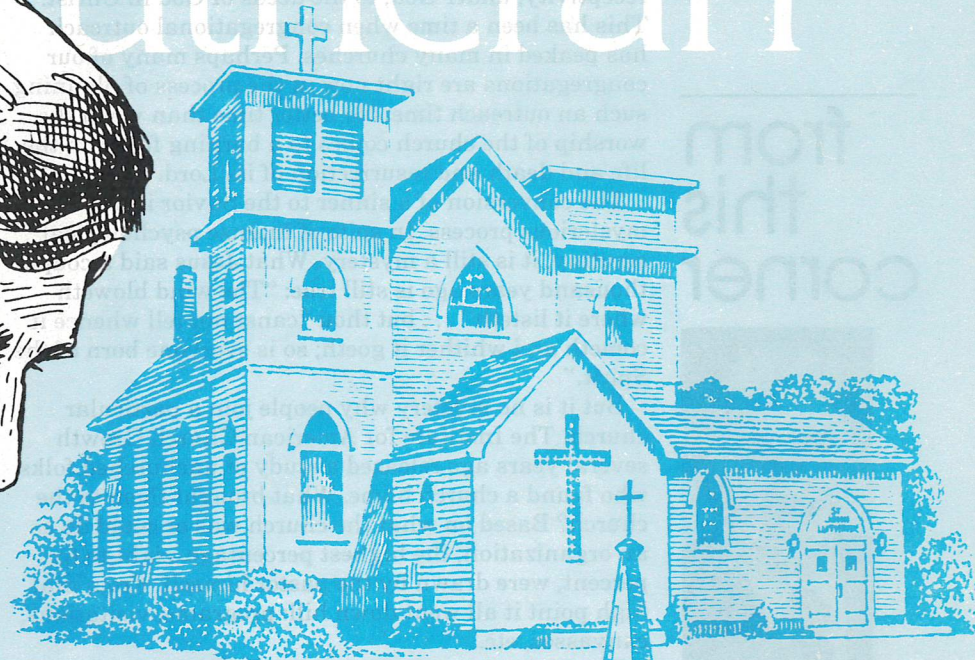
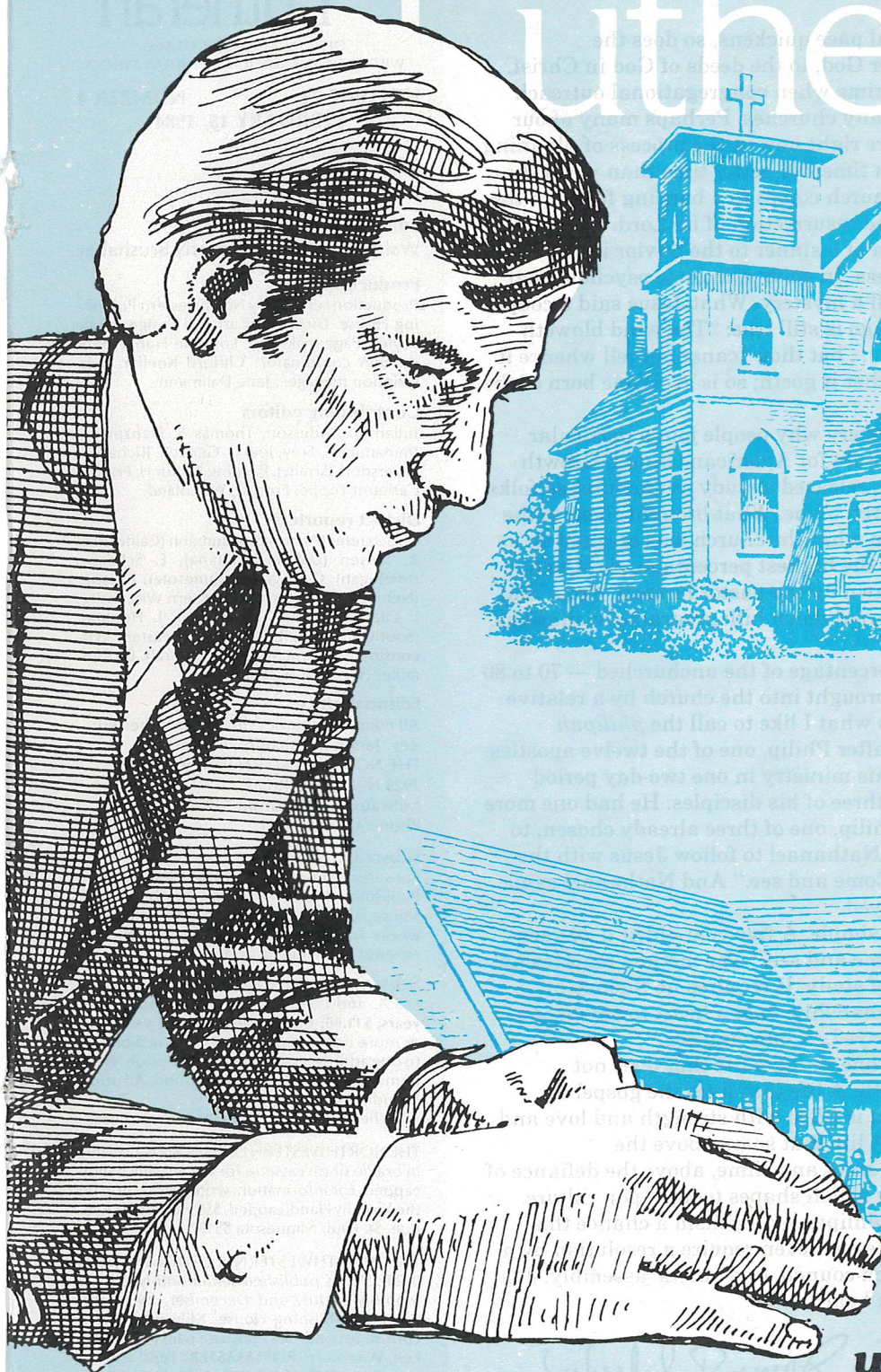


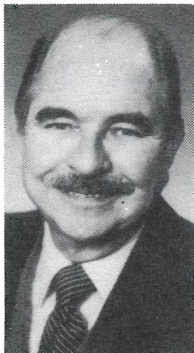
FEBRUARY 15, 1984

The Northwestern Lutheran



***The Lord will
watch over your
coming and going***

from this corner



In a couple of weeks the church will be entering the season of Lent. Traditionally throughout this 40-day period, the church experiences a quickening of its spiritual life. Church attendance is at an all-year high. As Lent culminates in Holy Week and Easter, year-long absentees appear in the pews and at the Lord's Table.

As the spiritual pace quickens, so does the receptivity, under God, to the deeds of God in Christ. This has been a time when congregational outreach has peaked in many churches. Perhaps many of our congregations are right now in the process of planning such an outreach time. No better time than when the worship of the church comes to a burning focus on the life and death and resurrection of its Lord.

The conversion of a sinner to the Savior is a mysterious process. In spite of intense psychological scrutiny, it is still a mystery. What Jesus said a couple thousand years ago is still true: "The wind bloweth where it listeth" . . . but thou "canst not tell whence it cometh and whither it goeth; so is everyone born of the Spirit."

But it is no mystery why people join a particular church. The Institute for American Church Growth several years ago released a study of unchurched folks who found a church home. What brought them to the church? Based on what the church was or could do as an organization, the highest percentage, eight to ten percent, were drawn by the pastor himself. From that high point it all went down hill: programs, visitations, canvasses, etc.

The highest percentage of the unchurched — 70 to 80 percent — were brought into the church by a relative or friend. That is what I like to call the *philipan method*, named after Philip, one of the twelve apostles.

Very early in his ministry in one two-day period Jesus picked up three of his disciples. He had one more to go. He used Philip, one of three already chosen, to invite his friend Nathanael to follow Jesus with the simple words, "Come and see." And Nathanael came and saw and stayed.

The method is simple. A five-year-old or a 70-year-old can say, "Come and see." The method requires no rigorous course of study. It requires no fluency of speech. No salesmanship. Just a heart to say to one who is lost or strayed, "Come and see."

It does require one thing: a life that does not contradict its faith. A life that lives the gospel of Christ. A life that is filled with strength and love and confident hope. A life that soars above the materialism, the smut and slime, above the defiance of common decency which shapes today's pop culture.

Why not give philipan evangelism a chance this Lententide? It does not even require a resolution by a synod, or a church council, or a voters' assembly. Just a stout Christian heart.

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

The Northwestern Lutheran

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Duane Tomhave, 64.

Ready for the Olympics?

Everyone who competes in the games goes into strict training. They do it to get a crown that will not last; but we do it to get a crown that will last forever (1 Corinthians 9:25).

