Catholic Press Association says "the general feeling is that once it's out, getting it put back in is a very thin possibility."

The number of Lutherans worldwide increased slightly last year to 69,728,787 according to the Lutheran Council news bureau. There are 52.3 million Lutherans in Europe, 9.1 million in the United States and Canada, 3.3 million in Africa, 3.2 million in Asia, 1.1 million in Latin America, and 700,000 in Australasia and the Pacific. West Germany is the country with the largest number of Lutherans with 22.5 million, followed by the United States with 8.8 million. Sweden has 7.5 million, East Germany 6.5 million, Denmark 4.8 million, Finland 4.6 million, Norway 3.9 million, and Indonesia 2.2 million. Uruguay has the smallest number of Lutherans with 95.

Editors of religious publications — we not among them — recently were asked the names of the "most influential persons" in the field of religion in the U.S. In first place was evangelist Billy Graham, 63, with the number two spot given to Martin E. Marty, 53, church historian at the University of Chicago and associate editor of the *Christian Century*. Not surprisingly in third place was Jerry Falwell, 48, founder of the Moral Majority, and pastor of Thomas Road Baptist Church in Lynchburg, Virginia. Also on the list, in order selected, were Pope John Paul II, 61; William Sloane Coffin, 57, pastor of Riverside Church in New York; Oral Roberts, 63, the television evangelist with the highest Arbitron ratings and founder of Oral Roberts University; Robert Schuller, 55, television personality and "possibility thinker" of Orange

County, California; Archbishop John R. Roach, 60, president of the National Conference of Catholic Bishops and social reform advocate; Theodore Hesburgh, 64, president of Notre Dame University. Bringing up the rear are Ronald Sider, 42, tagged as an evangelical social activist; Hans Kung, 53, who recently fell from the Vatican's favor; and A. James Armstrong, 57, United Methodist bishop currently heading the National Council of Churches.

Lutheran Worship, the new hymnal for the Lutheran Church-Missouri Synod, has been printed and the first shipment is on its way to the synod's congregations. About 100,000 of the hymnals have already been ordered. There will be 200,000 copies in the first printing. At its 1979 convention, the Missouri Synod chose to publish its own hymnal after doctrinal questions arose concerning the Lutheran Book of Worship. That hymnal was developed by an inter-Lutheran commission on worship with representatives of the Missouri Synod, the American Lutheran Church, the Lutheran Church in America, and the Evangelical Lutheran Church in Canada. Lutheran Worship has 48 more pages than the Lutheran Book of Worship. It includes new services for Holy Communion from the inter-Lutheran hymnal. It also contains the familiar "pages 5 and 15" worship services of the Lutheran Hymnal. There are 520 hymns in the new book. After May 1 copies will cost \$10.00.

The Vatican's bank, the Institute for Religious Works, is under investigation to determine whether it has violated Italy's strict currency exchange laws. The investigation centers on donations collected by Roman Catholic charity organizations throughout the world and then sent to the bank. The bank allegedly kept the money in its original currency instead of converting it into Italian lira as required by law. Some of the deposits amount to more than tens of thousands of dollars. Prosecutors are also studying whether the bank was used by wealthy Italians to smuggle money out of the country. Estimated deposits at the bank are \$1.5 billion.

Freedom House annually issues its report on how freedom has fared during the year. It seems that 1981 was not a banner year for freedom. Leading the erosion was Poland where 36 million people were at the forefront of the 325 million throughout the world whose human rights were partially or fully suspended. The organization said that only about 36 percent of people worldwide could be considered "free," with another 20 percent deemed to be "partly free." South Africa, Iran, and Guatemala were moved by Freedom House from the list of "partly free" to "not free" nations. Their combined population is 75 million. The following nations suffered an erosion of human freedom: Chad, Djibouti, Egypt, Nicaragua, Libya, Sudan, and Zimbabwe. In the "advances in human freedom" column were Taiwan, Honduras, Ivory Coast, Tunisia, and Mauritania.

World Missions: Shadow and Light

by Ernst H. Wendland

Some time ago in *The Northwestern Lutheran* we referred to the frustrations connected with reporting on world mission work in times of fiscal stringency. Not only must there be a moratorium on all further expansion; cutbacks in existing programs also need to be considered. Out of this dark background, however, there are those rays of light which bring joy and encouragement. At the last meeting of the Board for World Missions these were especially in evidence. They deserve to be shared.

Japan

From Tokyo, Missionary Kermit Habben reports on a congregational meeting in which Japanese Christians spoke at length about the need to support their pastors. "It wasn't just talk," Missionary Habben writes. "They raised their budget to cover their pastor's salary, pay all other bills, plus a substantial amount for debt retirement. If they can really do it, they will be self-supporting and pay off their debt in five years! It was an exciting day. I just sat and listened. I like those kind of meetings." We like those reports, Pastor Habben! . . . This burst of joy offset to some extent the sad news that Japan, like California, has had heavy rains and mudslides, one of which seriously threatened our Tsuchiura property. An emergency rebuilding job costing over \$60,000 was needed to save one of our dwellings. In Japan, we need to remember, property is more precious than buildings! . . . Plans are progressing for the 25th anniversary celebration of this mission undertaking in Japan, which culminates in America on September 12 and in Japan on September 15 of this year. An anniversary filmstrip is available from our Synod Audio Visual Aids office.

Southeast Asia

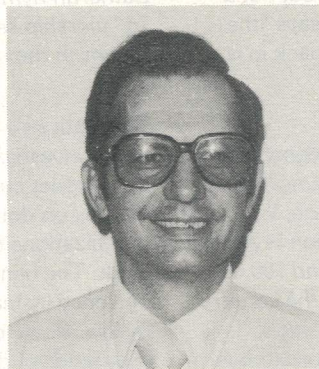
The committee report for Indonesia promised "to shake off all feelings of a chilling depression and mid-winter

blahs" with the following news: "After a nerveracking 36 months and 4 days Bob Sawall has his visa clearance! Rejoice with us! He and we will now engage ourselves in the joyful, albeit hectic task of wrapping up personal and congregational affairs and prepare for his arrival on station sometime in mid-March!" . . . Added to this happy note was the report that Missionary Ralph Jones and family had just "emplaned for Taipei" and that on Epiphany of this year "God safely delivered the Roger Plaths to Hong Kong." This means that for the first time each of our mission fields in southeast Asia will have three missionary families in service. The committee with its ebullient chairman's "Hallelujahs" had the entire board responding with hearty

"Amens." Lest the board get carried away with euphoria it was reminded that Hong Kong, which is running out of time, really needs five missionary families rather than three to carry out its program effectively.

