

The
**Northwestern
Lutheran**

MARCH 1, 1983

**He's
after you**

PAGE 67

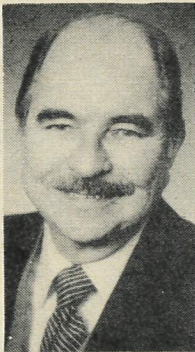
Luther's voice in Colombia

PAGE 71

Why so many churches?

PAGE 72

from this corner



For this issue I am doffing my editor's hat and donning my hat as a member of the ten-member Coordinating Committee which, under the Conference of Presidents, directly supervises the Reaching Out Offering. The offering is a special capital fund effort authorized by the 1981 convention with a minimum goal of \$10 million. It will put sorely needed capital into our schools, home missions, and world missions. The offering's national director, Professor Daniel Malchow, who is occupied elsewhere, has urged me to write a few words about the next four crucial months of the offering.

In the gathering of the offering at what point are we? As to time, we are in the last four months of an 18-month plan. As to reaching the goal, we are around \$5 million — in major and advance gifts, halfway to our minimum goal — from about 500 of our families.

We now enter the final phase of the offering: and every home visit so that each one of our 160,000 households will have an opportunity to participate. The master plan calls for individual reflection and response. As each one of us shares in the blessing of the common ministry of the Synod, each one of us will desire — according to the new man, at least — to share in our proportionate cost of this common ministry.

Proportionate — that is the key: proportionate to our spiritual blessings, proportionate to the measure of our faith, proportionate to our material blessings. "For unto whomsoever much is given," our Lord once said, "of him shall be much required." From first to last our gift, under grace, is proportionate. That is the principle which will be taken to each household.

As in similar undertakings on the congregational level, there are a number of sacrifices we must make. There must be the sacrifice of prayer. "Let my prayers be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice," are the ancient words for it. There is the sacrifice of time — thousands will be asked to assist in some way, some with little time to spare. There is the sacrifice of money — "as God prospers us." And finally, one of the most difficult sacrifices of all: the sacrifice of opinion. When working together in a project of this nature, we cannot be distracted from our goal by conflicting opinions and competing ideas. All of us have experienced how disruptive this can be on the congregational level. On the synodical level it is hardly different.

In these next critical four months, forward! And God bless!

James P. Schaefer

COVER — According to tradition this mountain was the sight of the temptation of Jesus.

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

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 70 NUMBER 5
MARCH 1, 1983

Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Bonnin. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

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

District reporters

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

Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
3512 W. North Avenue
Milwaukee, Wisconsin 53208
Phone 414/445-4030

The **deadline** for submitting material for publication is **five weeks** before the date of issue.

Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$5.50; two years, \$10.00; three years, \$14.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.50 per subscription. Blanket subscription at \$4.00. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on *cassette* for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Photo credits

Roland Cap Ehлке, cover; Lutheran Brotherhood, 76.

It's no dream; he's after you

Then Jesus was led by the Spirit into the desert to be tempted by the devil. . . . Then the devil left him, and angels came and attended him (Matthew 4:1-11).

You wake up in the middle of the night in a cold sweat. It was so real. There he was, right behind you. You ran faster and faster, but he kept gaining on you. Your feet got heavier and heavier; your breath shorter and shorter. He was about to grab you, when you awoke to discover it was all a bad dream.

Too bad the same can't be said of the devil and his pursuit of people. But he's for real and so are his temptations as we know all too well. From his temptation of Christ comes the reminder: *It's no dream; he's after you.*

His attacks are real

"Don't trust God so much," Satan was telling Christ with that first temptation. More than bread for an empty stomach was involved. At stake was Christ's heart and trust in the heavenly Father. Did that Father really care for him? Could Jesus really trust him? If so, then why this lonely hunger in the desert? Sounds familiar, doesn't it? How often doesn't that old evil foe use a similar temptation on us? "If," he starts, always with that infernal, insidious little "if," "if you are God's child, how come you have trouble? How come you're sick or your loved one has cancer? How come your child has a physical defect or your teenager is rebellious? He says that he loves you, but you call that love? Maybe religion is just a flim-flam, just a feeble attempt to justify God's ways if indeed there is a God?"

"Try God out," Satan urged Christ with the second temptation. Swaying together on that high peak of the temple, the devil breathes again that little "if." "If you are the Son of God, throw yourself down." And then cleverly he quotes from Psalm 91,

but watch out when the prince of darkness masquerades as an angel of light. God is to be trusted, not tested; his promises are to be humbly believed, not insolently stretched.

Again sounds familiar, doesn't it? Has that "roaring lion" sought to devour us with like temptations? "If you don't help me, Lord, I'll never trust you again. If you don't answer my prayer, right now and right the

*He's after you.
But he doesn't
have to win!*

way I want it, I'm going to leave," are thoughts Satan likes to wedge into our hearts. "That's right," he says, "put God on the spot. Treat him like your own personal genie who jumps out of the magic lamp when you rub it. And if he doesn't, forget about him."

"Take the easy way," might be the summary of Satan's third temptation. Take all the pages of history, past, present, and future; take all the realms and riches of the world as it was, is and will be; and you get a faint idea of what Jesus saw from that mountain top. Again comes that little "if," but what a liar Satan is. He offers what he doesn't have and demands what he doesn't deserve. "Take the easy way," he was telling Christ, "here's a kingdom without a crown of thorns and a cross of nails, to be had just for bowing down before me."

Familiar, isn't it? "Why work so hard? Look at what others get away with," the clever "serpent" tells the laborer. "Why not overfigure expenses and underfigure income? The government will just spend it anyway," he tells the taxpayer. "Why not give in and enjoy?" he tells the teenager, "others are doing it." "Why not let down the standards and loos-

en the doctrines?" he hints to the church member. "Take the easy way," he tells us as he conjures up before our eyes the things of this world.

It's no dream; he's after us as he once went after Jesus, and his attacks are real.

His defeat is real

So also is his defeat! That's the whole point. Christ was there in the desert battling Satan for us. "The reason the Son of God appeared was to destroy the devil's work," Scripture tells us (1 John 3:8) and in the desert we see this truth in action. On Calvary's cross we see this truth complete as Christ forever routed Satan for us. Now in Christ, when Satan knocks on our heart's door, we can say, "Away from me." In Jesus we can stand up to him and send him packing. But only in Jesus! Only when we fight with the Savior's might are we secure and only when we use his weapons are we strong.

His weapons? His Word, of course! "It is written," Jesus answered each temptation, sending Satan flying with the cutting edge of God's almighty Word. This Lenten Season let's view our homes and churches as divine arsenals where God wants to arm us with his Word. Pity the soldier who doesn't know enough to pick up his weapons at the arsenal and be trained in their use before he goes into battle. For him defeat is certain. On the other hand, how much closer to victory is the Christian who arms himself and trusts in the mighty Word of his God.

It's no dream, Christian; he's after you. But he doesn't have to win! □



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

A message for a world “out of sync”

A classic illustration of the popular expression “out of sync” is the story of the organist who was asked to play the organ for a German service. Although he was not proficient in German, he reluctantly consented to play because there was no one else. The pastor who was to conduct the service assured him that he would have no difficulty inasmuch as the German service was similar to the English service to which the organist was accustomed. All went well until the end of the service when the organist fell “out of sync” with the minister. Following immediately upon the close of the service was a brief announcement by the minister. The organist promptly responded to the announcement with a solemn musical “amen.” The organist never lived it down.

Similarly, the world is “out of sync” with its Creator. No longer is the world perfect as it was when it was first created. Instead, imperfect conditions prevail — disease, death, flood, drought, famine, to cite just a few of its more obvious imperfections.

These imperfections resulted from man’s falling “out of sync” with his Creator. When that happened, God’s curse rested from that time forth upon the environment in which man lives (Genesis 3:17, 18). We still feel it today.

Man continues “out of sync” with his Creator. For example, the Creator has commanded, “Thou shalt have no other gods.” Perversely, man designs a god to suit his own preferences when he isn’t assuming that position himself. The Creator has expressed his explicit will regarding the two sexes which he designed, and he has circumscribed their relationships with each other. Man has his own thoughts about this and acts accordingly, selfishly rationalizing his defiant behavior. The Creator establishes representatives to exercise authority in the everyday affairs of life — society, home, church, school, work. Man prefers to act as his own authority.

There is no question that the world is in a mess. Man knows it. He laments the fact. He tries to do something about it. He puzzles over the solution to the problems of crime. He theorizes about the approach to lasting world peace. He wrestles with the problems created by alcohol and drug abuse, illicit and promiscuous sex, the lack of cohesiveness and permanence in marriages and family life. He advances plans to end poverty and makes laws to curb human greed. He devises ways of improving mental health based on complex and conflicting theories. He struggles to increase longevity and limit population.