There is currently a great deal of interest in the upcoming Olympic games. The media urges us to support our athletes with contributions. Advertisers inform us that they are official sponsors or suppliers of special products. Interest is high; the Olympics are a big event.

Life is a contest

If someone were to ask us, "Are you ready for the Olympics?" our first response might well be to check the time and channel where the events can be watched on TV. Actual participation in the events is not likely to interest us. In writing to the Corinthians, however, Paul uses the picture of international athletic competition as an illustration of Christian life — and he speaks to us as participants, not just spectators.

In addition to the Olympic games there were in Greece three or four other major international athletic contests. In Corinth the Isthmian games, held every other year since 581 B.C., drew participants from all the Greek states. Paul worked in Corinth for two years and may personally have observed the stir which these games caused.

When he says, "Run in such a way as to gain the prize," he is drawing on the games as the basis for teaching us the important lesson that the Christian life is to be an earnest and ongoing struggle against sin and all unrighteousness in our lives. It's necessary to be reminded of that because Scripture's teaching on that score has occasionally been misunderstood. There's an inclination to think that because salvation is by

*The Christian's
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Salvation
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What
enormous
stakes!*

grace, a free gift from God, and because sins are freely forgiven, for that reason sin really isn't so serious in the life of a Christian. Oh, there'll be lapses and slips from time to time, but that really need not concern us too much. Not so! says Paul. Living the Christian life is hard work. It's a constant struggle against sin, requiring the conditioning and concentration of a world-class athlete.

Rigorous training required

Greek athletes went into training ten months before the games. Diet, exercise, rest, everything was carefully regulated. So too the Christian dare not become spiritually flabby. He needs to train and harden himself for the contest. To that extent there's a similarity to the athlete's program.

But there is also a marked difference. "They do it to get a crown that will not last." The Greek victor got a simple garland of greenery — a crown braided of olive or laurel leaves, a token prize which soon withered and crumbled. The Christian's crown, on the other hand, is an eternal treasure. Salvation is involved. What enormous stakes!

Hence Paul spells out his ap-

proach, first in two negatives and then in two positives. "Therefore I do not run aimlessly; I do not fight like a man beating the air," he tells us. "No, I beat my body and make it my slave."

A real battle

Here we see Paul's real competitor. It's his "body," his own sinful self, his Old Adam whom he "beats." Literally Paul says, "I hit him under the eye." Paul delivers a knockout punch. But rendering the Old Adam temporarily senseless isn't enough. He must be permanently subdued. Hence Paul adds, "I beat my body and make it my slave." That's what we are to do with every inclination toward laziness and greed, lust and immorality, gossip and lovelessness. We're to knock it down and overcome it through the power which the Holy Spirit, working through the Word and sacrament, gives us.

Is the battle real? Does it make any difference? Paul tells us he fights sin at every turn "so that after I have preached to others, I myself will not be disqualified for the prize." Paul reckons with the dread possibility of losing his salvation. True, we can't earn our salvation, but we can lose it in unbelief by selling out to sin.

Paul, the great missionary and man of God, is deathly afraid of sin and battles it day in and day out. Dare we do any less? The "Olympics" are on and we're in them. "Run in such a way as to get the prize." □



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Family life 1984

In his famous book entitled *Nineteen Eighty-Four*, author George Orwell projected his thoughts to the present year. As the publicized year 1984 loomed on the horizon, his visions of the social and political conditions which would obtain captured the interest of thinking people all over the world and particularly the people of this country.

He envisioned a 1984 society in which privacy would not exist, in which "big brother" would control every aspect of people's lives, and where language and history would have been stripped of all objective truth.

This is the year, and we are part of its society. But as we assess the scene, we find that Orwell's frightening views of the society of 1984 are not matched by reality to the extent he envisioned it, at least not in this country.

However, another aspect of society in 1984 is not so encouraging as we look at it from our vantage point. It offers a view which was not envisioned or predicted a few generations back. That is the family in the United States in 1984. Of that, statistics paint a rather gloomy picture. We cannot vouch for the accuracy of these statistics, but they come from usually reliable sources, and they should give us a reasonably accurate picture of family life as it exists in our country today.

According to these figures, the average duration of marriage in the United States stood at 6.8 years as of 1980.

Fifty percent of U.S. marriages end in divorce. This caused one syndicated writer to comment that "until death do us part" has become a trite concept, and it led a headline writer to head an article on this subject with the cynical words, "I do, sort of."

The number of unmarried couples living together in the U.S. increased from 523,000 in 1970 to 1,864,000 in March 1982. That amounts to four percent of all couples.

One family in eight is headed by an unmarried woman.

Nearly three million children are living with never-married mothers, four times as many as in 1970.

About fourteen million children under eighteen live with one parent. In nine of ten cases that parent is the mother, and she is usually divorced.

"Typical" families comprise only seven percent of the families of our country if the typical family is conceived of as one in which both parents are present, with the father working outside the home and the mother staying home to take care of the children.

This is a far cry from family life as it is usually thought of and as it is pictured in the Holy Scriptures. Family life in 1984 is different, to say the least.

These changes in family life are viewed by many modern observers as signs of progress. Bible believers do not see them that way. Scripture in many passages addresses itself to family life — to the relationship between fathers and mothers, parents and children, husbands and wives and defines the duties of each. It makes clear the principles which are to govern these relationships. It isn't that way in the U.S. in 1984.

In view of the fact that the family is the basic unit of society, there is undoubtedly more cause for alarm about this aspect of society than about the aspects envisioned by Orwell in his book. Christianity has continued to exist — yes, even flourish — under repressive conditions in the past. But the family life, as reflected in these statistics, denotes a regression from principles ordained by God himself. Those principles are not subject to revision in any age.

Viewing with alarm is an appropriate reaction, but it won't help much. What is needed is allegiance to the word of him who established the principles for marriage and the family in the first place. At various times in history human culture has departed from principles laid down by the Creator and turned to what it considers to be improvements in its way of living. Popularly adopted and hailed as guarantees of progress for the human conditions, they have invariably ended as failures.

The condition of society at any time will not make or break Christianity. It can, however, warp the thinking of those who profess to be Christians. If they are ever absorbed into the ways and the thinking of the world, they will have — unwittingly perhaps — created a god in their own image, a god whose glories will evaporate along with the world itself.

Immanuel G. Frey



Pastor Frey
is at Zion,
Phoenix, Arizona.

I would like to know

Our son is reaching the age where he could join the boy scouts. I've been informed that the Wisconsin Synod does not approve of scouting, but nobody has given me any substantial reasons. Why are we supposed to be against scouting?

It's not that we're against scouting. It's that we're *for* God, not a generic god who goes by a variety of names, but for the Triune God. We are so *for* God who has revealed himself in Scripture and in the incarnate Christ that we vehemently oppose any attempt to blur God's identity with the suggestion that all gods are alike. Unfortunately, scouting presents a god so generic he's even called "the Great Master of all scouts." Scouting is for the tolerance of all religious beliefs, something God wouldn't tolerate at Mt. Sinai and Mt. Carmel, and Mt. Zion.

We're *for* man. We're in favor of a correct understanding of man's nature, so that young people can grow up right. That means we teach original sin, the innate inability to know God and do right that necessitates regeneration. So we baptize and instruct children. And we oppose any philosophy that suggests people are morally good or neutral by nature. Unfortunately, that's what scouting does, reversing the prohibitions of God's law with the self-righteous promotions of the scout law. "A scout is reverent" . . . he *does* his duty to God. One scouting manual adds: "You may never know what your duty to God is," and goes on to promote religious evolution in place of revelation, all in the name of reverence to God.

We are *for* salvation, for the salvation of all who believe in Jesus, because the essence of Christianity is salvation by grace through faith, right? Then we must be opposed to any and all forms of work-righteous salvation. Unfortunately, scouting's printed explanations of the scout oath and law foster universalism (the idea that everybody's going to heaven if there is one) and work-righteousness (the notion that good deeds earn reward in the hereafter).

Maybe you've noticed that scouting is sort of religious, not just superficially religious but essentially religious. Spokesmen for scouting have regularly agreed with that assessment. Although the average scout meeting may not be a religious experience, belonging to the organization is a very visible subscription to what scouting says — about God, about man, and about salvation. That's a subscription incompatible with the creed we confess each Sunday. And anything that might tend to confuse a clear understanding of sin and forgiveness in my children is just too big a risk.

By the way, we are also *for* woodsmanship, citizenship, craftsmanship and those good things, but in their place and not at the cost of eternal verities. I guess that's why a lot of our congregations have established Lutheran Pioneer groups. Check that out.