Latin America

As many as eight young people from Wisconsin Lutheran College and Arizona Lutheran Academy may become involved in volunteer mission work this coming summer. "In response to an article in *The Northwestern Lutheran* at least four others have expressed an interest in some kind of volunteer work in our Latin American fields and have asked for more information," the committee reports. . . . On the darker



Missionary Robert and Charlene Sawall



Missionary Ralph Jones and Family

side attention was called to the four vacancies existing in Latin American work, one in Colombia and three for needs in Mexico.

Africa

The Sternhagen family is settled in Zambia. The Kurth family is returning from Malawi, Pastor Kurth having accepted a call into a stateside ministry. The need to replace manpower in this field is a continuing, never ceasing process. On the encouraging side is the fact that programs for preparing nationals for work in Central Africa are progressing well at the Bible Institutes and Seminary. The importance of these worker-training programs for nationals continues to be a top priority item in this fruitful mission field! . . . In Cameroon and Nigeria we are supporting the work of national churches without expatriate missionaries stationed there. It was reported that seminars were successfully conducted in both of these fields this past year by visiting teams. Visitations of this kind, of course, also involve manpower needs, and plans are in progress to enlist the services of missionaries from Central Africa, former world missionaries now residing in the U.S., and professors from our Wisconsin Lutheran Seminary for this purpose.

Apache Indian Mission

Now for a look at the dark side of the moon. When our Synod requested all departments to effect budgetary cutbacks two years ago, two projects in our Apache Mission were among those coming up for review. One of these, Valley Lutheran Church in Phoenix, was subsequently discontinued since it was felt that its members could attend other area congregations. The closing service was held there on January 10, 1982. The other concerns the question of whether or not to discontinue the elementary school at the Cibecue station. This is still under consideration. The committee is understandably reluctant to close a school which has been in operation since the early part of this century and which was provided with good facilities at the time of our Synod's Grace 125 Offering. Above all, this station is the most isolated in all Apacheland. Its 43 pupils cannot be transported to one of our other schools on the reservation. The members of

Cibecue are pleading that this school be continued and to this end have offered to increase their contributions in order to reduce the amount of synodical support presently received. This is the unfortunate kind of decision that needs to be faced when for several years the "amounts disbursed" have exceeded "amounts received" for synodical operations.

Hearty Responses

While the Synod still struggles with a sizable deficit in its operating fund, it is encouraging to note that this deficit is shrinking. It is also heartwarming to see the response of individuals and organizations to appeals for needs not taken care of in the budget. Executive Secretary Sauer reported that on one day he received a check in the amount of \$18,000 and another of \$25,000, both from individual families. These are being partially used to support radio and publication work in Latin America and Japan and to underwrite the World Mission Building Fund. . . . Other special gifts are going toward motorcycles for President Njume in Cameroon and for President Eshiett in Nigeria, also for church property in Kumba, Cameroon. Some of these are from a Lutheran high school, others from individual donors. . . . The Evangelical Lutheran Church in Sweden continues to be supported entirely through special gifts. . . . One of our congregations celebrating its centennial has designated the first \$25,000 of

its anniversary offering to be used for a chapel in Central Africa. . . . In response to its annual Christmas letter our medical mission operation in Central Africa received sufficient gifts to keep this worthwhile program, according to its committee, "in a reasonable financial condition." In December alone \$21,000 was received from congregations and individuals. . . . By virtue of a generous gift from our Lutheran Women's Missionary Society it will again be possible to hold a World Mission Seminary Conference this year. Plans are in progress for this important seminar to meet in June of this year. . . . A family in our Synod has also donated the sum of \$5,000 so that tapes of lectures, sacred concerts, church services and other stateside programs can be sent on a regular basis to our world missionary families "to help them keep in touch with their fellow Christians in America while out on the front lines." One never ceases to be amazed when hearing about the love for world mission work which the Holy Spirit continues to put into the hearts of our people!

This time the reports heard at the Board for World Missions meeting seemed to reflect more rays of light than shadows of gloom. "The hard-working farmer," the Apostle Paul writes, "should be the first to receive a share of the crops" (2 Timothy 2:6). Our thanks to the Lord of the harvest for his generous response to the prayers of his people.

1982

LSI FAMILY CAMPING TOUR

The Lutheran Science Institute (LSI) is planning an 11-day family camping tour of the state of Minnesota in July and August. Registration and first-day activities are scheduled for Maplewood State Park Camp Ground on Monday, July 26. The tour will disband at the St. Croix River near I-94 on August 7.

Days will be spent hiking, canoeing, swimming, touring and sightseeing. Evenings will begin with joint suppers, followed by singing and nature talks around a camp fire, and closing with devotion. Church services and visits to Dr. Martin Luther College are planned for the New Ulm area.

Applications can be obtained from

Prof. Gerald Mallmann, 4821 19th Avenue, Kenosha, Wisconsin 53140. The cost for WELS members is \$30.00 per family, or \$3.00 per day for each day in attendance. Non-WELS families are charged \$60.00 per family, or \$6.00 per day. Reservations require a \$10.00 deposit and a written application. Membership in the tour will be restricted to about the first 50 persons applying. Each family is responsible for its own transportation, camping and food costs. Where possible, group rates will be applied for.

Tour guides are Mr. and Mrs. Mallmann. Families from all over the Midwest have joined in these tours for the past 10 years. More teenagers are represented each year. Try it this year — with hiking boots, a canoe, if you have one, and the mosquito repellent.