Nothing works perfectly. As a matter of fact, humanly-devised solutions not infrequently precipitate related problems. The underlying problem is that man is out of harmony with God, a condition which has existed and affected every phase of life since that harmony was disrupted by the first people on earth.

The solution is reconciliation with man’s Creator. That has been accomplished through Jesus Christ. That is the happy message of Christianity for a world “out of sync” with its Creator. It is the solution designed by the Creator himself, and it works.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

letters

Two assumptions for hymnal

The results of the hymnal survey (January 15, p. 24) support the 1981 WELS convention resolution: "that the Synod at this time recognize that there is a growing need for a new hymnal within the next decade."

We members of the Synod need to begin thinking seriously about the task of producing our own hymnal. I believe there are two assumptions which should guide this endeavor:

1) We must use *The Lutheran Hymnal* as the basis for our new WELS hymnal. We must build on what we already have: keep what is good, add what is valuable and proven, alter where necessary, discard what is not useful.

2) Always we must keep before our eyes the person in the pew. This is not first of all a book for pastors or teachers or organists. This is a book for the men, women, and children who gather at the church to worship. It must be usable by the people and help them to worship.

Worship is vital for the life and mission of the church. And a hymnal is essential for worship. Our Synod has the ability to produce a suitable replacement for *The Lutheran Hymnal*. It is a task which demands our best efforts.

Victor Prange
Janesville, Wisconsin

A word from the outside

It's possible that I am one of the very few non-Lutherans who read the *Northwestern Lutheran* conscientiously every other week. My 99-year-old mother, a nursing home resident in Milwaukee, subscribes, and I spend some of my many visiting hours reading your interesting and meaningful publication. I enjoy it even more than ever since the addition of letters from Synod members and questions by them.

Although I do not always agree completely with all that is printed in your little magazine, this in no way lessens my interest nor does it discourage me from reading the arti-

cles. Over the years I have gleaned much information that has served to strengthen my sometimes faltering faith. For this I am deeply grateful.

I have on occasion met members of your Synod who, because they don't subscribe, are ignorant of the fact changes have been made in both format and content. All I can say is they don't know what they're missing. If they did, your list of subscribers would soar, and a recent editorial has informed me that this is far from the case. I am sorry. I wish you luck in getting new subscribers and hope that God will continue to bless you and your staff.

Helen Fairbairn
Whitefish Bay, Wisconsin

Thank you, Susan

The article entitled "Precious was her death" by Susan Degner (January 1, p. 7) deserves many thanks. Having just lost my father only days before to the same dread disease, I could understand exactly how it felt to lose such a close member of our earthly family.

Mrs. Degner and I could empathize with each other over the loss we had suffered. Yet the article was so well done even someone unfamiliar with that kind of a death could understand.

The real message, however, is the wonderful peace and sense of security that one feels as they send a loved one to their eternal rest. We as Christians have such a wonderful and satisfied feeling and can only be thankful the Lord has taken another of his saints home.

Yes, precious is the death of his saints. Thank you, Susan, and The *Northwestern Lutheran* for sharing that with your readers. Thank you, Lord, for making it possible.

Ann Selbig
Owosso, Michigan

Celebrate with the Bible

Prior to the Reformation, the Bible was an almost unknown book to the laity. Luther made it his foremost task

to make God's Word available in the language that the German people could read and understand. That was the beginning of making God's Word available to people all over the world. Through Luther, God brought it about that we today are also able to read this precious book in our own language.

Let us make daily Bible reading a habit. Let us establish daily family and personal reading programs in our homes. Let us read God's book faithfully and prayerfully. The Northwestern Publishing House has available reading helps and guides that can assist us in carrying out reading programs that are systematic and purposeful.

That would be a most appropriate way to commemorate the 500th anniversary of Luther's birth.

David Theodore Bauer
Tomah, Wisconsin

Services begin

Some readers may recall the article "Catch the spirit" in the October 1 issue (p. 283) of *The Northwestern Lutheran*. The article reported the ordination-commissioning of candidate John Baumann to serve as pastor of an exploratory mission either in Poway or in San Dieguito in north San Diego County.

Poway was chosen as the place to begin. The first service was held January 9. Readers may want to add their prayers of thanks to ours for a successful beginning. Forty-eight worshipers attended the first service.

Joel C. Gerlach
San Jose, California

*Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.*

Symbols in Revelation

Remember that this book describes “what must *soon take place*,” revealed by Jesus to the apostle John (1:1). And read the *promise* given to the reader in verse 3, noting that “the *time* (of Jesus’ return, which is the main focus of this book) is *near!*”

Verse 4 reveals that this book was written as a letter “to the *seven churches* in . . . Asia.” And here we have the first of our secret code-words. In Jewish apocalyptic

A STUDY IN THE BOOK OF REVELATION

by Julian G. Anderson

writings the numbers, 4,6,7,10,12 and their *multiples* are always *symbolic*. Seven is the *complete* number, since God finished his work of creation, including his rest, in 7 days. Thus the 7 churches are a picture of *all* the churches — the *whole Church*. So this letter is addressed to *all Christians*. And the greetings come from our eternal Father, and *all* (7) the angels (spirit beings) in heaven, and Jesus the King of kings.

Then follows the *theme* of this book (verse 7), made up of prophetic passages in Daniel 7:13, Zechariah 12:10, 11 and Isaiah 4:4. This is also a striking feature of this book, that it is made up to a great extent of quotations from the Old Testament prophets. Remember this theme!

John in exile

Verses 9-11 are strictly introductory, relating how, when and where John received these visions that he is recording for us. Patmos is a small island in the Aegean Sea, about 30 miles southwest of Ephesus, where John lived after the destruction of Jerusalem in 70. He was exiled, or imprisoned on this island by the Emperor Domitian in 96. And now we’ll look at a few “slides” describing what he saw and heard (vv. 12-20).

Slide 1. John hears a loud voice, like a trumpet (v. 10). *Slide 2.* This voice gives him his instructions. He must write what he sees on a scroll (rolled-up book) and send it to the 7 churches (see above). This means that this message is intended for us!

Slide 3. John turns and sees 7 golden lampstands (v. 12), each one a replica of the 7-bowed menorah, which was in the original tabernacle (Exodus 37:17-24). Thus these 7 lampstands become symbols of the *whole church*, which is to be the *light* of the world (v. 20c). *Slide 4.* Among the lampstands he sees a man, described as “the Son of Man” (v. 13). This was Jesus’ favorite title for himself (see Matthew 16:27), and the name Daniel uses for Jesus the Messiah in Daniel 7:13. Note that he is pictured as being in the midst of *his Church*, dressed in a long robe with a *golden belt* about his waist, the garments of a *king*. Gold is another code-word. This most

precious of metals was the symbol of *wealth* and *glory*, always associated with *royalty*.

The King who destroys or cleanses

Slide 5 begins the description of Jesus (v. 14). His head and hair are *white*, like wool or snow. White is another code-word, picturing cleanliness, *holiness*, sinlessness. His eyes are like blazing *fire*, another code-word, picturing something which *destroys* and *purifies*. Even Jesus’ *glance* does this! *Slide 6* adds that his *feet* are like brass, glowing in the *furnace* (v. 15a). More code-words. Brass was a hard metal in those days, and the *feet* of men and animals in those days were used to stomp and *crush* and destroy; while the *furnace* heated and refined (purified) metals, reinforcing the idea of Jesus’ holiness. What a picture this gives of Jesus — the King who can either destroy people or cleanse them! (Compare Mark 16:16.) *Slide 7* says his *voice* is *thunderous*, like rushing waters (v. 15b) — the voice of *authority* (more symbolism).

All belong to Jesus

Slide 8. In his right hand he holds 7 *stars* (v. 16), an unusual code-word for all (7) the *pastors* (angels or servants) of the Church, indicating that they all belong to him and are upheld and empowered by him. And out of his mouth comes a *double-edged sword*, a code-word for something that *kills* (see Matthew 25:41). And his face is like the *sun*, the symbol of brightness, light, warmth and *glory*. In *slide 9* John falls at Jesus’ feet as though dead, knowing that he is a sinner (v. 17). But now the voice *comforts* him, identifying himself as the eternal one, the source of Life, who died and rose again for man’s salvation (v. 18). Note also that Jesus holds the *keys* to death and hell (Hades), picturing his control over (the ability to lock up) these powers that no man can control!