This isn't really my question, but I would like to know how to answer it. How can a loving God condemn people to hell?

I have a better question. How can a just and righteous God NOT condemn people to hell? We're talking about the same God. God's love answers my question. God's justice answers yours.

Jesus at the cross is the dramatic resolution of God's love and justice in conflict over the fate of sinners. St. Paul says: "God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8). God's love didn't mean ignoring the demands of righteousness. It meant accepting incarnation to meet those demands and credit sinners with a Savior's righteousness. God's love didn't negate God's justice. It meant accepting death in the place of sinners to satisfy that justice.

Your question begs a precise definition of God's love and, what's more, a complete definition of God. John 3:16 is followed by John 3:36: ". . . but whoever rejects the Son will not see life, for God's wrath remains on him." To refuse God's love in Christ is to forfeit any appeal to a loving God. And that leaves only the "Thou shalt nots" and their consequences.

St. Peter assures us that God doesn't want to damn people he died for; but the solution is repentance, not ignorance. Denying Jesus is "bringing swift destruction on themselves" (2 Peter 3:9 and 2:1). St. Paul extends the apologetic for God's justice by reminding us that *we* are vindicated in his condemnation of those who oppose Christianity (2 Thessalonians 1:5-10).

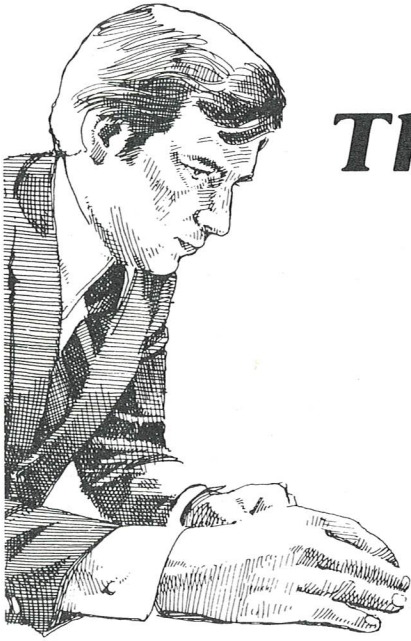
I can't speak for those who may not have heard the gospel. St. Paul says they have no excuse (Romans 1:20). I can point out to those who have heard the gospel the utter folly of rejecting it in favor of a no-win argument with God over his prerogatives. And I will say that to debate God's justice rather than witness God's love is criminal negligence.

There's something upside down about mortals questioning God's right to do anything, especially after God has revealed himself on the subject. □



Send your questions to *Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin, 53222*. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.



The Lord will watch over

about the calling process than that.

I do know what it's like to get a call, and what you think about when you get one, and what you feel, and what you go through to decide whether or not to accept the call — if "decide" is even the right word.

A couple days after the phone call, the call document comes by certified mail. The call document is a fairly official-looking piece of paper. Some of it's in Latin; it's signed by the president and the secretary of the congregation. Often with the call document comes a letter. It is less formal; it is usually written by the pastor who is preaching and teaching at the church while it is between pastors.

*The pastor
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The needs of the calling congregation are neatly summed up in that accompanying letter. It will tell you how many baptized members are in the church and how many are confirmed. It will say something about the Christian day school, if there is one, and the Sunday school. It will tell some congregational history. Few accompanying letters say, "The particular *problem* this church has is. . . ." Many accompanying letters say, "This congregation offers some unique *challenges*. . . ."

The accompanying letter may also offer some less ecclesiastical information: "The town has about x thousand people in it. . . . We have nice parks here, and a beautiful YMCA. . . . There's a shopping mall about 15 minutes from the interstate. . . . If you move here, you'll soon be 'converted' to a Viking

fan. . . ." These may sound like highly unspiritual considerations — and they are. Some are intended to be funny. Others sound funny without attempting to be. But, in case anyone forgets, the pastor considering the call is a human being — he is first of all a human being. Such considerations occur to him, too.

But it is slightly inaccurate to say, "I have a call." You already *had* one call — to go on being a pastor where you are. Now you have two calls. You have to choose one. The needs of the congregation where you are don't come in a neat little package. No one writes you an accompanying letter from your present church. The needs there come to you a little at a time. You will most likely announce the call you received in next Sunday's bulletin, and maybe you'll talk about it for a minute after church. You will talk about it in more detail at a voters' meeting, and in still greater detail with your board of elders. There will be a couple good-hearted souls who will say, "Pastor, you can't leave us. Our church won't be the same without you." It does wonders for one's ego to hear it, and the unholy thought may cross your mind, "How *will* the Lord make his kingdom come here without me?" If you're fortunate, the thought will pass quickly.

More helpful are questions such as: "Pastor, what did you hope would be accomplished — under God — when you got here? What goals did you see for this church? What goals did you have for your ministry? Have those goals been met? Are they close to being met? Do you feel you can still accomplish them? Or do you feel, maybe, that somebody else — somebody with a different combination of gifts from God — could accomplish those goals better than you?" People have to love you a lot to look you in the eye and ask you questions like that. Questions like that are vital. If no one asks those questions

It's 9:30 Monday night. You've come home from a meeting, you've gone to the refrigerator for a snack, you've sat down with the newspaper, you've started talking with your wife about what went on today. The phone rings. "It's a pastor somebody-or-other," she tells you, "and he's calling long distance." You go to the phone thinking, "I don't know pastor somebody-or-other." The voice on the other end says, "Tonight the voting members of so-and-so Lutheran Church, under the guidance of the Holy Spirit, have called you to serve them as their pastor."

That's how it begins. You've gotten a call.

There are other people who can tell you better than I, how the process of calling a pastor works. A congregation that needs a pastor gets a list of three or four names from its district president. The congregation's voters talk about the names for awhile. Most of the voters have never seen any of these names before, and they may know next to nothing about the men. Then they choose one of the names. A second ballot is taken, if necessary, and a third, until one name gets a majority. Then someone makes a motion that the vote be made unanimous.

Some pastors seem to get lots of calls. Some pastors never seem to get any. I don't know much more

your coming and going

by Mark E. Braun

of you, you ought to ask those questions of *them*.

You might get a letter or two in the mail. You might find a note on your desk. Someone might stop you in the parking lot to talk to you about it for a moment, or you may get a few extra phone calls. They will nearly all be kind. People may say things they would never have said if they had not thought there was a chance you'd be leaving. It's too bad they wait that long to say them.

And there will be people who won't talk to you about the call at all. But that can hardly surprise you either. It's been no secret that your ministry hasn't made much difference in their lives. Would it make much difference to them if you were here or gone? Their silence is your answer.

After a couple weeks go by, you begin making lists — a "to go" list and a "to stay" list. The lists get long. "To stay — there are still people here I've yet to get to know, but — "to go" — if I stayed another ten years, would I get to know many of them any better? "To stay — there are two or three projects I'm in the middle of, but — "to go" — I'll always be in the middle of two or three projects, unless I'm not doing anything. A lot of the "to go" items and the "to stay" are about the work, but not all. "To stay" — we've got a beautiful parsonage here to live in, but "to go" — that congregation is offering a housing allowance; we could own our own home. "To go" — it would be closer to our parents, but — "to stay" — my wife's happy at her job, and we've become established here. These may sound like unworthy reasons — and, it's true, they aren't central to the decision. I have yet to meet the man who accepted a call — seriously — because the fishing was better there. It is a *divine* call — yet God calls *human* beings to fill it, men who also have calls to be husbands and fathers, men with likes and dislikes,

men with interests and weaknesses.

And men with fears. Am I afraid to go? My work has been blessed here; will it be equally blessed there? The kids like school, and we're part of a neighborhood, and we've made friends. The friends are extremely important. Can we assume we will make friends like that again? Now, when I sit on my bench in front of the church, I see a church full of faces I know. I've laughed with them. I've hurt with them. I haven't always agreed with them. I love them. Am I afraid to start over, afraid to sit on a different bench and look at a church full of faces that are strangers to me? If I move, will people *like* me? Lord knows, being liked isn't the most im-

*You already
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Now you
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portant ingredient in the ministry. But it's not a great virtue being disliked either, is it? Am I leaning toward staying because it's safer? Am I afraid they *can't* get along without me? Am I afraid they *can* get along without me?

Yet the "to go" list has the better reasons. The "to go" list becomes more compelling. And it gets to be a gut feeling. It's not that somebody twisted your arm. It's not that accepting this call is a "promotion." It's not that the salary's better. It's not that it's closer to your in-laws. The Spirit has shaped your thinking. He has made your decision obvious. After you announce, "I'm going," you get your first decent night's sleep in a month. The Lord led you to go.