Looking at the Religious World

LCMS Asks Controversial Pastor to Retract or Resign

Dr. Paul Bretscher, pastor of Immanuel Lutheran Church in Valparaiso, Indiana, has been advised that years of doctrinal discussions involving Bretscher's understanding of the term "Word of God" have come to an end.

A letter from the president of the Indiana District of the Lutheran Church-Missouri Synod, Dr. Elwood Zimmermann, urged Bretscher to "offer public apology to the Synod for the offense you have given and to retract the charges you have made against the Synod's doctrinal position," or "resign from the ministerium of the Synod on the grounds that you are not one in faith and confession with the Synod."

The issue in the long controversy has to do with the proper understanding of the term "the Word of God." Bretscher insists that the Bible uses the term only in reference to Christ and to the gospel, not to the entire Scriptures as such.

Bretscher contends that it is improper to call the Bible God's Word in the sense that all Scripture is the product of God's inspiration. Only in the limited sense that the Scriptures present Christ and the gospel to the world can one call them the Word of God.

The LCMS Catechism published in 1943 contains several questions and answers for which there is no Scriptural warrant, according to Bretscher. Question 7 asks, "What is the Bible?" The Catechism responds, "The Bible is the Word of God." A note adds, "Other names for the Bible are: Holy Scripture . . . the Word of God."

Bretscher also objects to questions 9 and 11. "Why is the Bible the Word of God although it was written by men? The Bible is the Word of God because these men wrote it by inspiration of God." "Whose word then is every word of the Bible? Every word of the Bible is God's Word, and therefore the Bible is without error."

Bretscher holds that this use of the term Word of God is "imbedded in the piety of the Synod but is unsupported by the understandings of the prophets, evangelists, and apostles as found in the Scripture." He has written two books advocating his position, "After the Purifying" and "The Sword of the Spirit."

Bretscher responded to the official call to retract or resign in a sermon to his congregation. He proposed a more open discussion of the issue which he believes to be a major theological issue confronting the Missouri Synod.

The issue has been before the synod for more than eight years. Several years ago Bretscher's position was repudiated by the faculty of Concordia Seminary in Fort Wayne. His plea for "more open discussion" is the customary ploy of an errorist who is seeking support and tolerance for his false teaching.

The controversy is not just a quibbling about definitions. Bretscher's view of the term "Word of God" opens the door to a denial of inerrancy, to a non-literal reading of the creation account, of the story of Jonah and others, as well as to the historical-critical method of Bible interpretation. It would spell the end to confessional integrity for a church body.

Another Side to the Polish Problem

The martial law crackdown in Poland has elicited sympathy for Polish citizens from all over the free world. Not all of Poland's citizens who want a greater degree of freedom for themselves are willing to grant that freedom to others in their country.

Thirty million Poles are Roman Catholics; 79,000 Poles are members of the Evangelical Church of the Augsburg Confession. The Lutheran World Federation's News Service in Geneva, Switzerland, reports that Catholics in Poland are continuing to appropriate

Lutheran churches illegally. A Polish Lutheran pastor has written to a West German pastor that he knows of three cases in the past eight months of Lutheran churches being "robbed" by Catholics. A West German news agency has also reported "a wave of such actions against the Evangelical Church of the Augsburg Confession in Poland."

The Polish pastor complained in his letter about "the reckless fashion in which these occupations take place." He said that "Catholics assemble in great numbers in front of a church, then forcefully break into it." He also reported that "Protestant cemeteries were vandalized and church windows were broken."

The Lutheran Church in Poland has protested to no avail. Apparently some Polish citizens have yet to learn that solidarity and toleration are two-way streets.

Presbyterian Congregation Retains Right to Church Property

Babcock Memorial United Presbyterian Church of Towson, Maryland, was awarded title to its church building in a December court decision.

Members of the congregation were locked out of their church last April after a majority of the members voted to secede from the United Presbyterian Church. The vote was a protest against the apostasy of the parent body.

The UPCUSA contends that the property of its member churches belongs to the denomination, not to the local congregation. In recent conventions the UPCUSA made constitutional provisions to secure its hold on the property of member congregations.

In the case of Babcock Memorial, the judge ruled that the dissident majority had legally transferred the title to its church property and that the denomination had no legal claim to it.

The court action should be an encouragement to the 66 Presbyterian churches in other parts of the country which, like Babcock Memorial, took steps to secede from the denomination prior to the constitutional changes.

The UPCUSA abandoned the Westminster Confession of Faith back in 1967. Congregations determined to remain faithful to Presbyterian standards ought not to lose their property.

Mining the Treasure of God's Word

Luke 19:1-27



BY JULIAN G. ANDERSON

Jesus Meets Zacchaeus and Tells Another Story

For the past few months we have been traveling around with Jesus in Perea and Samaria, waiting for the Passover Festival to begin in Jerusalem. And at the conclusion of our last lesson Jesus arrived in Jericho (Mark 10:46a). So now we'll continue with

Luke 19:1-10

See how verse 1 continues the thought of Mark 10:46a, and look up Jericho on your map. This was the new town, a little southeast of the old Jericho which was destroyed by the Israelites under Joshua 6). It lay in the Jordan River valley, 750 feet *below* sea level, which made it a tropical garden, filled with palms and other tropical trees. The main character appears in verse 2, and his Hebrew name means "innocent." Note carefully the rest of Luke's description in verse 2b, and review what we learned about tax collectors in Mark 2:13-17 in the lesson for May 11, 1980. This man, however, was the *chief* tax collector, and he must have been a very unpopular man among the Jews. Verse 3a tells us something very important about him, but we can only guess why. It is likely that he had a guilty conscience, as we shall see later. His special problem is outlined in verse 3b, and his ingenious solution in verse 4, showing him to be a determined and resourceful person. The tree was a type of fig tree having

large horizontal branches — just what he needed!

Jesus' action in verse 5 was typical, for he never passed by any person who wanted to see him. But in this case he was going to do more than visit a few minutes (v. 5b). To stay and eat in another man's house was an act of closest friendship. Zacchaeus' feelings in verse 6 would best be described as "he was as happy as a man can be." But what a contrast in the typical reactions of the crowd, whose hearts were filled with hatred and bigotry (v. 7). Typical of the Pharisees.