Slide 10 repeats Jesus’ instructions, that John is to write down what he is about to see, which includes things that are happening *now*, and those which will happen *later* (v. 19), and then send all this to all (7) the churches (see v. 11). And then Jesus gives us his own interpretation of all this picture-language (v. 20). And now in one easy lesson you have the key to this apocalyptic literature!□



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

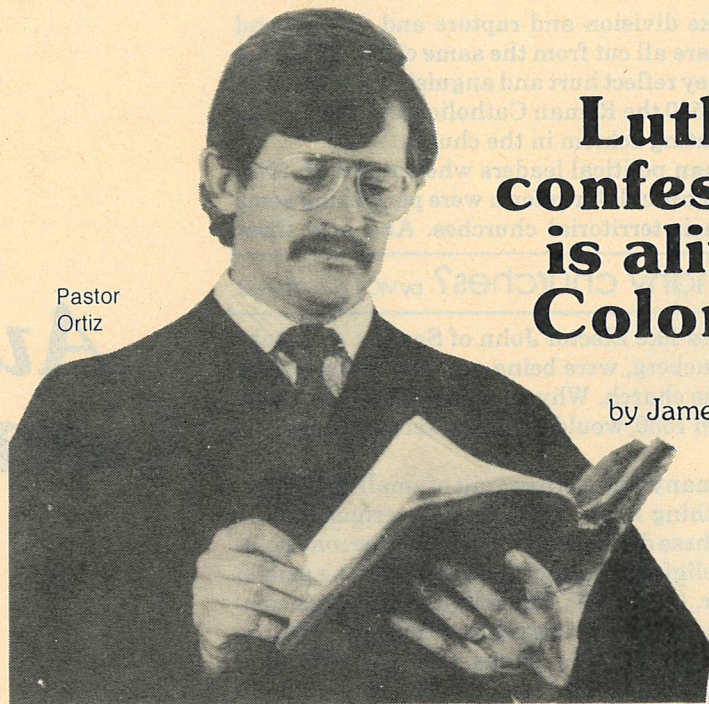
Ordinarily the graduation announcement of a seminary class of one candidate would have little impact on the Lutheran Church. The Wisconsin Synod, for example, is accustomed to graduating classes of 50 candidates or more each spring. But for the Confessional Lutheran Church of Colombia the graduation of Pastor Omar Ortiz Acosta as the first national pastor is a milestone. It is the culmination of years of planning, dreaming and hoping.

On November 28, 1982, when the graduation service was held, Pastor Ortiz had already received and accepted the call to serve as pastor in the "Santisima Trinidad" — Most Holy Trinity — congregation of Medellin. He was ordained and installed shortly after the first of the year. As a national pastor he will be supported by the Colombian church.

The idea of ministering and serving is nothing new to Pastor Ortiz. Born in 1946, young Omar dreamed of serving God as a Catholic priest. In 1969 he enrolled in one of the strictest orders, the Carmelite Order. The first two years of his life in the university were ones of seclusion, isolation and reflection. Later on his required seminary studies consisted of the great philosophers and church fathers with a small dose of Bible study. Omar admits that during this period he was happy, but not satisfied.

When it came time for his ordination, Omar decided the priesthood was not what he really wanted. He withdrew. This decision had grave consequences. His family rejected him. He was excommunicated by the Roman Church. Many friends thought he had lost his mind.

One afternoon Omar walked into the study of a Presbyterian pastor and poured out his heart. While the conversation was taking place, it became evident to the pastor that Omar was more Lutheran than Presbyterian. The pastor was an honest, forth-



Pastor
Ortiz

Luther's confession is alive in Colombia

by James R. Connell

right man. He knew that he and his church had little to offer. Instead he said, "Omar, I have good news for you. There are Lutherans in Medellin."

The day Omar Ortiz was introduced to Missioner Roger Sprain was the day that changed his life. Obviously Omar still had dreams of serving in the public ministry. Yet he knew very little about the Bible. Immediately he was enrolled as an adult confirmand. Later followed a four-year Bible study program and the pre-seminary training of the Bible Institute. Then followed the four-year seminary program. Throughout his training, Omar was heavily involved in Sunday school, vacation Bible school, evangelism, preaching, adult confirmation courses and Bible studies. He also served faithfully on numerous committees of the national church and his congregation.

In 1979 Omar married Carmen Emilia Escobar, a dental technician. They are the proud parents of a one-year-old son, Juan Pablo. Together they have shared many of the frustrations and exasperations of being "foreigners" in their own country. They are pitied by their relatives who have gone on to be successful lawyers, doctors and engineers. They

are scorned for having left the Catholic church. Their way of life is far below the potential of educated, middle-class Colombians. Yet, in spite of it all, Omar is able to laugh. He, like the Luther of old fighting similar battles, is content . . . satisfied.

"The difficult part is over," says Omar. "The fifteen years of studying, the eight years of one-on-one classes, and the time of self-doubt and anxiety have passed. There were many times that on my own I would have quit and gone on to study something else. But the Lord had different things in mind. Now it is clear to see his purpose and his hand during those painful, growing years."

And now Pastor Ortiz has taken his place alongside the five expatriate pastors to reach out to the people of Medellin and the people of Colombia with the Good News of Jesus Christ as Savior: grace only, Scriptures only, and faith only. Luther's confession is alive in Colombia. □



Pastor Connell,
a 1981 seminary graduate,
is a missionary in Colombia.

Words like division and rupture and divorce and schism are all cut from the same cloth. These are ugly words; they reflect hurt and anguish. At Augsburg, Germany, in 1530 the Roman Catholics accused the Lutherans of creating schism in the church.

Those German political leaders who sided with Martin Luther and his call for reform were permitting some changes in their territorial churches. And now these

Why so many churches? by VICTOR H. PRANGE

leaders, princes like Elector John of Saxony and Duke Ernest of Lueneberg, were being accused of destroying the unity of the church. Why so many churches? Clement VII, pope in 1530, would have answered: "Blame the Lutherans."

In 1530 Germany was a crazy quilt of small territories. There was nothing like a centralized government. Two links bonded these divided territories together: one political and one religious. The political link was the person of the emperor, Charles V. The religious link was common adherence to the Roman papacy. Now one of these uniting knots was coming untied with the reforming efforts of Martin Luther and his followers. And the political bond was also in jeopardy as Charles struggled to keep control of a deteriorating situation.

Charles and Luther had met face to face at Worms in 1521. At the conclusion of that meeting (diet), Luther was declared an outlaw for refusing to recant his writings. But Charles had too many irons in the fire to vigorously execute this sentence against Luther. The king of France and the Moslem Turk threatened his empire west and east. Finally, however, Charles got things well enough in hand to give his attention to matters in Germany. He called for a meeting (diet) of the German princes and free cities at Augsburg in the summer of 1530. There were two pressing items on his agenda: 1) a united front against the Turks; 2) restoration of unity in the church. Charles did not want many churches but only one church. For one thing, that made governing a lot easier.

One of the most prominent German leaders was Elector John who ruled the territory of Saxony which was home to Luther. John was one of those instituting reforms in the churches. And he was one of the princes summoned by Charles to come to Augsburg. John brought with him a number of theologians including the close friend of Luther, Philip Melancthon. Luther was not permitted to come to Augsburg because legally he had been declared an outlaw by the Emperor.

In presenting their case before the Emperor, the Lutherans all wanted to emphasize that they were not creating schism but earnestly desired unity in the church. In the document which was prepared and read before Charles on June 25, this longing for unity is several times expressed. The Lutherans convey their hopes that "our differences may be reconciled, and we may be united in one, true religion, even as we are all under one Christ and should confess and contend for Christ."