And so you go. You start over. Maybe a little wiser. Maybe a little lonely. You may find out the person-

age is not exactly how they described it. The membership list may have a couple gaps in it. In your first counseling session, Mrs. Smith tells you about her Aunt Minerva, and her mother's cousins once removed, and the problem she's been having with her daughter-in-law. She tells you all this as though you've known these people all your life. You nod back at her as she tells it, as though you do too.

You've moved. Some days you are elated that you moved. Some days you think you were crazy to move. After awhile, most days you don't think about it. You've got new things to do.

Old Testament Israelites tramped to Jerusalem three times every year to celebrate their three great religious festivals — Passover, Pentecost and Booths. While they tramped they sang. The last line of one of their songs goes, "The Lord will watch over your coming and going both now and forevermore" (Psalm 121:8). God's people in the past were confident they had a loving Savior who not only *watched* them come and go, but who *guided* them and *guarded* them as they went. We have grown up hearing that promise repeated each time a child has been adopted as God's own in baptism. That verse has given strength to men and women lying in hospital beds, when the doctor's prognosis predicted that their comings and goings on this planet would soon cease.

The Lord also watches over the comings and goings of a pastor from one church to the next. He, after all, is the one who calls us to come and go. □



Pastor Braun
is at St. John's,
Sparta, Wisconsin.

To celebrate the 300th anniversary of the Reformation, Pastor Claus Harms not only reissued Luther's Ninety-Five Theses, but he added ninety-five of his own directed to the church of Germany in 1817. His number 75 reads: "Considering her a poor maiden, people would like to make the Lutheran Church rich through an advantageous marriage. By no means perform the ceremony over the remains of Luther. It will make him rise from the grave and then — woe to you!"

The "advantageous marriage" which alarmed Harms was one arranged by the grandson of Frederick the Great, King Frederick William III of Prussia. The king

Why so many churches? by VICTOR H. PRANGE

had decided to unite the Lutherans and Reformed under his rule into one united church — the so-called "Prussian Union." His way of doing something about the many churches was simply to issue a royal decree which said the Protestants were so much alike in their fundamental teachings of Christianity that they would be merged into one. Privately people were permitted to retain their own particular convictions; but the government would make no distinctions in assigning pastors to congregations, whether Reformed or Lutheran. Furthermore, admission to Holy Communion in the churches would be open to anyone no matter if they did or did not believe the real presence of the body and blood of Christ in the sacrament. A few years later the king issued a common service book (liturgy) for all the churches which clearly taught the Reformed doctrine of the Lord's Supper.

Opposition to the king's reunion efforts was widespread. The clergy of Breslau refused *en masse* to use the new liturgy. They were followed by others in Prussia, Saxony, and Westphalia. Many so-called "Old Lutherans" left Germany and settled in America. Among these were especially pastors who later founded the Missouri Synod. This synod, as well as some pastors in other Lutheran church bodies, took a vigorous stand against what was termed "unionism," the practice of church fellowship without agreement in doctrine. Because of their experience in Germany, they treasured the Lutheran liturgy and hymns.

The Prussian Union did, of course, have adherents. Some of those who supported the union settled around St. Louis and in 1840 formed an association which later took the name: the German Evangelical Synod of North America. The Evangelical Synod merged with the Reformed Church in the United States in 1934 (E & R); this church body in turn joined with the Congregational Church in 1957 to form the United Church of Christ.

The last one hundred years has seen the emergence of the ecumenical movement whose goal is to reunite all churches into one. A number of factors have contributed to this concern for a united church. It is said that Christian missionaries in foreign lands will be more successful in converting the heathen if they go as one united church. Increased mobility and intermarriage has brought Christians of all denominations into much

Last of a series

Church reunion

*The confessors
at Augsburg
went on record
as desiring
to restore the unity
of the church.
They hoped that
the doctrinal differences
could be reconciled
that "we may be
united in one,
true religion,
even as we are all
under one Christ
and should confess
and contend for Christ."*

closer contact with one another. Again and again this raises the question: why so many churches? Servicemen and students are exposed to people who are not even confessing Christians and experience a kinship with other Christians no matter what their particular denomination. There are also leaders who would like to see the church be more of a force in dealing with social and political problems of our nation and world. They see a united church as being more effective in reaching this goal. Finally some see a united church as a sign and witness to the world showing the way to overcome racial, economic and sexual differences. Many believe that the church would function better in this world if only she were united.

An early leader in church reunion efforts was John Mott, an American Methodist layman. One who knew him describes Mott as "a truly princely figure with an impressive presence." He was a great organizer whose travels around the world laid the foundations for many church reunion activities. Mott first became concerned with the many churches while a student at Cornell University. Upon graduation in 1888 he became General

nion efforts



John Mott represented the U. S. at the World Missionary Conference in Edinburgh in 1910. The conference became the turning point for modern ecumenism. Despite deep doctrinal differences, the churches of the different Christian faiths began to serve together in common ethical action.

Secretary of the Student Y.M.C.A. and chairman of the Student Volunteer Movement for Foreign Missions. In 1910 he was the prime mover in convening the World Missionary Conference in Edinburgh, Scotland. In his address which closed the conference, Mott declared that "gathered together from different nations and races and communions" the delegates had come to realize their "oneness in Christ." The efforts of Mott and others ultimately resulted in the formation of the World Council of Churches (WCC) in 1948 in Amsterdam. At this assembly Mott was elected honorary president.

One of the goals of the WCC is visible church unity. Recently a document titled "Baptism, Eucharist, and Ministry" was published by the Faith and Order Commission of the WCC. The stated aim of this Commission is "to proclaim the oneness of the Church of Jesus Christ and to call the churches to the goal of visible unity in one faith and one eucharistic fellowship, expressed in worship and common life in Christ, in order that the world might believe." Presently over 300 church bodies are members of the WCC.

The Wisconsin Evangelical Lutheran Synod is not a

member of the WCC. Does this mean that WELS is not interested in church reunion efforts? As a church body which accepts the Augsburg Confession, this cannot be true. For the confessors at Augsburg went on record as desiring to restore the unity of the church. They hoped that the doctrinal differences could be reconciled that "we may be united in one, true religion, even as we are all under one Christ and should confess and contend for Christ." WELS has a Commission on Inter-Church Relations which is authorized to "represent the Synod in doctrinal discussions with other church bodies who are, or are not, in fellowship with the Synod in order to 'extend and conserve the true doctrine and practice of the Evangelical Lutheran Church.'"

The Wisconsin Synod is interested in church reunion efforts but only if such reunion of churches is the result of agreement in doctrine. Differences in doctrine produced the many churches; only agreement in doctrine will truly unite the churches. A leading historian of the old German Evangelical Synod of North America did not agree with this assessment. Back in 1929 H. Richard Niebuhr published an influential book titled *The Social Sources of Denominationalism*. He seeks to show that what divided denominations is not ultimately doctrine but social factors such as wealth, education, class, nationality and race. Only as these social factors are overcome will there be a united church in his opinion.

A prominent Roman Catholic theologian supports the position that church reunion efforts must begin with agreement in doctrine. He is quoted as saying that "every union among churches must be a union in the faith and in a clear and clearly-formulated confession of faith. Hence reunion can rest solidly only on a more genuine and vital faith, not on a lukewarm and indifferent relativism in matters of faith-differences." Martin Luther would have agreed.

Some seek church reunion through broadmindedness; some urge the slogan "deeds not creeds"; some seek to create an atmosphere of good feelings to promote unity; some simply agree to differ on certain teachings of the Bible. Those who stand with the confessors at Augsburg will be disturbed by the confusion and offense created by the specter of many churches; they will be interested in church reunion efforts based on doctrinal discussions; but they will not unite at the expense of the truth of the Word of God. The confessors at Augsburg desired a united church in which the gospel was taught purely and the sacraments were administered rightly. Let us desire nothing less. □



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

I believe in God . . . Maker . . . and in Jesus Christ

Dear Ben,

I was glad to hear that my last letter didn't "turn you off." Sometimes when I'm concerned about you and want to share my concern, I can get a little "preachy." You are so precious to your mother and me that we don't want you to lose the precious gift of your faith. So if in sharing my thoughts with you, I get a bit strenuous, please be understanding and patient with me. We are thankful that even though you are having questions about your faith, you are still reading the Scriptures and attending worship services. We'll try to be patient and trust the Holy Spirit will guide you as you work your way through these questions, and we'll try not to be overbearing as we share some thoughts with you.