Next notice what Zacchaeus said in verse 8. It wasn't just, "Lord, I believe in you." He was already a step beyond that, making restitution to everyone he had cheated or wronged, leaving no doubt that his repentance was real. Note the contrast with the rich man in chapter 18:22,23! On the meaning of the word "cheated" (NIV), see the note on Luke 3:14 in the lesson of November 25, 1979. Jesus' reply in verses 9 and 10 fills us with joy as he receives this penitent sinner. And what a compliment he paid Zacchaeus in calling him a "son of Abraham," the great example of faith in Scripture. Then underline and memorize verse 10, which is one of the great nuggets in Scripture.

Zacchaeus gives us a fine picture of the natural man in his original totally sinful condition; and then of a truly repentant sinner who has come to faith in Jesus.

Now Read Luke 19:11-27

Notice that this story was told right after Jesus' remarks in verses 9 and 10, and probably in Zacchaeus' house (see vv. 5b and 7). Here Luke also tells us why Jesus told the story (v. 11), to explain that before the kingdom would be "set up," Jesus had to go away. Therefore it is clear that the "nobleman" in the story is Jesus, and that the 10 slaves are a picture of all his followers, since in Jewish literature 10 is the *whole* number. A mina (v. 13, NIV) was a unit of weight equal to 100 dinars, which would be 100 days' pay for an average workingman, and the present-day value would be \$8,000 to \$10,000. Their instructions were simple (v. 13b). Verse 14 refers to the people of Israel in Jesus' day, and this story was probably told on the Friday before Good Friday, when Jesus died.

Verses 15 to 27 then picture the final judgment that will take place at Jesus' return at the end of the world, and this is described in very simple terms. The slaves who have been faithful will be commended and rewarded (vv. 15 and 18), and their responsibilities and positions in the new kingdom will be based on their proven abilities. And those who have proven themselves to be unfaithful and unreliable by not following his instructions will be punished (vv. 20-24). Since all 10 men were given the same one mina, it would seem that this must be a picture of our *faith*, which is of great value. And therefore the story becomes a warning to all Jesus' followers that if we do not *use* our faith, we shall *lose it!*

When some people questioned the master's decision and fairness (v. 25), he laid down his principle (v. 26), which is the exact ancient equivalent of our common maxim, "The rich get richer, and the poor get poorer." And this applies to the present situation, namely, that the person who uses his faith and abilities gets ahead, while the one who doesn't falls behind and loses everything.

Verse 27 refers to the judgment to come on all those who refuse to acknowledge Jesus as their Master and Savior. And as Jesus often said, "The one who has ears must *use* them," for Jesus told this parable with *you* and *me* in mind. Like that *mina*, faith is a precious gift, but we must *use* it!

Direct from the Districts

MINNESOTA

M.W. Schultz, 40 Years In the Teaching Ministry

Trinity Lutheran of Belle Plaine, Minnesota, last fall honored Principal Melville W. Schultz, marking a double anniversary. He has been principal and upper-grade teacher at Trinity for the past 30 years, and in the WELS teaching ministry for 40 years.

Some 281 members, relatives and friends attended the special service of thanksgiving on September 27 and the reception following. Children of Trinity Lutheran School took part in the service and the reception, as did various vocal and instrumental groups.

Mr. Schultz came to Trinity in 1951 after having served at St. Paul's, Menomonie; Woodlawn, West Allis; and St. John's, Wauwatosa, all in Wisconsin.

He is a native of Balaton, Minnesota, and a graduate of Dr. Martin Luther College. His wife is the former Esther Sprenger. The Schultz family includes two sons and one daughter: Daniel, David, and Celeste Wiedmann.

"How beautiful on the mountains are the feet of those who bring the good news," Isaiah 52:7.

Addition Dedicated at Crawford Lake

On August 30, 1981, over 170 members and friends of Trinity Ev. Lutheran Church, Crawford Lake (rural Buffalo), Minnesota, gathered to thank the Lord for moving the hearts of the members of Trinity to build an addition to their present church structure. The special dedication service was conducted by the congregation's pastor, Thomas Westendorf. In his sermon he led the worshipers to thank God for his grace and urged them to dedicate not only the addition but also themselves to the Lord — for the real church is people, not wood and stone.

Following the service the worshipers gathered outside the new addition. In the outdoor dedication rite, a bright red

ribbon, attached to the new door, was cut by Merlyn Marschel, the church's secretary, one of the persons instrumental in furthering the addition. The congregation's chairman, Gerald Ramthun, then received the key from the general contractor, Mr. James Schleif, and unlocked the doors.

Following the dedication ceremony, the president of the Minnesota District, Pastor Gerhard Birkholz, addressed the assembly, extending the congratulations and best wishes of the district.

Two former pastors of Trinity, Marvin Hanke and Robert Sievert, also attended the dedication.

The 13' x 26', two-story addition gives the congregation needed facilities and two fine Sunday-school classrooms. The cost of almost \$30,000 was paid by gifts and loans from members of the congregation.

PACIFIC NORTHWEST

Reporter Jim Oldfield

Newest WELS Mission Opened at Medford, Oregon

The mission efforts of the Wisconsin Synod recently bore fruit in southern Oregon with the granting of mission status to a young group in Medford. Southern Oregon had long been isolated from our Synod's activity, but in the spring of 1979 action was taken to explore the possibility of establishing a mission in Medford. A summer vicar was assigned to conduct survey work, and the result was the gathering of a nucleus of six families.

In the fall of the same year "exploratory status" was granted to the nucleus and work began in earnest toward the establishing of a WELS mission. Progress came slowly and with much difficulty — imagine a small group of Lutherans being served by pastors from as far away as 180 to 300 miles! — yet the Lord did grant progress. In the estimation of the General Board for Home Missions the field warranted full-time manpower and in May of 1980 candidate Edward G. Zell was assigned as "Missionary to the Medford Area."

Pastor Zell was ordained in Detroit and afterward installed in Medford on July 27, 1980. At that time the nucleus numbered but 11 communicants and 20 souls, but by God's grace grew to 27 communicants and 40 souls by September of 1981. It was at this time that the next step in the life of a mission congregation was taken — "Mission status" was granted.