The reformers make three points in seeking to defend themselves against the charge of creating schism: 1)

The Augsburg Confession 1530

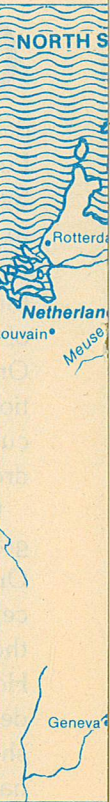
Second in a series

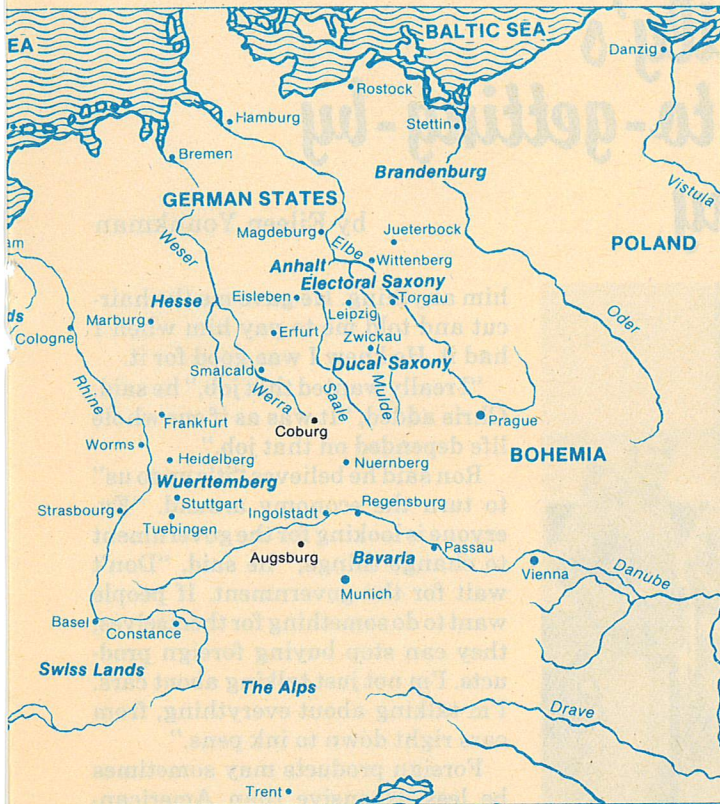
"nothing is taught in our churches concerning articles of faith that is contrary to the Holy Scriptures or what is common to the Christian church;" 2) "it is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places;" 3) we have corrected abuses which have been introduced into the church by human authority.

Why so many churches? Clement VII: "Blame the Lutherans."

It is especially this third point which is elaborated in the confession. The abuses are described in several articles: 1) the people are denied the wine in Holy Communion contrary to the command of Christ; 2) priests are not permitted to marry contrary to the ordinance of God in creation; 3) the mass (Holy Communion) is declared to be a sacrifice by which people merit salvation; 4) in private confession people are obligated to make a complete recital of all sins to be assured of forgiveness; 5) various rules about fasting and other ceremonies have been introduced by which people are taught to merit salvation; 6) people are urged to seek merit and perfection by means of monastic vows; and 7) the bishops have not been fulfilling their true office of preaching the gospel to the people.

The concern of the Lutherans is for the people who are being abused by these false teachings and practices. Rather than comforting the people with the good news of Christ's perfect sacrifice for all sins on the cross, the papal church was constantly inventing new ways (no-





Germany at Luther's time.

velties) by which people were urged to merit God's grace and favor. The liberty and freedom from the demanding works of the law was being annulled by the emphasis on good works as meriting salvation.

The Lutherans summed up their position in these words: "The chief article of the Gospel must be maintained, namely, that we obtain the grace of God through faith in Christ without our merits; we do not merit it by services of God instituted by men."

Far from creating schism the Lutherans accused their opponents of being responsible for dividing the church. Addressing the bishops the confessors stated: "If they ignore our petition, let them consider how they will answer for it in God's sight, inasmuch as by their obstinacy they offer occasion for division and schism, which they should in truth help to prevent."

The Lutherans declared their faith on the basis of the Word of God: "We offer and present a confession of our pastors' and preachers' teaching and of our own faith, setting forth how and in what manner, on the basis of the Holy Scriptures, these things are preached, taught, communicated, and embraced."

On the other hand those who "reject, avoid, and separate from our churches as if our teaching were heretical, act in an unkind and hasty fashion, contrary to all Christian unity and love, and do so without any solid basis of divine command or Scripture." The charge of creating schism, of dividing the church, is rejected by the Lutherans. They defend their teaching and practices on the basis of the Word of God. The *Augsburg Confession* became the declaration of independence and consti-

tution for the Lutheran Church in the years that followed to the present day.

The religious unity for which Charles had hoped did not come to pass at Augsburg. The papal theologians prepared a *Confutation* rejecting the *Augsburg Confession* and Charles accepted this as his own answer. Furthermore, he gave the Lutheran princes and cities six months to return to the old ways. If the Lutherans were to prove obstinate, then they were warned to prepare for war. There was no reconciliation at Augsburg. Catholic and Lutheran left the diet and began arming for the religious wars which were soon to come.

Yet the main author of the confession at Augsburg, Philip Melancthon, continued to long for harmony. He wrote a defense (*Apology*) of the *Augsburg Confession* which includes this prayer: "So we shall commend our cause to Christ, who will one day judge these controversies. We beseech him to regard his afflicted and scattered churches and to restore them to a godly and abiding harmony."



Emperor Charles V



Philipp Melancthon

Not only Lutherans were represented at the Diet of Augsburg. There were also representatives from four south German cities who likewise presented a confession. They were followers of another reformer, Ulrich Zwingli, whom we shall discuss in the next installment of this series: "Why so many churches?"

Martin Luther did not take part directly in the proceedings at Augsburg. He spent the time in a castle at Coburg, Saxony. But his thoughts and prayers were with the confessors at Augsburg. Luther's own confession is nowhere better revealed than in his famous hymn written shortly before the climactic events at Augsburg:

*A mighty Fortress is our God,
A trusty Shield and Weapon;
He helps us free from every need
That hath us now o'ertaken . . .
And take they our life . . .
They yet have nothing won
The Kingdom ours remaineth. □*



Pastor Prange is at Peace, Janesville, Wisconsin. He is also chairman of the Stewardship Board of the Western Wisconsin District.

A family's riches-to-rags-to-getting-by story

by Eileen Younkman

Ronald Pfund's family is off welfare, but this isn't a rags to riches story. It's more of a riches-to-rags-to-getting-by story.

Ronald Pfund became a member of the wave of "new poor" when he was laid off from his job in 1979.

During the 10 years he worked at the plant, he and his wife, Chris, and their three children had become accustomed to a lifestyle they never thought much about. They took for granted that money to buy food, shelter, clothing and a few niceties like a second car or dinner out would always be there.

But it wasn't. When Ron's unemployment benefits expired and he hadn't been able to find another job, they had no choice but to go on welfare. The lifestyle they had enjoyed became a life of barely managing.

"You go along a certain way and then all of a sudden the bottom drops out. Everything changes," said Chris, who learned to feed a family of five on \$136 a month. "We learned how to accept help. That was hard for us. We were used to doing for ourselves."

But Ron never gave up looking for work, and his effort finally paid off. In August, he landed a job doing maintenance work at the Michigan Lutheran Seminary in Saginaw, Michigan.

The job doesn't pay as much as he made at the plant but it is, Chris said, "better than welfare."

"I don't think we'll ever go back to the way we were before," she said. "We learned that you can't take anything for granted. If we can't afford to pay for something, we'll do without it. No long-term loan commitments."

For people like the Pfunds, who are now watching friends endure their experience, it's going to take more than reduced inflation or optimistic reports from White House spokesmen and economic experts to



*"The Lord gives you
what you need
for today.
It's the things
you want
that get you
into trouble."*

convince them things are getting better.

"It'll take jobs," Ron said. He doesn't credit his own turn in luck to an improving economy.

Ron ran into some pretty stiff competition for the job that he landed. "When I heard about this opening, I went to everybody I knew for recommendations," he said. "I put together what must have been a 13-page portfolio of everything I had ever done. There was so much there, they couldn't possibly read it all.

"I couldn't even afford a haircut. I went to my barber and told him I had a job interview and needed a haircut, but I wouldn't be able to pay

him anything. He gave me the haircut and told me to pay him when I had it. He knew I was good for it.

"I really wanted that job," he said. Chris added, "It was as if our whole life depended on that job."

Ron said he believes "it's up to us" to turn the economy around. "Everyone is looking for the government to change things," he said. "Don't wait for the government. If people want to do something for themselves, they can stop buying foreign products. I'm not just talking about cars. I'm talking about everything, from cars right down to ink pens."

Foreign products may sometimes be less expensive than American-made because of cheaper wages paid to foreign laborers, but Ron figures the extra money is well spent if it puts Americans back to work.

For those who are going through hard times, the Pfunds offered some advice.

"Don't crawl in a hole," Ron said. "You need communication between you and the bill collectors. Explain your situation. And don't be ashamed to go to a credit counselor or marriage counselor if you need to."

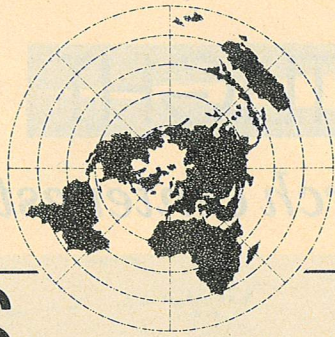
"You've got to pull together," Chris said. "A lot of couples get hostile and selfish when there's not enough money coming in. We always felt that together we're going to make it.