LOVE LETTERS ON THE CREED by Richard H. Stadler

The Lord's creation of the world is a critical component in my Christian faith because it offers a focus for my personal life as well as a great comfort for my faith-life, son. The same Bible that tells me that Jesus is my Savior and promises me eternal life through him also tells me that he personally created the world together with the Father. Remember how John 1:3 says that "all things were made by him"? In Hebrews 1:2 he is called the Son of God by whom God made all things. So I can't divorce the creator activity of the Son from his identity. Neither do the apostles. In fact, they get their courage to ask for strength when they are being persecuted in Acts 4:24 by recognizing that this God is the one "who made heaven and earth, the sea and all that is in them." Based upon that understanding of who God is and what he has done, they then confidently ask him, "Give your servants the ability to speak your word with boldness" (4:29).

See, Ben? The characteristics of God are interlocked. On what basis do I decide to ignore some of the descriptive details revealed in the Bible about Jesus and accept others? Do I discard those which critics consider preposterous? If so, which critics do I listen to? You can find people attacking every teaching of the Bible. Besides, have they really demonstrated that they have a better understanding of the truth than the Scripture?

Our submissiveness before God is linked to God's creatorship in Isaiah when he emphatically warns: "Woe to him who quarrels with his Maker" (45:9). In fact, son, read that whole 45th chapter of Isaiah tonight and you'll see how God claims the right to muzzle disobedient sinners because he is the Creator of all things.

One way sinners have tried to wriggle out of their accountability to God their Maker is to deny that he has indeed made everything. If they can convince themselves

that he did not create the universe, matter and all life, then they can con themselves into thinking that they are masters of their own destiny and no one is holding them accountable for the way they treat themselves, each other and their world. On the contrary, I find my recognition of God's creatorship shapes my whole view of myself and the world I live in.

I realize it doesn't belong to me. It belongs to God. Therefore, I have to answer to God for the way I treat his water supply, his air, his earth, his people and the body he has loaned me! But we Christians have an even greater reason to be good stewards of the Creator's world. We are members of his family through faith in Christ.

When I say "I believe in Jesus Christ" in the creed I am affirming a belief in a personal God who existed before the Babe of Bethlehem. This is the God who owns the world and me.

Knowing, then, that God has been the author of original life and my individual life shapes my attitude about my health. I don't recklessly pollute my lungs or my digestive system with poisons. I try not to pour garbage into my mind, either, because I realize my total being belongs to God.

Recognizing that this is God's world makes me pay attention not to litter his world. When God commanded the first humans to "rule over" the animals and vegetation, he wasn't giving them a license to abuse his world nor to squander his resources. I blame the deterioration of our environment on people who have forgotten or ignored that this world and its resources were not theirs to do with as they chose, willy-nilly. The Creator's ownership of this world requires that all of us ask, "How does God want me to handle myself, the other person, animal life, vegetation, resources?"

See how it all ties together, Ben? My confidence that God is still interested in preserving my life, hearing my prayers and responding to them is hinged on his expressed involvement in creating the world and life in the first place.

Well, chew on those thoughts, son. We'll look forward to hearing from you soon.

Love from your mother and me,

Dad



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

Big brother is watching

The news media made sure we did not forget the above slogan as we turned the pages of our calendar to a new year. For this is not just another year; this is 1984, the year toward which people have looked with curiosity, if not apprehension, ever since George Orwell's book of the same name was published in 1949.

Some are breathing easier because 1984 did not arrive on schedule. Others are quick to point out that 1984 was not intended as a prophecy but a warning. Lest we become too complacent, they remind us that there's always 1985, or 2000 or 2050.

We certainly have good reason to be concerned about satellites



that can read our license plates in a parking lot, about computers that can tap into our telephone calls or tell a monitoring station what television program we are watching and how many people are in the room. We have good reason to be concerned when those who worship the creature instead of the Creator get carried away in their experimentation with genetic engineering. We have good reason to be concerned about overreaching authority wherever it occurs, about dehumanizing tendencies by which our names are replaced by numbers, about the loss of personal freedoms and individual liberties one by one.

But one has to wonder whether those who become near fanatics when discussing the invasion of their privacy have ever read the 189th Psalm. "O Lord, you have searched me and you know me. You know when I sit and when I rise; you perceive my thoughts from afar. You discern my going out and my lying down; you are familiar with all my ways." Maybe we ought to be more concerned about this kind of watching. It would make us think twice before assuming that we're getting by with something, something we may be able to hide for a little while even from those closest to us, but not even for a split second from our omniscient Lord.

But the Psalmist adds, "How precious to me are your thoughts, O God! How vast is the sum of them! Were I to count them, they would outnumber the grains of sand. When I awake, I am still with you." Our Big Brother does not use his unlimited power to harass us, to implement selfish interests at our expense. On the contrary, he became our Brother in order to serve us, to redeem us from sin and death, to win us back to everlasting fellowship with his Father and ours. Our Big Brother is watching all right, watching us around the clock, to preserve us from sin, to protect us from harm, to bless us with his love.

Our Big Brother is watching. That's why we can sleep at night. That's why we can face each new day with confidence.

Carl H. Muschke

With the Lord

Hugo Schnitker 1900-1983

Pastor Hugo Schnitker was born on September 22, 1900 in Humboldt, Iowa. He died on December 4, 1983 at New Ulm, Minn.

A 1926 graduate of the seminary, he served congregations in Faith, S. Dak.; Willow Lake, S. Dak.; Mazepa Township near Watertown, S. Dak.; Danube, Minn.; and St. Paul's in Plymouth, Neb., where he retired in 1973.

He was united in marriage with Edna Fritz. He is survived by his wife; daughter, Lorna DeRose; brothers, Carl and Heine; sisters, Esther, Irene (Donald) Rosin, and Ruth (Kermit) Stevenson; five grandchildren and one great-grandchild.

Funeral services were held December 8 at St. Paul's, New Ulm, Minn.

Herbert A. Sitz 1897-1983

Professor Herbert A. Sitz was born on February 11, 1897 in New York Mills, Minn. He died November 27, 1983 at Milwaukee, Wis.

A 1916 graduate of Dr. Martin Luther College, he received his bachelor and master's degrees from Mankato State College. After teaching two years in Blue Earth, Minn., he was called as principal of St. Paul's, New Ulm, Minn., where he served 30 years. In 1950 he accepted a call to the English department at Dr. Martin Luther College and later became college librarian, a position he held until he retired in 1971.

In 1925 Professor Sitz married Ida Muessing. He is survived by a son, Carleton; daughter, Elisabeth (Jerome) Harders; brother Rev. E. Arnold Sitz; sister, Erna Binhammer; seven grandchildren and one great-grandchild.

Funeral services were held December 2 at St. Paul's, New Ulm, Minn. A memorial service was held December 9 at St. John's, Wauwatosa, Wis.

Arthur H. J. Werner
1890-1983

Pastor Arthur H. J. Werner was born on June 24, 1890 in Milwaukee, Wis. He died November 14, 1983 at Bloomington, Ill.

He served congregations at Pewaukee, Appleton, Town of Center, Cataract and Elroy, all in Wisconsin. He retired from the active ministry in 1976 at the age of 86.

Pastor Werner is survived by daughters, Mrs. Ruth Hall, Mrs. Harlan Ball and Mrs. Maurice Krebill; sons, Rev. Frederick and Paul; 19 grandchildren and 21 great-grandchildren.

Funeral services were held November 16 at St. Mark, Bloomington, Ill.

Jean Masewicz
1921-1983

Mrs. Jean Masewicz was born on March 22, 1921 in La Crosse, Wis. She died on December 25, 1983 at La Crosse.

Mrs. Masewicz was instrumental in founding the Lutheran Girl Pioneers at Mt. Calvary, La Crosse, in



Masewicz

1954, and served as its national counselor. Today the organization has expanded to include almost 7500 girls in 50 states and three countries.

Mrs. Masewicz is survived by her husband, Winsel; daughter, Nancy (Robert) Hay; sons, James and William; brother, Donald Klich; sister, Ruth Cermak; and six grandchildren.

Funeral services were held December 28, at Mt. Calvary, La Crosse, Wis. □

In the news

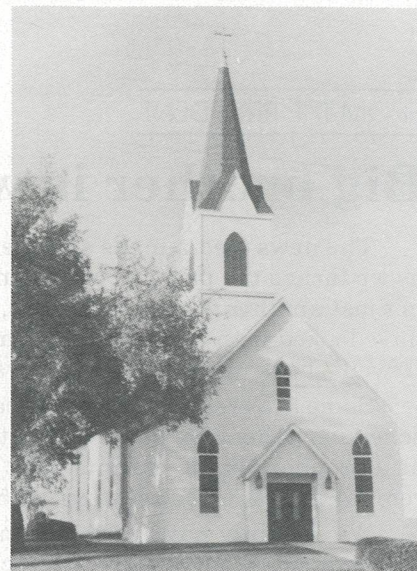
Nebraska

Centennial celebrated

Zion Lutheran Church of Clatonia, Neb., celebrated its centennial during 1983. Special services were held February 13, June 12, and October 2.