The work is not over; it's just beginning. The members of "Saved By Grace Ev. Lutheran Church" are committed to carrying on the work of Christ's kingdom, to reaching out with the truth of God's Word so that many more may also be "saved by grace." May this, the youngest mission of the WELS, continue to prosper under our Savior's care!

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Golden Anniversary at Calvary, Thiensville

Few congregational anniversaries could arouse as much synodwide interest as Calvary's in Thiensville, Wisconsin. To almost all of our Synod's pastors, Calvary has been, for at least a few years, their home congregation. The few exceptions are those pastors who are still serving well beyond the proverbial "three score years and ten" and those trained at seminaries located in other places than Mequon.

The 50th birthday of Calvary at Thiensville has a timely message of synodwide significance for another reason. Calvary was founded in 1931, the depth of the Great Depression. Its flourishing condition a half-century later is visible evidence that God's good grace transcends any difficulties that depressions or recessions pose to mission plantings.

For Calvary members the anniversary year was an edifying experience. It stretched from January 18 to December 20, 1981. It included 11 special thanksgiving services with sermons preached by three former pastors, Martin Albrecht, Armin Schuetze and Frederick Tabbert, and by six sons of the congregation, Ronald and Joel Ehlert, Herbert Prahl, Mark Goeglein, Scott Dummann and Allen Zenker. It involved an enjoyable get-together with former members at the July 19 Heritage Anniversary Dinner. It fo-

cused attention in the June 7 service on the congregation's school, also celebrating a 50th birthday.

Calvary's school-building program was completed in 1967. The educational plant is adequate to serve for years to come. The parsonage, occupied since 1966 by the Lyle Lindloff family, was extensively remodeled in 1971. The new church building was dedicated in 1975.

Calvary does not want to rest on the record of work accomplished. The congregation approaches a turning in the road at the second half-century with the earnest query, "Lord, what will you have me do?"

SOUTH ATLANTIC Reporter Edward Schuppe

Alive and Growing in the Garden City

Augusta, Georgia, is affectionately called the "Garden City." In the spring, the city comes alive with flowers of every color and description. It is also the home of one of the most famous of all professional golf tournaments, "The Masters." For members of the Wisconsin Synod, Augusta, however, is important for another reason. It is the home of Prince of Peace Lutheran Church, one of the young mission congregations that are springing up in the Southeast.

Before 1979, the nearest conservative Lutheran church was the sister congregation, Hope Lutheran of Lexington, South Carolina. Seventy miles is a long way to travel for worship and study each Sunday morning, and yet a number of families did so for many years. In 1978, some of these families discussed the possibility of organizing a congregation of their own. Exploratory services were begun in January 1979 by Pastor John Guse of Hope Lutheran. In May of that year, mission status was achieved and the right to call a pastor was granted. Candidate Dennis Broehm was called and ordained and installed as pastor in July.

During the next two years, the congregation followed the path pursued by all new missions. The search for worship facilities led them to rent one school building and then to transfer to a second one. The lack of a permanent location, or even a permanent sign to advertise the congregation's existence,

was a definite disadvantage. However, the congregation's growing commitment to becoming a permanent part of Augusta would soon be blessed through God's grace.

As its building fund grew, the congregation was given permission to look for land. By the spring of 1981 several sites had been found. Though a shortage of money in the Church Extension Fund for mission purchases dampened the enthusiasm, the Lord was only preparing the congregation for greater things to come. His handiwork was evident as, during the search for a vacant piece of land, a church building with ample land and some furnishings became available. Seller financing at a favorable interest rate and swift action by the Synod combined to accomplish the purchase. Prince of Peace had come home to stay and that in an ideal location. On Sunday, August 2, 47 worshipers gathered to praise God for answering their prayers. The sermon for that morning focused on the words of Psalm 122, under the thought, "Welcome to the Lord's House."

During the next three months, the members and friends of Prince of Peace did some rather extensive cleaning and painting. Walls between several classrooms were removed to make a fellowship room.

Dedication day was November 8, 1981. Ninety-two worshipers attended. Pastor Guse delivered the dedication

message, comparing the life of King David to the life of the young congregation and how far the Lord had brought it. The service was followed by a dinner served by the ladies of Prince of Peace.

The feelings of a mission congregation can perhaps be summed up best in the words, "O give thanks unto the Lord, for he is good." The members and friends of Prince of Peace have seen firsthand the goodness of their Lord. They have seen how he can take a small group of individuals and mold them into a congregation dedicated to proclaiming his Word. They have seen how lives can be changed through constant contact with that Word. They have seen how the Lord equips men, women and children to carry out the great commission he has given to all believers. And they have the confidence of faith that the Lord will continue the great work that he has begun. Truly, much is alive and growing in the Garden City!

NORTHERN WISCONSIN Reporter Harlyn Kuschel

Paul H. Kolander Observes 25 Years in the Ministry

On July 12, 1981, the members of St. John's Ev. Lutheran Church of Montello and Emmanuel Ev. Lutheran of Me-can, Wisconsin, gathered to honor their



Prince of Peace, Augusta, Georgia

pastor, Rev. Paul H. Kolander, on the occasion of his 25th anniversary in the ministry. In a special service of worship and praise David Kolander, a son of the jubilarian, served as liturgist, and the jubilarian's brother, Pastor Donald Kolander of Milwaukee, spoke on "An Anniversary of Thanksgiving." Principal Dennis Schultz served as organist and Miss Rebecca Henke accompanied the combined parish choirs.

Pastor Kolander attended Northwestern Preparatory School, North-

western College and Wisconsin Lutheran Seminary in preparation for the ministry. His vicar year was served at Mount Lebanon, Milwaukee. Upon graduating from the seminary in 1956, he was assigned to the joint parish of Zion, Kingston, and St. John's, Salemville, Wisconsin. He was ordained on July 19. After eight years at the dual parish, he accepted the call to St. John's and Emmanuel, where he has been serving for the past 17 years.

At present Pastor Kolander also serves the church as circuit pastor, as

chairman of the District Commission on Evangelism, and as a member of Wisconsin Lutheran Seminary Board of Control.