"We had a pretty good marriage before all of this happened," she said. "Now we have a better one."

Another must, according to Ron, is to have faith. He recommends joining a church or church group for moral support.

"The Lord gives you what you need for today," he said. "It's the things you want that get you into trouble." □

Eileen Younkman is a reporter for the Bay City Times (Michigan). The article is used with permission.



NEWS around the world

Religion in America 1982, published by the Princeton Religion Research Center, in an introduction written by George Gallup, Jr., its executive director, notes that there is a "religious momentum", "a growing spiritual quest in the U.S." But there are worrisome trends which threaten to stall the movement. 1) A glaring lack of knowledge of the Ten Commandments and about the basic facts of our religious heritage, as well as fuzziness about the central tenets of our religions. 2) A high level of credulity among Americans. For example, a high proportion, even among regular churchgoers, believe in astrology. At times it seems that Americans are prepared to believe almost anything. 3) A lack of spiritual discipline in our lives. Our prayer life, for example, appears to lack the structure, the focus and intensity it demands. 4) What some may regard as a continuing anti-intellectual strain in our religious life. At times, it appears that religion veers off either toward sterile intellectualism or empty emotionalism rather than a religion that is a healthy blend of the mind, the heart, and the spirit. From these four trends, concludes Gallup, "It would appear that we are easy prey for false prophets, and no false prophet is so readily available as that of an easy faith — a faith that makes few demands and falls away when severely challenged."

In January the Lutheran Church of Namibia celebrated its centennial. Hugo Hahn of the German Rhenish Mission was visiting the area in 1866 when some of the tribal chiefs asked him to send them missionaries. Hahn wrote to the Finnish Mission Society and in 1870 the first eight Finnish missionaries arrived in Namibia and began mission work among the Ovambo tribe. It was not until 1883, thirteen years later, that the first six Ovambo tribesmen were baptized. The centennial service was held at the exact spot of the baptism. Some 1200 members of the church gathered for nearly 12 hours of worship, singing, and Bible study. Among those present were Bishop Preus of the American Lutheran Church, Bishop Crumley of the Lutheran Church in America, Bishop Jukka Malmivaara of the Church of Finland, and Rev. Seikku Paunonen, representing the Finnish Mission Society. Namibia is engaged in a struggle for liberation from the South African government. Bishop Dumeni of the Namibian Church noted that the overseas guests were "an encouragement to us that our voices are heard in many places." The church has 69 parishes with 315,966 members.

Lutheran Perspective, a publication of Evangelical Lutherans in Mission, has again announced, as in three previous years, its list of the ten most influential Lutherans in 1982. Listed in order are William Rusch, director of Ecumenical Relations for the Lutheran Church in America; Bishop David Preus, presiding bishop of the American Lutheran Church; Edwin Meese, counselor to President Reagan; Martin Marty, theologian, historian, author and editor; Dr. Ralph Bohmann, president of the Lutheran Church-Missouri Synod; Bishop James Crumley, presiding bishop of the Lutheran Church in America; Lawrence Deneff, an ALC theologian who edited an adult catechism; Kathryn Baerwald, recently elected secretary of the ALC; Bishop William Kohn, head of the Association of Evangelical Lutheran Churches; and Richard John Neuhaus, scholar, lecturer and author.

"The reformation that must happen in today's church will not be complete until we learn to communicate by pushing people's green buttons and stop hitting their red buttons." This quotation from Robert Schuller's latest book, *Self Esteem, The New Reformation*, was sharply criticized by Richard John Neuhaus in a recent issue of *Forum Letter*. The translation of the quotation, writes Neuhaus, is "tell 'em what they want to hear." The suspicion exists — he goes on — that criticism of Schuller (of *Crystal Cathedral*, Garden Grove, California fame) is prompted by envy of his success. The suspicious may think what they will. Ministers of the gospel cannot help but recognize in Schuller's message a collaboration of Christianity in the vulgarities of a pagan culture. His assertion that his ministry signals the greatest moment in Christian history since the Reformation is an instance of megalomania that can only be described as poignant. Why become exercised about Robert Schuller? Neuhaus asks. Because thousands of our people are measuring their pastors by his standard. Because pastors are internalizing that measure, and some have promoted his institute for *Successful Church Leadership*. They believe they can take the technique without the message. But the technique is the message. It is heresy that "works." Many heresies do. . . . The man is an extraordinarily gifted child of God, concludes Neuhaus. His teaching is not simply wrong; it is, not to put too fine a point on it, evil.

"Almost 2000 years after Christ gave the Great Commission," writes James Johnston, retired religion editor of the *Milwaukee Sentinel*, "Christianity has 78% of its work ahead of it." Using United Nations data, Johnston reports the earth's population at 4.494 billion. Of these, he says, 997,783,140, or 22%, are Christians. Slightly more than half of the global population — 57% — he reports adheres to some religious faith. Christianity is the largest faith numerically. Next is Islam, with 593,157,900 members. Roman Catholicism has a global total of 580,061,800 and world Protestantism 343,546,740. Eastern Orthodoxy has 74,174,600 followers. □

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

THE SPOTLIGHT

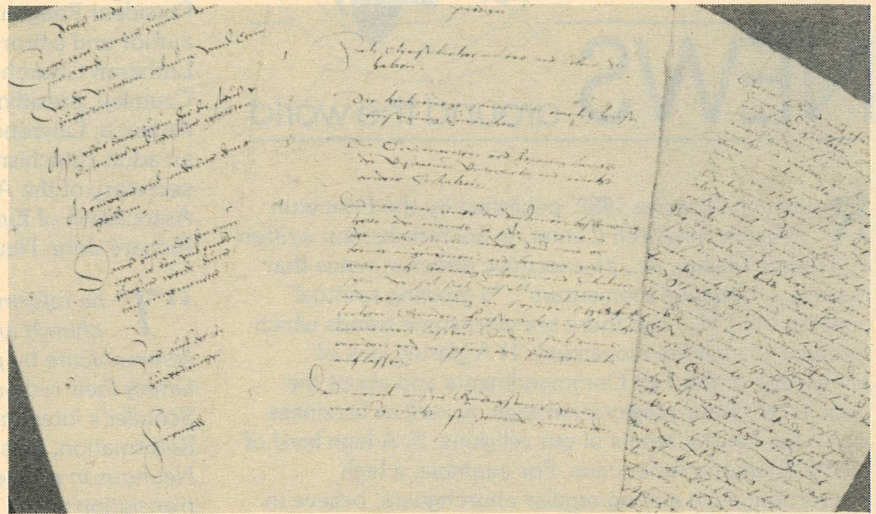
A new Reformation research center established

A multiyear project to microfilm all known books and papers associated with Martin Luther, his colleagues, the Reformation and the Counter-Reformation was announced recently by Lutheran Brotherhood.

In addition, a central facility for study of these microfilmed records will be established by Lutheran Brotherhood. To be known as the Lutheran Brotherhood Reformation Research Library, this collection will be located in the Society's home office in downtown Minneapolis.

Microfilming will begin this year and is expected to continue for a 15- to 20-year period. One set of microfilm will be kept at the Lutheran Brotherhood Reformation Research Library while another will be available for loan to libraries throughout the world. A third set will be stored permanently in Lutheran Brotherhood archives at an off-site location.

"In addition to facilitating study," said Dr. Edward Lindell, a Lutheran Brotherhood vice-president, "this microfilm project will also insure preservation of the contents of these records in the event the originals can no longer be preserved or might be destroyed by natural disaster.



Three of the Spalatin documents.

"We will encourage theologians, historians and scholars not only to use the research center but also to share knowledge of any books, documents and other authentic records concerning the Reformation by making these materials available for reproduction so they may be included in the library."

Some of the first papers to be filmed for the research center will be a collection of documents, most of which were written by Georg Spalatin, an associate of Martin Luther. Dating from the early 16th century, they were purchased by

Lutheran Brotherhood some 20 years ago from the Rev. T. R. Baudler, now retired and living in West Germany.

The Spalatin letters are addressed to Heinrich von Einsiedel, an ancestor of Mrs. Baudler. They were in the possession of the von Einsiedel family when they left East Germany after World War II. In the early 1960's, Baudler, then pastor of Zion American Lutheran Church in Eureka, South Dakota received the documents from their owners and sold them to Lutheran Brotherhood.

Lakeside Lutheran celebrates twenty-fifth

Last October Lakeside Lutheran High School of Lake Mills, Wisconsin celebrated its 25th anniversary. At the special service President Lloyd Huebner of Dr. Martin Luther College was the guest speaker. Huebner served as Lakeside's first principal from 1958-1967.