February 5, 1883, 14 men met in a private home near Clatonia to organize a Lutheran congregation. A church building was erected the same year. Since an appeal to the Wisconsin Synod for a pastor could not be met, the congregation called Pastor Julius Kaiser of Platteville, Wis., a member of the Lutheran Wartburg Synod. Kaiser later joined the Wisconsin Synod.

The present church was built in 1903 with major remodeling in 1950 and 1975. The parsonage was built in 1909.



In 1951 Zion opened its Christian day school. In 1959 a new school was dedicated. The school's present enrollment is 37 taught by Donna Johnejack and Randy Hoffmann.

During its first century, Zion has been served by nine pastors. Since 1976 Pastor Larry L. Wiederich has served the 280-member congregation.



Wisconsin

Organist retires

Mrs. Edna Kloehn completed 60 years of service as church organist in 1983. A lifelong member of St. Peter's, Marshfield, she began as church organist at 15 years of age. She also was organist at St. Peter's sister congregation, Emmanuel, 10 miles to the north. In addition to

serving as organist, she served as vocalist at weddings and funerals on many occasions.

Her 60th anniversary as organist and retirement was observed in the worship service and a potluck dinner in her honor, as well as that of her husband, Alvin, who completed 10 years as church custodian.

Looking back from The Northwestern Lutheran

50 years ago . . .

What Andy Gump said. You all know Andy Gump of the comic strip. Mr. Gump broke his leg. This gave him an opportunity to do quite a bit of reading. After reading certain books offered the public as "best sellers" he had the following to say:

"These new books are putrid. Instead of romance you get muck; instead of looking towards the stars for inspiration, those literary garbage men search the gutter for ideas. You have to wear rubber gloves when you pick up a best seller to keep your hands from getting dirty. The publishers of those up-to-date novels about flaming flappers and maudlin morons ought to give away a box of antibilious pills with every copy. The old books inspired a man to better things. The new books inspire you to go out and kill an author.

"They spoil 300 pages knocking love, marriage, law and religion. Instead of books about beautiful souls, they write about down-trodden heels. I believe in the freedom of the press, but the people's common censorship

ought to stop those pimples on the brow of literature. Reading a book by Scott or Dickens after wading through a modern novel is like strolling through a sweet old-fashioned garden after a visit to the glue works."

25 years ago . . .

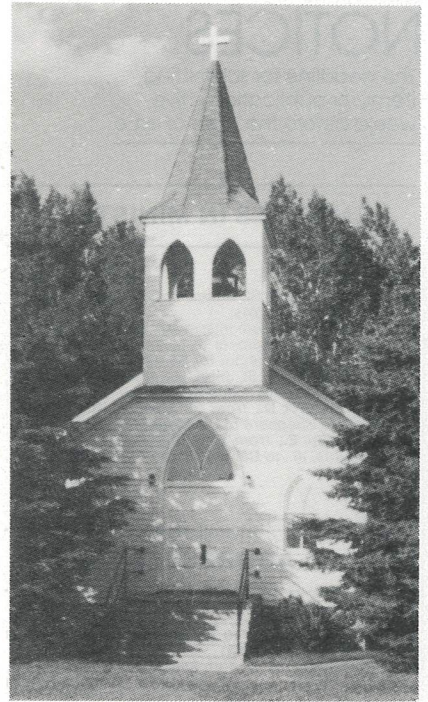
At the Southeastern District Convention in Kenosha, Wisconsin, the organization of two new conferences went into effect — the Metropolitan North Conference and Metropolitan South Conference. These two conferences of the greater Milwaukee area will meet jointly at least once every year to study the problems and the mission opportunities of our city.

10 years ago . . .

A 32-communicant member congregation which has been self-supporting since its organization in 1971, opened the first WELS Christian day school in the state of Oregon. The congregation is Christ our Redeemer of Bend. The school has 15 pupils and one teacher. This congregation has been willing to make substantial sacrifices to establish and maintain a Christian day school. □



ST. ANDREW'S, CHICAGO, ILL., the only Wisconsin Synod church within the city limits of Chicago, celebrated the 500th anniversary of Luther's birth in two special services on November 13. Prof. Daniel Deutschlander of Kettle Moraine Lutheran High School, Jackson, Wis. was the guest speaker. Following the afternoon service, a German supper was served of roast pork, sauerkraut, German potato salad, dumplings and German chocolate cake. The 95-year-old St. Andrew's has 700 baptized members and is served by Pastor Douglas Semenske.



ST. JOHN'S OF DEMPSTER, S. D., celebrated its 75th anniversary on September 18. Pastors Dale Neyhart, Herbert Birner, and Elton Bode, all of whom had previously served St. John's, took part in the anniversary Sunday. Pastor Gail B. Johnson presently serves the 90-member congregation as part of a twin parish.

1984 YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 160 pages with a spiral binding. The 1984 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees. Stock number 29N1422, net price \$5.25

PLEASE SEND ME _____ COPY(s) of the 1984 Yearbook (29N1422). Enclosed is a check or money order for \$5.25 plus 10% of the total dollar amount — \$1.50 minimum — for transportation and handling. (Wisconsin residents add 5% state sales tax).

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3624 W. NORTH AVENUE
MILWAUKEE, WISCONSIN 53208-0902
NL PHONE (414) 442-1810

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Dolan, John H., from St. James, Portage, Mich., to Bethany, Appleton, Wis.
Goeglein, Mark A., from missionary in Bogota, Colombia, SA, to missionary to Mexico and mass communications director for South America.
Hoff, Lance, A., from St. John, Ixonia, Wis., to St. John, Hillpoint/Trinity, Lime Ridge, Wis.
Johannes, Robert D., from St. Mark, Citrus Heights, Cal., to Shepherd of the Mountains, Reno, Nev.
Krieger, Philip E., from Beautiful Savior, Marquette Heights, Ill., to Calvary, Eaton Rapids, Mich.

ADDRESSES

PASTORS:

Birkholz, Marcus L., 710 W. Wabasha, Winona, MN 55967; 507/452-8831.
Hintz, Gerald C., 1218 - 13th Ave. N., Clinton, IA 52732.
Kovaciny, Roger, 4925 Sunbury Rd., Columbus, OH 43230; 614/471-5164.
Mennicke, Arnold L., 672 W. Wabasha, Winona, MN 55967; 507/452-3674.
Tollefson, Dale R., 3030 - 11th St., Monroe, WI 53566; 608/325-2296.

TEACHERS:

Kuecker, Cindy E., 10360 Pioneer Trail, Loretto, MN 55357.
Milbrath, Greg A., 923 S. Washington, Owasso, MI 48867.

CONFERENCES

Dakota-Montana District, Western Conference, February 28 at Zion, Zeeland, ND.

Michigan District, Southwestern Conference, February 28 at St. Stephen's, Kalamazoo. Agenda: The difference between the Jehovah Witness and the Christian with respect to the statement "Jesus was the Son of God"; Exegesis and comparison of the Jehovah Witness interpretation of passages relating to the deity of Christ.

Nebraska District, Rosebud Conference, February 27-28 at St. Paul, Naper, Neb. Agenda: An Evaluation of Some Electronic Preachers (Wahl); Faithful Christian Activity for the Man of Agriculture.

Western Wisconsin District, Central Conference, February 27 at Northwestern College, Watertown. Agenda: 1 Corinthians 13 (Mau); Stewardship Techniques and Methodology (Scriptural Principles and Applications) (Prange).

DR. MARTIN LUTHER COLLEGE 1984 CHOIR TOUR Itinerary

March 2	8:00 p.m.	Good Shepherd, Sioux Falls, SD
March 3	1:30 p.m.	St. John's, Stanton, NE
	8:00 p.m.	Christ, Grand Island, NE
March 4	11:00 a.m.	St. Paul, North Platte, NE
	5:00 p.m.	Shepherd of the Valley, Westminster, CO
	8:00 p.m.	Zion, Denver, CO
March 5	8:00 p.m.	Prince of Peace, Salt Lake City, UT
March 6	8:00 p.m.	Shepherd of the Mountains, Reno, NV
March 7	7:30 p.m.	St. Mark's, Citrus Heights, CA
March 8	7:30 p.m.	Apostles, San Jose, CA
March 9	7:30 p.m.	Mt. Calvary, Redding, CA
March 10	8:00 p.m.	Grace, Portland, OR
March 11	10:30 a.m.	Peace, Vancouver, WA
	7:00 p.m.	Evergreen Lutheran High School, DuPont, WA
March 12	7:30 p.m.	Grace, Seattle, WA
March 13	7:30 p.m.	Grace, Yakima, WA
March 14	7:00 p.m.	St. Matthew's, Spokane, WA
March 15	8:00 p.m.	Apostles, Billings, MT
March 16	8:00 p.m.	Lutheran Church of the Redeemer, Mandan, ND

NOMINATIONS NORTHWESTERN COLLEGE

The following have been nominated for the vacancy in the English department at Northwestern College. Nominees should be qualified to teach in the field of college English. Qualifications for teaching a course in speech are also desirable.