Pastor Kolander and his wife, the former Grace Hillemann, were married 25 years on July 1. Their marriage has been blessed with four children: David and Mark, students at the seminary; Lisa, employed at the Bethesda Lutheran Home; and Jonathan, a student at Northwestern Prep.

With the Lord

Pastor Rudolph P. Otto 1910-1981

In his infinite wisdom and mercy, our gracious God unexpectedly summoned the soul of his faithful servant, the Rev. Rudolph P. Otto, home for Christmas on December 23, 1981, at the age of 71 years.

Pastor Otto was born in Arcadia, Wisconsin, on June 4, 1910, the son of Pastor and Mrs. Carl A. Otto. He attended Northwestern Preparatory School, Concordia College, Milwaukee, and Wisconsin Lutheran Seminary, graduating in 1934.

On July 18, 1936, he was united in marriage with Edna Stuebs. The Lord blessed them with five children, one daughter and four sons. Pastor Otto was privileged to see all of his children enter the Lord's work: Edna (Schalow) as a Christian day-school teacher and now pastor's wife; Philip as principal, organist, and teacher; and Paul, Carl, and Stephen as pastors.

His first call was to the world mission field among the Apaches. In 1939 he followed the Lord's call to Peace Lutheran, Wilmot, Wisconsin, where he served until 1962. During those years he was also privileged to begin Faith Lutheran Church in Antioch, Illinois. From 1962 to 1968 he served the dual parish of Christ Lutheran in Denmark and Emanuel Lutheran in Henrysville, Wisconsin. His final charge was St. Matthew Lutheran in Marathon, Wisconsin, where he served until 1976 when ill health caused him to retire. Following his retirement he made

his home in Milwaukee, where he was a member of North Trinity Lutheran.

Pastor Otto is survived by his wife and five children, 17 grandchildren, and three brothers.

The funeral service was conducted at North Trinity on December 26, 1981. Prof. Armin Schuetze comforted the worshipers with the words of Simeon: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Pastor Otto's earthly remains were laid to rest in Marathon, Wisconsin, to await the glorious resurrection.

Thomas C. Fischer

Pastor Albert A. Winter 1905 - 1982

"And when they had lifted up their eyes, they saw no man save Jesus only." These words from the Gospel according to Matthew were the text for President Carl Mischke's sermon at the funeral of Pastor Albert Winter on January 11, 1982, at St. Paul's Church in Mauston, Wisconsin. Pastor Winter died on January 7 at the age of 76 years.

Pastor Winter prepared for the public ministry by attending Martin Luther Academy at New Ulm, Northwestern College at Watertown, and Wisconsin Lutheran Seminary at Mequon, graduating from the seminary in 1931.

The first 25 years of his ministry were spent at the dual parish of St. Paul's, Mauston, and St. Luke's, New Lisbon. In 1956 he accepted the call to Friedens Ev. Lutheran Church at Randolph, Wisconsin, and in 1972 became the first resident pastor of Christus Ev. Lutheran Church in Richmond, Wisconsin. He retired in 1976 and made

his home in Mauston, continuing to serve the area churches when called upon.

Pastor Winter was especially gifted in seeking out the unchurched and winning them for Christ. He served the church at large as conference financial secretary and as circuit visitor.



A. Winter

He is survived by his wife, Mildred; two daughters, Judith (Mrs. Thomas) Schmidt and Karen; nine grandchildren, two brothers and five sisters.

His life and death are well summarized in the words of Hymn 348: "Let me earnestly endeavor, Thy good pleasure to fulfill; In me, through me, with me, ever, Lord, accomplish Thou Thy will. In Thy holy image built, Let me die, Lord, as Thou wilt."

M. N. Herrmann

ST. JOHN'S, WAUWATOSA, WISCONSIN

St. John's Ev. Lutheran Church, Wauwatosa, Wisconsin, is celebrating 100 years of the Lord's Grace during 1982. Past members, or those knowing the current addresses of past members, are encouraged to write St. John's for a Centennial Calendar of Events. The coming months will focus on the many different ways our Centennial Heritage applies to our lives as a congregation and as individuals. A reunion Sunday of Thanks and Rededication is planned for May 23, 1982. Please write or call St. John's at 7809 Harwood Avenue, Wauwatosa, WI 53213 (414/258-7813).

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 20-21, 1982; 9:30 a.m. Communion service.
Place: Calvary Lutheran, Abrams, Wisconsin; A. Klessig, host pastor.

Preacher: P. Baldauf; alternate, R. Frohmader.
Agenda: Exegesis of 1 Peter 4; M. Hannemann; Introduction to "Lutheran Worship"; The Liturgy; A. Klessig; Introduction to "Lutheran Worship"; The Hymns; D. Hein; Conducting the Sunday School Teachers' Meeting; P. Kuckhahn; *Augsburg Confession*, Article XV; T. Meier; Community Groups We Can and Cannot Join; W. Steffenhagen; Isagogical Study of Micah; E. Lindquist; Reports and Conference Business.

M. Hannemann, Secretary

PACIFIC NORTHWEST

SPRING DISTRICT TEACHERS' CONFERENCE

Date: March 11-12, 1982.

Place: Salem Lutheran, Edmonds, Washington.

Agenda: Doctrine of the Angels; J. Oldfield; Is Your School a Parochial School or a Private School with a Christian Flavor?; W. Lemke; Learning Is Visual — Vision Is Learned; Dr. T. Kadet, O.D.; Workshops on Science and on Making and Using Puppets.

M. Baer, Secretary

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: March 15, 1982; 9:00 a.m. Communion service.
Place: Zion, South Milwaukee, Wisconsin; P. Hartwig and M. Bitter, host pastors.

Preacher: D. Baumlir; alternate, W. Bernhardt.
Agenda: Exegesis of Mark 12:13-27; W. Fischer (alternate); Mark 12:28-34; R. Fleming; Review of the new Synod Catechism; D. Kuske (alternate); Study of the new LCMS Hymnal; R. Lehmann; Reports.
Note: Excuses are to be made to the host pastors.