Lakeside opened in September 1958 with an enrollment of 41 freshmen and a faculty of two full-time and one part-time teachers. The school was first located in the

vacant elementary school of St. Paul's Lutheran Church of Fort Atkinson which had recently built a new school on adjoining property. By the fourth year of operation the enrollment had increased to 196.

Because of the increasing enrollment, plans were quickly made for the building of a new school to be located in Lake Mills. The present school was completed in time for the 1963 school year. The building was dedicated on

November 3, 1963 with the rite of dedication performed by Huebner.

The current enrollment is 430, an all-time high, and plans are being readied for a much needed building program to meet space and educational requirements.

The school is operated by a federation of WELS congregations. There are presently 23 congregations in the federation. Principal of the school with its faculty of 24 is Philip A. Strohm.

A RECORD CROP —

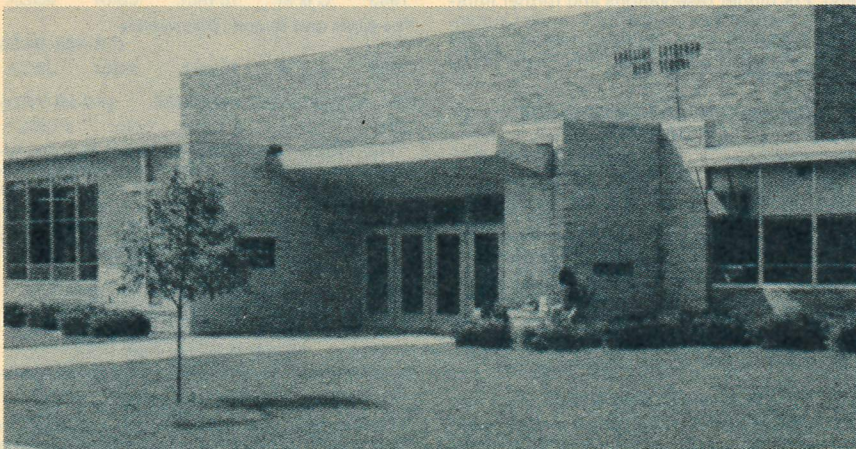
There was a record fruit and grain crop in the Wenatchee, Wash., area in 1982. But according to Pastor Paul Fetzer, "God granted a still richer and lovelier harvest at Our Savior's of East Wenatchee." Pastor Fetzer is shown with seven children who were baptized in December. Six of them had come to the church through the vacation Bible school held by the congregation last summer. The congregation organized in 1975 has a baptized membership of 89.



Wisconsin

High school gets major gift

According to the Newsletter of Wisconsin Lutheran High School of Milwaukee, one of its member congregations, Parkside, held its last service on New Year's Eve. "But Parkside's ministry lives on, partly through the manner it arranged for continuing support of the high school. The congregation chose the high school to be a major recipient of the proceeds of the sale of its property, indicating that the high school share of the proceeds should be placed into the endowment fund." Also sharing in the proceeds were the Synod and Wisconsin Lutheran College, Milwaukee.



The entrance to Lakeside Lutheran High School.

45th anniversary at Oak Grove

St. Peter's of Oak Grove has celebrated the 45th anniversary of its pastor, Herbert C. Buch, in the pastoral ministry. A son, Donald, was the guest speaker, and another son, Marcus, served as guest organist.

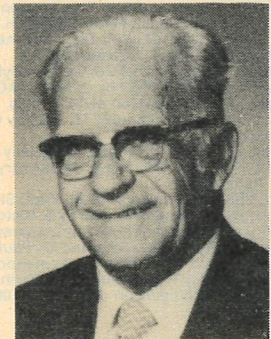
A native of Tawas City, Michigan, Buch graduated from seminary in 1936. In January 1937 he was ordained and installed in Emmanuel, South Shore, South Dakota. Subsequently he served congregations in Germantown, Aurora, and Bruse, all in South Dakota; in Ann Arbor, Yale, Greenwood and Saginaw, all in Michigan. For the past six years he has been at Oak Grove. □

With the Lord

GERHARD F. ALBRECHT 1905-1982

Pastor Gerhard F. Albrecht was born April 16, 1905 at Milwaukee, Wisconsin. He died on November 21, 1982 at Hales Corners, Wisconsin.

A graduate of Wisconsin Lutheran Seminary, he served congregations at Kawkawlin and Dexter, Michigan and Ixonia, Hustler, Indian Creek, La Crosse and Hales Corners, Wisconsin. He also served as circuit pastor ten years, hospital chaplain in the La Crosse area and



Albrecht

chairman of the board of Luther High School, Onalaska, Wisconsin.

In 1931 he married Margaret Paustian. He is survived by his wife, a daughter, one brother and eight grandchildren.

The funeral services were held November 24 at St. Paul's, Hales Corners, Wisconsin.

LYDIA MARTENS 1901-1983

Mrs. Lydia Martens (nee Krueger) was born on March 31, 1901 at Altamont, Illinois and died January 5, 1983 at Willmar, Minnesota at the age of 81.

In 1929 she married Pastor Alfred Martens, who served churches in Tyler and New Prague, Minnesota. Pastor Martens served his entire ministry of 47 years in the Minnesota District.

Since Pastor Marten's death in 1978, Mrs. Martens had resided in a living and nursing center in Willmar.

Funeral services were held on January 8 at Immanuel, Willmar. □

CALENDAR OF CONFERENCES

Pacific Northwest District, Northwest Teachers' Conference, March 10-11, Agenda: The Occult — Why We Must Warn Our Children Against It; Making the Liturgy Meaningful to Children; Science workshop; Vision therapy workshop.

Southeastern Wisconsin District, Metro-South, March 21, Agenda: Mark; Practical Applications of Preach the Gospel, a Textbook for Homiletics.

INSTALLATIONS

(Authorized by District President)

Pastors:

Albrecht, G. Jerome, as pastor of Christus, Richmond, Wisconsin on January 16, 1983 by M. Schwanke (WW).

Brassow, Roy, as pastor of Redeemer, Huntsville, Alabama on January 2, 1983 by R. Busch (SA).

Eggert, Rupert A., as pastor of San Pablo, Tucson, Arizona on December 5, 1982 by V. Winter (AC).

Hartman, Paul J., as pastor of San Juan, El Paso, Texas and director of theological education for mission in Mexico on December 12, 1982 by R. Eggert (AC).

Hartzell, Eric S., as pastor of East Fork Mission, Whiteriver, Arizona on December 5, 1982 by H. Hartzell and Canyon Day, Canyon Day, Arizona on December 5, 1982 by A. Guenther (AC).

Miller, David H., as pastor of Our Savior's Bylas, Arizona on October 10, 1982 by D. Meier (AC).

Schwertfeger, Mark, as pastor of St. Paul's, Cannon Falls, Minnesota on January 16, 1983 by C. Sengbusch (MN).

Werre, Alvin, as pastor of Grace, Ridgeway and St. Luke's, Pickwick, Minnesota on January 2, 1983 by J. Renz (WW).

Westendorf, Thomas, as pastor of St. Paul, St. James, Minnesota on January 9, 1983 by S. Ristow (MN).

Winkel, Herman, as pastor of Twin City Lutheran Institutional Ministry, Minneapolis and St. Paul, Minnesota on January 16, 1983 by T. Westendorf (MN).

Zimmerman, Frederick P., as pastor of St. Bartholomew, Kawkawlin, Michigan on January 9, 1983 by S. Korth (MI).

Teachers:

Holman, James., as teacher and principal at St. Mark's, Citrus Heights, California on August 29, 1982 by T. Franzmann (AC).

Jenkins, Clarence W., as professor at Michigan Lutheran Seminary, Saginaw, Michigan on January 4, 1983 by J. Lawrenz (MI).

Plath, Laurie O., as instructor at Arizona Lutheran Academy, Phoenix, Arizona on August 22, 1982 by W. Meier (AC).

Ritter, Randy, as teacher at Gethsemane, Cibecue, Arizona on November 21, 1982 by O. Wraalstad (AC).

Wade, James A., as teacher at Apostles, San Jose, California on September 7, 1982 by D. Valleskey (AC).

Zimmer, Ronald C., as teacher and principal at Gloria Dei, Belmont California on August 8, 1982 by G. Geiger (AC).

ADDRESSES

(Submitted through the District President)

Pastors:

Albrecht, G. Jerome, Rt. 3, Delavan, WI 53115.

Brassow, Roy, 11024 Louis Dr. SE, Huntsville, AL 35803, 205/883-8440.