Rev. Lyle Albrecht	Brookfield, WI
Rev. Dean Anderson	Riga, MI
Prof. Eugene Baer	Waukesha, WI
Rev. David Beckman	Mobile, AL
Prof. Jerome Birkholz	New Ulm, MN
Prof. Ariyn Boll	Watertown, WI
Rev. John Braun	Milwaukee, WI
Rev. Mark Braun	Sparta, WI
Rev. Roland Cap Ehlike	Elm Grove, WI
Prof. John Evans	Saginaw, MI
Mr. Donald Frisque	Shawano, WI
Prof. Stephen Hintz	Racine, WI
Rev. Mark Jeske	Milwaukee, WI
Rev. Silas Krueger	Tucson, AZ
Rev. Peter Kruschel	Orlando, FL
Rev. William Meier	Phoenix, AZ
Mr. Randall Mueller	New Berlin, WI
Rev. Harold Schewe	Prairie du Chien, WI
Prof. Morton Schroeder	New Ulm, MN
Rev. Neal Schoreder	LaCrosse, WI
Rev. Jonathan Schultz	Boulder, CO
Rev. Edward Schuppe	Orange Park, FL
Mr. Kenneth Taylor	West Bend, WI
Mr. Frank Tomczak	Monroe, MI
Rev. Frederick Toppe	Kimberly, WI
Rev. John Trapp	Elm Grove, WI
Rev. Paul Wilde	Escanaba, MI

Pertinent correspondence concerning the nominees should be in the hands of the secretary no later than February 25, 1984.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, WI 53094

NOMINATIONS EVANGELISM

The following pastors have been nominated by the members of the Synod for the position of executive secretary for evangelism.

Joel C. Gerlach	San Jose, CA
Robert C. Hartman	Livonia, MI
Robert H. Hochmuth	Sacramento, CA
Robert L. Hoepner	Beckley, WV
Paul E. Kelm	Wauwatosa, WI
Waldemar O. Loescher	Greenleaf, WI
Gerald L. Meyer	Oak Creek, WI
Darvin Raddatz	New Ulm, WI
Ronald D. Roth	Milwaukee, WI
Edward P. Schuppe	Orange Park, FL
Richard H. Stadler	West St. Paul, MN
Burton E. Stensborg	Schofield, WI
David J. Valleskey	San Jose, CA
James G. Witt III	Pullman, WA

Authorized by the 1983 Synod convention, the General Board for Home Missions will meet on February 21, 1984 to call from this list of nominees. Correspondence pertaining to these candidates should be in the hands of the undersigned no later than February 17, 1984.

Howard W. Kaiser
3051 N. 73rd Street
Milwaukee, WI 53210

HANDBELL FESTIVAL

The 1984 handbell festival will be hosted by Dr. Martin Luther College March 31 and April 1. For registration information contact Prof. Wayne L. Wagner, Dr. Martin Luther College, New Ulm, MN 56073. Registrations must be received by March 1. The festival concert will be presented on April 1 at 2:00 p.m.

IMPORTANT NOTICE

Northwestern Publishing House STORE will be closed on Wednesday, February 29, 1984 for the annual physical inventory. Regular store hours will resume on Thursday, March 1, 1984.

PORTABLE ALTAR

A portable altar is available to a mission congregation for cost of shipping. Contact Mt. Calvary, 1941 Madison St., Waukesha, WI 53186.

NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The following have been nominated for the vacancy in the Latin department at Northwestern Preparatory School. Nominees should be qualified to teach in the field of Latin and it is desirable that they be able to assist in athletics.

Rev. David Clark	Detroit, MI
Rev. Steven Degner	Santa Barbara, CA
Rev. Steven Ehike	Beloit, WI
Rev. Lloyd Fager	Elgin, ND
Rev. Mark Falck	Hamburg, WI
Rev. Roger Kobleske	Pompano Beach, FL
Rev. Paul Naumann	Hemlock, MI
Rev. Herbert Prahl	Eau Claire, WI
Rev. Richard Raabe	Franklin, WI
Mr. Steven Schiller	Hustisford, WI
Rev. Joel Schroeder	Overland Park, KS
Rev. Martin Schwartz	St. Paul Park, MN
Rev. Donald Sutton	Lansing, MI
Rev. Donald Thompson	Crown Point, IN
Rev. Richard Wierchmann	Gainesville, FL
Rev. Lynn Wiedmann	Howell, MI
Rev. James Ziesemer	West Chicago, IL

Pertinent correspondence concerning the nominees should be in the hands of the secretary no later than February 25, 1984.

W. A. Schumann, Secretary
612 S. 5th St.
Watertown, WI 53094

RECOVERING ALCOHOLIC INDIVIDUAL/FAMILY RETREAT FOR LUTHERANS

The first Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program will be held Friday, March 31 beginning at 7:00 p.m. and ending Sunday, April 1 at 3:00 p.m. The retreat will be held at a retreat center near Hubertus, Wis. Recovering individuals and/or their entire families are invited for Christian learning, sharing, fun and fellowship in an effort to enhance sobriety in their Christian lives. Adults who attend are expected to be active members of Alcoholism Awareness, A.A., or Al-Anon. For alcoholics who attend, sobriety for the previous three months is required.

A \$10.00 nonrefundable registration fee will be charged per individual/family that will be applied toward their total cost. The cost will be \$25.00 per adult in a two-bed room, \$10.00 for each child (18 and under). Two children can fit in their parent's room. Children need to bring their own sleeping bag and pillow. Children over 10 will be active participants. Free baby-sitting for children under 10 will be available (at least during the sessions). To make this retreat available to anyone who is interested, financial adjustments can be made for special circumstances upon request.

Some sample topics will be: Alcoholism and the Christian; It's In the Past; Commitment; For This New Day; Making Sobriety Easier; Renewed and Strengthened By God; My Three Goals For the Future. There will be films, literature, a worship service, punch party and sing-along.

For additional information or registration forms, call or write: Mrs. Susan Zimmermann, Wisconsin Lutheran Child & Family Service, P.O. Box 23221, Milwaukee, WI 53223; 414.353-5000.

125th ANNIVERSARY

First Lutheran of La Crosse, Wis., will observe the 125th anniversary of its founding in April 1984 with special services at 8:15 and 10:00 a.m. Schedule of services: April 1, Synod and Missions Sunday (Pastor Walter Beckmann); April 8, Christian Education Sunday (Pastor Edward Werner); April 15, Confirmation and Reunion Sunday (Prof. Paul Nitz); April 22, Easter Sunday (Pastor Karl A. Gurgel); and April 29, Anniversary Sunday (President Carl H. Mischke). A congregational dinner will follow the service on April 29. Former members, confirmands and friends of First Lutheran are cordially invited to attend. For further information contact Mr. Julius Kletzke, 2147 S. 23rd, La Crosse, WI 54601; 608/788-4685.

FAMILY CAMPING TOUR

The Lutheran Science Institute family camping tour for 1984 will be along the southern shores of Lake Superior beginning around Porcupine State Park, Mich., July 16 to 27. Besides geology and nature studies there will be an overnight or two of backpacking if interest is shown at time of registration. The last 3-4 days will be spent fossil hunting near Escanaba. Early registration permits the directors greater savings and adventure for the group. Costs are: LSI members \$15 per family; WLS members \$30 per family or \$3 per day; non-WELS \$60 per family or \$6 per day. Deduct \$10 from any rate for an individual 18 years or more. \$10 deposit required (payable to LSI and applied to registration). Notice: No contact lenses will be permitted in backpacking phases. Address to: Lutheran Science Institute, 10317 - 195th Ave., Bristol, WI 53104; 414/857-2089.

EXPLORATORY SERVICES

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

THORNTON/NORTHGLENN (NE DENVER), COLORADO — Lord of Life, Leroy Drive Elementary School, 1451 Leroy Dr., Denver. 9:15 a.m.; Bible class/SS 10:30. Pastor Mark Birkholz, 11120 Dahlia Dr., Denver, CO 80233; 303/457-2408.