T. Horner, Secretary

JAPAN MISSION 25TH ANNIVERSARY

On September 12, 1982, our Synod will observe the 25th anniversary of our present mission effort in Japan. For congregations and schools as well as organizations which would like to plan ahead, the following items are available.

1. An anniversary filmstrip (17 minutes) entitled PRAISING HIS GRACE. Order from:

Audio Visual Aids
Northwestern Publishing House
3624 West North Avenue
Milwaukee, WI 53208-0902

2. A non-returnable Information Kit. Any item may be ordered in quantity. Order from:

Mr. Clarence H. Krause
R#1 Box 36 Island Drive
Pardeeville, WI 53954

3. A returnable Memorabilia Kit containing various artifacts, pictures, etc. Order from:

Mr. Clarence H. Krause
R#1 Box 36 Island Drive
Pardeeville, WI 53954

Additional items will be made available as the anniversary day approaches.

The Executive Committee
for Japan Missions
Pastor Ronald F. Freier, Chairman

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Kloehn, Russell W., as pastor of St. Matthew's, Stoddard, and St. John's, Genoa, Wisconsin, on January 31, 1982, by N. Schroeder (WW).

Krause, Harmon C., as pastor of St. John's and Trinity, Cornell, Wisconsin, on January 17, 1982, by H. Bittorf (WW).

Sullivan, Paul L., as pastor of Our Savior, Two Rivers, Wisconsin, on January 24, 1982, by M. Scheele (WW).

PASTOR'S INSTITUTE

A Pastor's Institute will be held at Luther High School, Onalaska, Wisconsin, on June 14-15, 1982. Prof. E. Fredrich will present a series of lectures on "The Wisconsin Synod's Relations with Other Church Bodies" and Prof. D. Kuske will present a series of lectures on "The New Testament Manuscripts and Variant Readings in Modern Translations." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-12:00 a.m., 1:00-4:00 p.m., and 6:00-9:00 p.m. on June 14 and 9:00-12:00 a.m. and 1:00-4:00 p.m. on June 15.

AUDIO VISUAL/AIDS

DARE TO DISCIPLINE (FS-390-DTDab)
1982 C&M 9 min. and 11 min. color

How to have good discipline, or no discipline, in your classroom, presented in a clear and entertaining manner by people who know what they're talking about. Although Scripture is not quoted, the scriptural content of the message is apparent. Recommended for anyone who teaches groups of children, regardless of age or experience. There are two filmstrips in the set, but both will be sent as a unit.

PRINCIPLES OF LEARNING

1982 C Prof. D. Kuske

These cassettes are recordings of three lectures given by Professor David Kuske at a workshop for the writers of the new Sunday-school course. They will be of interest to pastors and teachers who are concerned about improving the construction, presentation and effectiveness of their religion lessons. Use of the accompanying notes is a must. Each lecture is about 50 minutes long. Order as a group.

Updates:

The slide lectures on the Lutheran Womens' Missionary Society Rally and the Wisconsin Synod Youth Rally have been updated. The new versions are now being sent in response to orders for LWMS or Youth Rally slides. — The script for "Grace in Hong Kong" (FS-82-GHK) has been rewritten and recorded in children's language. Both adult and children's versions are automatically mailed with each order. A children's script also accompanies "These Are Written" (FS-81-TAW).

ORDER FROM: AUDIO-VISUAL AIDS

3624 W. North Ave.

Milwaukee, WI 53208-0902

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Frey, Raymond O.
100 S. Bedford Rd. Apt. #39
Battle Creek, Michigan 49017
Phone: 616/962-3884

Hefli, Roy W.
1051 Cedarglen Gate
Unit #39
Mississauga, Ontario L5C 3A7
Canada
Phone 1-416-272-4835

Kloehn, Russell W.
245 Main St. - Box 208
Stoddard, Wisconsin 54658

Krause, Harmon C.
219 N. 7th Street
Cornell, Wisconsin 54732

Mielke, Norbert M. em.
3531 N. Cty. Rd. 27
Loveland, Colorado 80537
Phone: 303/667-4588

Schaefer, William J. II
295 View Drive
Sedona, Arizona 86336

Sullivan, Paul L.
2143 34th Street
Two Rivers, Wisconsin 54241
Phone: 414/793-1521

Winters, Richard A.
Rt. 3 Box 106
Hutchinson, Minnesota 55350
Phone: 612/587-6138

Teachers:

Doberstein, Elmer em.
1939 Smyers Dr.
Benton Harbor, Michigan 49022
Phone: 616/927-4895

Leyrer, Philip M.
322 S. Main St.
Lake Mills, Wisconsin 53551

LUTHERAN SCIENCE INSTITUTE'S CREATION-SCIENCE SPRING SEMINAR

Date: Saturday, March 27, 1982; 1:30-7:15 p.m., followed by social hour.

Place: Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226.

Registration and Fees: Registration is requested by March 24, 1982, and to be sent to LSI, c/o Wisconsin Lutheran College, at the above address. The fees are \$10.00 per individual, \$15.00 per couple (husband and wife), and \$5.00 per full-time student.

Four Speakers:

Mr. Robert W. Adickes, principal of Arizona Lutheran Academy, Phoenix, Arizona; "Creationist View of the Grand Canyon."

Mr. Ronald A. Pape, Instructor at Michigan Lutheran High School, St. Joseph, Michigan; "Biology and the Bible."

Mr. David R. Golisch, Program Analyst with Computer Methods Inc., member of St. Paul Lutheran, Livonia, Michigan; "Atomic Dating Methods."

Mr. Dale Dobberpuhl, Design Engineer with John Deere Inc., member of St. Peter Lutheran near Mayville, Wisconsin; "Nature's Wonderland: Horicon Marsh, History and Wild Life."

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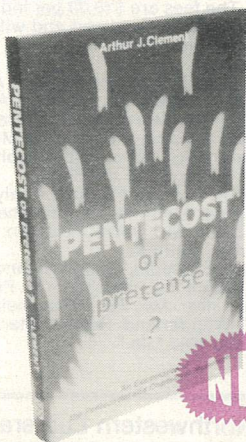
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The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EV. LUTHERAN SYNOD



PENTECOST OR PRETENSE?