Eggert, Rupert A., 4533 S. Camino Berrera, Tucson, AZ 85714.

Fiunker, Charles, Carr. 914 km. 8, Bo. Tejas, Sector Asurnia, Humacao, PR. Mail: Box 1809, Las Piedras, PR 00671, 809/852-5701.

Hartzell, Eric S., Whiteriver, AZ 85941, 602/338-4595.

Schwertfeger, Mark, 1100 W. Main St., Cannon Falls, MN 55009.

Werre, Alvin, Rt. 1, Box 86, Dakota, MN 55952.

Westendorf, Thomas, 307 S. 9th St., St. James, MN 56081, 507/375-3687.

Winkel, Herman, 2312 Flag Ave. S., St. Louis Park, MN 55426, 612/546-0684.

Zimmerman, Frederick P., 2460 S. Fraser Rd., Kawkawlin, MI 48631, 517/684-1002.

NATIONAL CONVENTION

The Lutheran Pioneers national convention will be held in Onalaska, Wisconsin on April 9, 1983. The program will include business meeting, seminars and closing banquet. For information and registration contact Lutheran Pioneers, Inc., PO Box 66, Burlington, Wisconsin 53105.

EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

APACHE JUNCTION, ARIZONA — King of Kings, Apache Junction Seventh-day Adventist Church, 1650 So. Ironwood Dr. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone 602/982-2111.

RICE LAKE, WISCONSIN — American Legion building, 1st and Iowa, 2:00 p.m.; Adult information class/SS 3:15 p.m. Pastor Robert M. Edwards, 332 S. Wisconsin Avenue, Rice Lake, Wisconsin 54868; phone 715/234-6031.

AUSTIN (SOUTH), TEXAS — Travelodge Motel, San Antonio room, E. St. Elmo and I. H. 35, 8:30 a.m.; SS 9:40 a.m. Serving areas of Austin, San Marcos, Oak Hill, Buchanan Dam, Burnet and Llano. Pastor James L. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753; phone 512/836-4264.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

SOUTHWEST ORLANDO, FLORIDA — Orange County area. Windermere Town Hall, Main Street and Hwy 439, Windermere, 9:00 a.m.; Bible class/SS 10:15 a.m. Pastor Peter H. Kruschel, 5231 Merimont Ct., Orlando, Florida 32810; phone 305/299-7394.

WAUKESHA COUNTY SOUTH, WISCONSIN — Teaching Center, W246 S3145 Industrial Lane, Waukesha, 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Carl T. Otto, 5363 N 37th St., Milwaukee, Wisconsin; phone 414/466-1657, or Dennis Nelson, 1829 Waterview Lane, Waukesha, Wisconsin 53186; phone 414/549-4093.

CHRISTIAN WOMEN TODAY Spring Retreat

Christ the Lord Lutheran Church, Brookfield, Wisconsin will sponsor a spring retreat April 15-16, 1983 at Olympia Resort and Spa, Oconomowoc, Wisconsin. The theme of the retreat is: *We are the clay, you are the potter.* Deadline for registration is March 24. For further information call Laila Arndt, 414/781-2472.

CENTENNIAL CELEBRATION

Zion of Kiel, Wisconsin will celebrate its centennial in two special services on April 24 and May 1 at 9:45 a.m. A centennial dinner will be served on both Sundays following the service. Former members and friends are invited to attend. For dinner reservations and further information contact Zion Lutheran Church Centennial Committee, c/o Charles W. Hansen, 13334 Louis Corners Road, Kiel, Wisconsin 53042; 414/894-3429.

DR. MARTIN LUTHER COLLEGE CHOIR TOUR

March 25	7:30 p.m.	Redeemer, St. Croix Falls, WI
March 26	7:30 p.m.	St. John/St. James, Reedsville, WI
March 27	8:00 and 10:15 a.m.	St. Paul, Green Bay, WI
	3:30 p.m.	St. Paul, Wisconsin Rapids, WI
March 30	8:00 p.m.	Mt. Calvary, La Crosse, WI
March 31	7:30 p.m.	St. John, Fox Lake, WI
April 1	1:15 p.m.	St. John Rock Springs, WI
	7:30 p.m.	St. Matthew, Janesville, WI
April 2	7:30 p.m.	St. Peter, Savanna, IL
April 3	10:00 a.m.	Our Savior, Burlington, IA
	7:30 p.m.	Good Shepherd, Cedar Rapids, IA

FLAG BASES WANTED

St. John of Gladwin, Michigan is in need of two flag bases, with or without poles, for its chancel. Contact Pastor Frederick Casmer, 520 N. Bower, Gladwin, Michigan 48624; 517/426-6686.

AUDIOVISUAL AIDS

WHERE LUTHER WALKED (FS-116-WLW)

1982 33 min. color IJSCA

The renowned Luther scholar, Roland Bainton, visits in this 16mm film the places where Luther lived and worked. Like a tour guide, Bainton describes what happened in each location and in this way gives a vivid review of Luther's life. Although not as dramatic as the longer Luther film, this version is welcome because the shorter length is easier on the viewers and allows some time for discussion.

MAY A CHRISTIAN JOIN A LODGE?

(C-33-MJL)

1982 15 min. Pastor Schaefer SCA

This tape was originally prepared as a radio sermon for the *Message from the Master* broadcast. Tracing the historical development of the lodge, Pastor James Schaefer demonstrates that the religion of the lodge is deism, which is contrary to the Christian faith. Therefore a Christian should not join a lodge.

MARRIAGE COUNSELING KIT

These four filmstrips pre-date the age of sexual frankness. Therefore the language is delicate and the solutions somewhat simplistic. Nevertheless, the discreet wording is a refreshing change, and most of the advice offered it timeless. Any one of these filmstrips could serve as an introduction to the discussion of the difficulties facing families today.

Marriage Makes A Difference (FS-401-MMD)

(between courtship and marriage)

1983 C & M 7 min. color SCA

Marriage Requires Adjustment (FS-402-MRA)

1983 C & M 8 min. color SCA

The Intimacies of Marriage (FS-403-IOM)

1983 C & M 8 min. color SCA

Making Marriage Last (FS-404-MML)

1983 C & M 8 min. color SCA

HOW OUR BIBLE CAME TO US

It is difficult to find material on this subject that is suitable for our congregations, because today's scriptwriters regularly ignore the divine inspiration of the Bible. Even this collection of filmstrips is weak on that subject. However, the divine authorship of Holy Scripture is both mentioned and implied in these presentations. Highly technical material is treated in a clear and understandable manner, and the color photography is beautiful. Suitable for junior high through adult.

The Bible Comes Into Being (FS-405-BCB)

1983 C & M 16 min. color JSCA

The Manuscripts of The Bible (FS-406-MTB)

1983 C & M 16 min. color JSCA

The Translations of The Bible (FS-407-TTB)

1983 C & M 18 min. color JSCA

The Bible and Recent Discoveries (FS-408-BRD)

1983 C & M 16 min. color JSCA

YE HAVE DONE IT UNTO ME (FS-89-YHD)

1983 C & M 8 min. color PIJSCA

The WELS Committee on Relief reports regarding the distribution of money offered by the congregations of our Synod. Our people can see for themselves what is being done with their offerings. Even more important, this filmstrip reminds us that the Savior accepts such deeds of kindness as kindness shown to him.

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

HYMNALS NEEDED

Gethsemane Lutheran Church, a mission in Kansas City, is in need of about 25 used hymnals (TLH). Contact Pastor Elton C. Stroh, 7409 E. 118th Place, Kansas City, Missouri 64134.