CARLSBAD, NEW MEXICO — Carlsbad Women's Club, 1100 N. Canal St., Carlsbad. 6:00 p.m.; Bible class/SS following. Pastor Steven Blumer, 10232 Singapore, El Paso, TX 79925; 915/594-0556 or Mr. Robert Craig, 505/885-8040.

ABILENE, TEXAS — Holy Scripture, meeting at West Texas Rehabilitation Center, East Wing, 4601 Hartford, Abilene. 10:00 a.m. Pastor Jeff Londgren, 4633 Plover Lane, Abilene, TX 79606; 915/698-8053.

ROANOKE, VIRGINIA — Our Savior, Holiday Inn South, 1927 Franklin Rd. SW, Roanoke. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor Rich Scheibe, 516 Greenwich Dr., Roanoke, VA 24019; 703/362-1198.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

VICTORVILLE/HESPERIA/APPLE VALLEY, CALIFORNIA — St. John, 16700 Greentree Blvd., Victorville. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor Scott J. Stone, 16700 Greentree Blvd., Victorville, CA 92392; 619/245-9090.

BAYONET POINT, FLORIDA — Grace, 205 Beach Blvd., Bayonet Point. 9:00 a.m.; Bible class/SS 10:30 a.m. Pastor David Nottling, 706 Las Cruces Ct., Port Richey, Florida 33568; 813/863-3957 or 813/862-6031.

TOPEKA, KANSAS — Beautiful Savior, 5905 West Tenth Street, Topeka. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Curtiss Seefeldt, 1044 Lilly Cr., Topeka, Kansas 66604; 913/273-3127 or 913/272-2000.

ARLINGTON, TEXAS — Our Savior, 1506 W. Pioneer Parkway, Rm 222, Arlington. 9:30 a.m.; Bible class/SS 10:45 a.m. Pastor Stanford R. Espedal, 1500 Cherry Dr. #215, Arlington, TX 76013; 817/274-8919.

BRYAN/COLLEGE STATION, TEXAS — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 9:30 a.m.; Bible class/SS 10:30 a.m. Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

CALIFORNIA AREA — Salinas and Monterey; Chico/Paradise; Livermore/Pleasanton/Dublin/San Ramon. Pastor Joel C. Gerlach, 360 Spode Way, San Jose, CA 95123; 408/629-2354.

LAFAYETTE, INDIANA — Pastor Lester Hieber, 121 Judson Dr., Mooresville, IN 46158; 317/996-3859.

NEWPORT NEWS/WILLIAMSBURG, VIRGINIA — Pastor Joel Luetke, 3229 Sandra Lane, Virginia Beach, VA 23464; 804/424-3547 or 420-9622.

MARIETTA, OHIO/PARKERSBURG, WEST VIRGINIA — Pastor Richard A. Krause, 1313 - 17th St., Vienna, WV 26105; 304/295-8820.

SUMMER QUARTER AT WISCONSIN LUTHERAN SEMINARY

During the summer of 1984 Wisconsin Lutheran Seminary will again offer a number of graduate courses to men who are in the public ministry of the WELS or of churches in its confessional fellowship. In the schedule which follows, please note that Professor John Brug has replaced Dr. Siegbert Becker as instructor for the course *ST 430 — Doctrine of the Word*. This change is necessary because Dr. Becker has accepted the call of our sister church in Sweden to engage in literary work for one year and thus will not be available to teach in the summer of 1984.

Summer Quarter Schedule June 18 to July 6, 1984

- 7:15 — 9:00 am (two hours)**
 NT 443 — Jesus' Withdrawals and Perea Ministry — Panning
 ST 430 — Doctrine of the Word — Brug
 CH 465 — The Mission Century — Wendland
- 9:05 — 9:55 am (one hour)**
 NT 420 — Exegesis of Philippians — Habeck
 OT 447 — Survey of Daniel — Jeske
 CH 487 — Lutheranism in America 1634-1820 — haus
- 10:15 — 12:00 am (two hours)**
 OT 440 — Exegesis of Isaiah 1-12 — Gawrisc
 PT 484 — Guiding the Religious Development of the Adolescent — Robert J. Voss
- ST 466 — History of Doctrine: Post-Apostolic Period — Dobberstein
- June 18 to June 22**
1:30 — 4:30 pm (one hour)
 PT 452 — Computer and Audio-visual Use in Christian Ministry/ Workshop — Kuske

An off-campus extension of the summer quarter program is also available in the form of an eighteen-day tour in Germany and Switzerland. The *Reformationlands Study Tour*, offering 4½ credits applicable to the seminary's graduate program, is scheduled for July 23, to August 10, 1984.

For further information address inquiries to: Professor Armin W. Schuetz, President Wisconsin Lutheran Seminary 11831 N. Seminary Drive, 65 W Mequon, WI 53092

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran 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
 2929 N. Mayfair Rd., Milwaukee, WI 53222

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

- | | |
|----------------------|---|
| Alaska | Juneau*
South Anchorage*
Wasilla* |
| California | Clovis*
Poway* |
| Colorado | N. W. Denver* |
| Florida | Cape Coral*
Miami (Hispanic)*
N. Atlanta* |
| Georgia | Boise* |
| Idaho | Baton Rouge* |
| Louisiana | Dover* |
| New Jersey | S. E. Cincinnati* |
| New Mexico | Albuquerque* |
| North Carolina | China Grove |
| North Dakota | Dickinson* |
| Ohio | Marietta* |
| Texas | S. E. Cincinnati*
Abilene*
Bryan/College Station
N. W. Houston*
S. Austin*
San Angelo*
Parkersburg* |
| Virginia | Richmond*
Roanoke* |
| Wisconsin | Hayward*
Madison (Hispanic)* |

*Denotes exploratory services.

NEW WELS YOUTH SONGBOOK

The Committee on Youth Ministry is searching for original compositions by our WELS members for a new songbook to be published in 1985. Deadline for submission of materials is May, 1984. If you are interested in guidelines according to which these compositions will be evaluated or additional information about the project, contact Pastor Mark C. Wagner, 5812 — 73rd St., Lubbock TX 79424; 806/794-4203.

PREACHING STATION

Dover, New Jersey — Roxbury Fire Engine Co. #1 Building, 122 Main St., Succasunna, New Jersey. 1:00 p.m.; Bible class/SS 11:45 a.m. For local information call Mr. Gordon Fortmann, 201/927-1064. Pastor James Tauscher, 151 Milltown Rd., East Brunswick, NJ 08816; 201/254-1207.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich Home Address Hunsruckstr 12 6500 Mainz-Hechtsheim 42 West Germany Telephone 06131-58453	Rev. Donald L. Tollefson Home Address Goldwitzerstrasse 31 8524 Neunkirchen a. Br. West Germany Telephone 09134-5716
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Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

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Love leaves no choice

At a missionary's commissioning

by Duane K. Tomhave

When the Lord makes it clear that a pastor should follow a call, loving friendships are left behind. This is true whether it is hundreds of miles or ten thousand miles away to a distant country in Africa. Some parents have experienced similar tension when a young son or daughter is assigned into church work. The special joy of giving a child to the teaching or preaching ministry is mixed with concern that it not be too far from home. A congregation senses the same emotion when it is eager to do world mission work, yet its own pastor will leave to become a foreign missionary. With one of every 25 WELS pastors serving on other continents, this is not a rare occurrence.

In Kokomo, Ind., Faith Lutheran Church bid its pastor a joyful/tearful farewell. Missionary Charles Papenfuss was commissioned there on November 27, 1983 for his new work in Zambia, Africa. He and his wife, Kim, and their

(Above) Pastor Papenfuss and his wife, Kim, looking at the banner which was specially made for the occasion. (Right) The cake shows the members' loving concern for world missions and their pastor's family.

two young children, Erin and Nathan, will live in Chelston, a suburb of Lusaka, Zambia's capitol city.

The Bible institute for the training of evangelists and the theological seminary are located in Chelston. In addition to four missionaries, one national pastor is located here and serves as a full-time member of the seminary and Bible institute staff. The publications headquarters for the Lutheran Church of Central Africa are also located in Chelston.

Members of Faith Lutheran, like those from Ephesus (Acts 20:30), wept as they embraced their pas-

tor. Wishing his family "God-speed" meant breaking a tie that binds hearts in Christian love. This bittersweet experience seems to be magnified when the pathways part to the opposite sides of the earth. Mission-minded Christians, however, realize that love—the Savior's love for the lost—leaves no choice.

Pastor Papenfuss will serve a number of congregations and assist them toward the development of their own national leadership.

Pastor Tomhave is at Reformation, Genesee Depot, Wisconsin and is secretary of the Executive Committee for Central Africa.