An Examination of the Pentecostal and Charismatic Movements
By Arthur J. Clement

In this comprehensive critical examination of the Pentecostal and charismatic movements, the author carefully probes roots and causes. He traces and defines the historical development of both movements and analyzes their historical claims in light of the documented evidence. Most important of all, he thoroughly scrutinizes their teachings in the light of Holy Scripture. 256 pages. Paper cover.

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NL

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

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

Alaska	Kenai
Arkansas	Russellville*
California	Rancho Cucamonga
Florida	Coral Springs*
	Daytona Beach*
	Lehigh Acres*
Georgia	Warner/Robbins/Perry*
Michigan	Novi
Missouri	St. Charles County*
	Springfield*
Montana	Miles City*
New York	Rochester*
North Carolina	Charlotte*
North Dakota	Minot*
Ohio	Dublin/Worthington*
Oregon	Medford
	Pendleton*
Texas	Killeen/Ft. Hood*
	Lewisville*
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Wisconsin	Chippewa Falls*
	Merrill
Wyoming	Casper
	Gillette*
Alberta	Calgary
Ontario	Toronto*

*Denotes exploratory services.

TIME AND PLACE

GILLETTE, WYOMING

Christ Our Redeemer Ev. Lutheran Church, the WELS mission in Gillette, Wyoming, has changed location. It now meets every Sunday at 3:30 p.m. at the Foothills Community Center, located right off US. highway 14-16 on Foothills Boulevard in West Gillette. Bible class and Sunday school follow immediately after the service. For information call: Pastor David Russow, 416 South Fifth Avenue, Casper, Wyoming 82601, phone: 307/235-2770; or Mr. Marco Schlommer, 611 A. Emerson Avenue, Gillette, Wyoming 82716, phone: 307/682-9168.

WINTER VISITORS TO MELBOURNE/PALM BAY, FLORIDA

You are cordially invited to worship with New Hope Ev. Lutheran Church, a mission congregation meeting at the Seventh-Day Adventist Church, 210 W. New Haven Ave., Melbourne, on Sunday evenings at 7:00 p.m.

NAMES WANTED

PORTLAND, MAINE

Survey work is currently being conducted in the Portland, Maine, area with the intention of beginning exploratory work in that area soon. Please forward names and addresses of all interested WELS and ELS members, and anyone else who might be interested, to Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

NOMINATIONS FOR STEWARDSHIP COUNSELOR

The following have been nominated for the position of Stewardship Counselor of the Wisconsin Ev. Lutheran Synod to replace Pastor James P. Schaefer who has accepted the call to the editorship of *The Northwestern Lutheran*:

Pastor Robert A. Baer	Westland, MI
Pastor Mark E. Braun	St. Joseph, MI
Pastor Gerhardt F. Cares	Columbus, WI
Pastor Thomas B. Franzmann	Fair Oaks, CA
Pastor Gerald E. Free	Omaha, NE
Pastor Ronald F. Freier	St. Joseph, MI
Pastor Robert C. Hartman	Livonia, MI
Pastor Paul G. Hartwig	South Milwaukee, WI
Pastor Ronald K. Heins	Wauwatosa, WI
Pastor Robert L. Hoepner	Beckley, WV
Pastor Ronald N. Kaiser	Colorado Springs, CO
Pastor David E. Koch	Rhineland, WI
Pastor Eugene A. Kock	Minocqua, WI
Pastor Winfred A. Koelplin	Livonia, MI
Pastor Kurt F. Koeplin	Milwaukee, WI
Pastor Paul H. Kolander	Montello, WI
Pastor Reinhart Kom	Big Bend, WI
Pastor Keith C. Kruck	Clearwater, FL
Pastor William T. Leerssen	Billings, MT
Prof. Daniel W. Malchow	Prairie du Chien, WI
Pastor David D. Meyer	Wood Lake, MN
Pastor Robert H. Michel	Germantown, WI
Pastor Wayne D. Mueller	Waukesha, WI
Pastor Ronald M. Muetzel	South Windsor, CT
Pastor Paul E. Pankow	Hubertus, WI
Pastor Robert W. Pasbrig	Crete, IL
Pastor Victor H. Prange	Janesville, WI
Pastor Ronald D. Roth	Milwaukee, WI
Pastor Keith N. Schroeder	Saginaw, MI
Pastor Erhardt G. Schultz	Durand, MI
Pastor Edward P. Schuppe	Orange Park, FL
Pastor Alan H. Siggelkow	Milwaukee, WI
Pastor Richard H. Stadler	West St. Paul, MN
Pastor Glenn H. Unke	Manitowoc, WI
Pastor David J. Valleskey	San Jose, CA
Pastor Carl W. Voss	Green Bay, WI
Pastor Paul H. Wilde	Escanaba, MI
Pastor Waldemar J. Zarling	Benton Harbor, MI
Pastor Roland F. Zimmermann	Menomonee Falls, WI

All correspondence concerning these candidates must be in the hands of the secretary by March 5, 1982.

Prof. Heinrich J. Vogel, Secretary
11757 N Seminary Drive 65 W
Mequon, Wisconsin 53092

CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE EDUCATION

Because of Professor William Arras' decision to retire at the close of the current academic year, a vacancy will occur on the Dr. Martin Luther College teaching staff. As a result there will also be changes of assignment within the Education Division. Therefore, with the concurrence of the Commission on Higher Education the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, petitions the voting constituency of the Synod to nominate male candidates for a professorship in the field of education to fill the impending vacancy.

Nominees should be qualified to work in the student teaching program in St. Paul's Lutheran School locally as supervisor/teacher in the intermediate-upper grades.

Nominations accompanied by as much information as possible should be in the hands of the secretary no later than March 22, 1982.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

PARAMENTS AVAILABLE

One set of white paraments (altar, lectern and pulpit) is available to any WELS congregation for the cost of shipping. Contact: Lutheran Ladies for Christ, c/o Dianne Steiner, 4201 Harris Road, Williamston, Michigan 48895; phone: 517/655-1645.