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1982 through 31 September 1982*

	Subscription Amount for 1982		Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 820,865		\$ 793,827	96.7
Dakota-Montana	349,245		353,680	101.2
Michigan	1,861,196		1,767,219	94.9
Minnesota	2,032,560		1,930,732	94.9
Nebraska	444,241		444,039	99.9
Northern Wisconsin	2,055,987		2,052,852	99.8
Pacific Northwest	199,611		203,088	101.7
Southeastern Wisconsin	2,590,687		2,527,214	97.5
Western Wisconsin	2,413,315		2,290,624	94.9
South Atlantic	212,286		216,717	102.0
Total — 1982	\$12,979,993		\$12,579,992	96.9
Total — 1981	\$12,233,442		\$12,069,823	98.7
Increase/(Decrease)	\$ 746,551		\$ 510,169	
Percent	6.1%		4.2%	(1.8)

*Including 1982 offerings received through 14 January 1983

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 31 December 1982 with last year comparisons

Twelve months ended 31 December

	1982	1981	Increase or (Decrease)	
			Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 12,544,282	\$ 11,882,838	661,444	5.6
Gifts and Memorials	337,838	1,449,042	(1,111,204)	—
Bequests	484,158	343,777	140,381	40.8
Other Income	100,585	69,293	31,292	45.2
Transfers from Other Funds	576,046	212,928	363,118	—
Total Receipts	\$ 14,042,909	\$ 13,957,878	\$ 85,031	0.6
Disbursements:				
Worker-Training	\$ 4,881,126	\$ 4,401,799	\$ 479,327	10.9
Home Missions	2,532,495	2,309,713	222,782	9.6
World Missions	2,354,469	2,030,171	324,298	16.0
Benevolences	614,000	1,259,338	(645,338)	(51.2)
Administration and Services	1,284,817	1,377,890	(93,073)	(6.8)
Sub-total	\$ 11,666,907	\$ 11,378,911	\$ 287,996	2.5
CEF — Interest Subsidy	1,047,583	934,765	112,818	12.1
Transfers to Building Funds	590,000	645,500	(55,500)	(8.6)
Total Disbursements	\$ 13,304,490	\$ 12,959,176	\$ 345,314	2.7
Twelve Months Increase/(Decrease)	\$ 738,419	\$ 998,702		
Fund Balance — Beg. of Period	\$ (739,358)	\$ (1,738,060)		
Fund Balance — End of Period	\$ (939)	\$ (739,358)		

Norbret M. Manthe
Chief Accounting Officer
3512 W. North Avenue
Milwaukee, WI 53208

REUNION

WELS members who were served by our chaplains in Europe from 1973 to 1982 are invited to attend a reunion at Palos Lutheran Church in Palos Heights, Illinois on June 24-26, 1983. For details write to Pastor E. C. Renz, 12424 S. 71st Court, Palos Heights, Illinois 60463.

APPOINTMENTS

Kenneth A. Gast as circuit pastor of Northern Circuit of Southwestern Conference of Western Wisconsin District to replace Herman W. Winkel.
Lester Pralle to Western Wisconsin District Board for Parish Education to replace Arthur Jerdee.

Adelbert E. Voigt to Western Wisconsin District Board for Parish Education as additional member.

President Donald F. Bitter

CALL FOR NOMINATIONS MARTIN LUTHER PREP SCHOOL Dean of Students — Religion

Since Prof. James Schneider has accepted a call into the religion-history department at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, the Board of Control of MLPS, with the concurrence of the Commission on Higher Education, herewith petitions the voting membership of the Synod to nominate theologically trained male candidates for the professorship of Dean of Students and Religion.

Letters of nomination, with as much pertinent information as possible, should be in the hands of the secretary of the board no later than March 25, 1983.

Paul Fritze, Secretary
7900 Minnetonka Blvd.
St. Louis Park, MN 55426

REQUEST FOR COLLOQUY

Pastor Gordon L. Waterman, Tomball, Texas, who formerly served as a pastor in the Lutheran Church-Missouri Synod, has applied for a colloquy with a view to being received into the pastoral ministry of the Wisconsin Ev. Lutheran Synod. Pertinent correspondence may be directed to the president of the Arizona-California District, Pastor I. G. Frey, 3601 N. 8th Avenue, Phoenix, Arizona 85013.

OFFER

Our Savior Lutheran Church of Perry, Michigan would like to donate a Roneo Mimeograph machine for the cost of shipping to any mission congregation or school. Contact Rev. C. Grube P.O. Box 625 Perry, Michigan 48872.

OFFER

Cross Ev. Lutheran Church of Charles City, Iowa offers free to any WELS or ELS mission congregation Sunday-school materials (The Story of God's Love), for the cost of shipping. Student booklets, teacher manuals and some activity packets from nearly every level, series and quarter, including fourth quarter. First come, first served. Send your needs list to: Cross Ev. Lutheran Church, 310 First Ave., Charles City, Iowa, 50616.

AVAILABLE

Two 16' long heavy-duty sliding room dividers 8' high. One Sony stereo reel-to-reel tape player. If interested, please contact Pastor Jim Langebartels; 517/458-6706.

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL
For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription renewal include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)

1 year \$5.50 2 year \$10.00 3 year \$14.00
Save by subscribing for 2 or 3 years.
Please write for foreign rates.

CHANGE OF ADDRESS
Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT
Include your mailing label when writing to us about your subscription.

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

Make check or money order payable to Northwestern Publishing House.

Name (please print)

Address

City

State

Zip

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

Name (please print)

Address

City

State

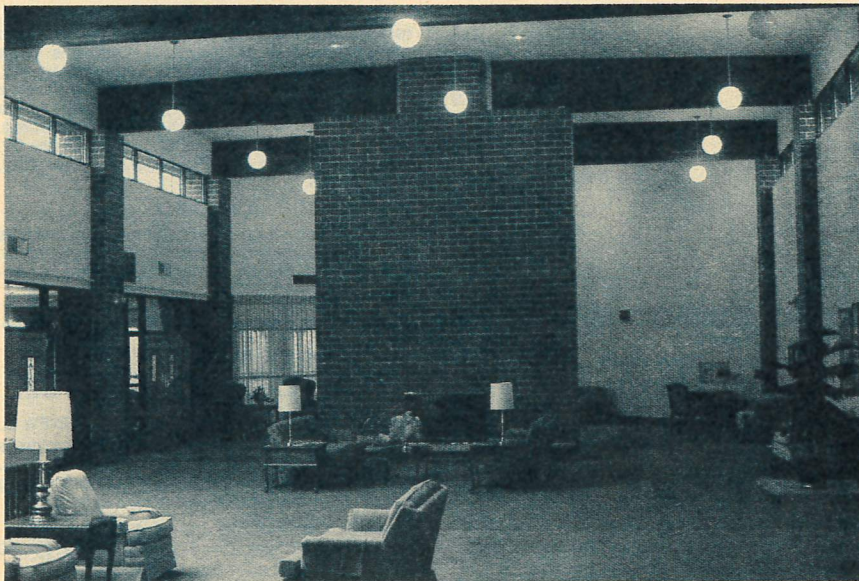
Zip

ATTACH LABEL HERE

Luther Haven opens its doors

A new concept in living

A view of the Commons at Luther Haven.



Years of dreaming and planning, designing and building, reached fulfillment recently as the first senior citizen residents moved into their new homes at Luther Haven, a retirement community of 236 apartment units for persons age 62 or over.

Located at 8949 North 97th Street, Milwaukee, it is meant to be not just a place to live but a new way of life.

Total facilities

Four residential buildings contain units of five different styles and sizes. An efficiency apartment (486 sq. ft.), a one-bedroom unit (648 sq. ft.) and three selections of two-bedroom apartments (up to 999 sq. ft. with two baths). Each unit is fully carpeted and equipped with range, refrigerator and disposal, and many offer a patio or balcony.

Interconnected with the residential buildings is the Commons. The elegant dining room provides the set-

ting for the noon dinner served daily. A spacious lounge surrounds a two-level atrium. Activity areas, hobby rooms, beauty and barber shop, commissary, exercise room, rathskeller and a heated whirlpool offer opportunity for sociability and convenience.

Special benefits

An electronic locking system, closed circuit TV monitors and an intercom system provide a communication link from the individual apartment to public areas. A full-time manager can be summoned by emergency call buttons located in the bedrooms and bathrooms of each unit. All maintenance and repair tasks, lawn mowing and snow shoveling are provided by the management.

Financial considerations

The accommodation fee and monthly maintenance charge are two

by Robert H. Michel

types of financial considerations associated with residency at Luther Haven.

1. The accommodation fee is a one-time payment purchasing the right to live at Luther Haven for the rest of one's life. Ranging from \$21,870 (efficiency apartment) to \$41,000 for the largest two-bedroom, two-bath unit, this fee covers for lifetime the number of residents originally occupying the apartment. For example, husband and wife are both covered by one fee — if one deceases, the other is still covered. A unique concept is the fact that 75 percent of the accommodation fee is *guaranteed refundable* to the resident (or estate) no matter how long the resident may live at Luther Haven.

2. The maintenance charge is a monthly cost, on a sliding scale, depending upon the apartment the resident has selected. It is the pro-rated cost of total operations and pays for the dinner meal, maintenance, repair, general housekeeping, water service, laundry rooms, activities, major insurance, debt service and some nursing care. It also provides a bed reservation and guarantee of limited paid skilled nursing care should the resident need such service.

More information is available from the Luther Haven Office, P.O. Box 23221, Milwaukee, Wis. 53223. □



Pastor Michel is public relations manager for Wisconsin Lutheran Child and Family Service of Milwaukee.