



Suffered under Pontius Pilate

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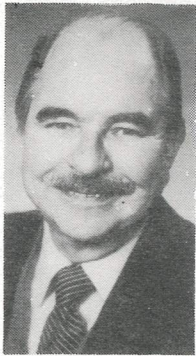
Along the path of discipleship

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Which tomb?

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from this corner



Another study? You are entitled to a yawn or two. But this one is different. It is the first of its kind: "Young Adolescents And Their Parents." The sampling was huge according to statistical standards, over 8,000 adolescents (from fifth through ninth grade) and over 10,000 parents.

Search Institute of Minneapolis, Minn., which has been doing youth-related research for 25 years, directed the study for 11 denominations and two non-church agencies. Among the group were two Lutheran denominations, the Lutheran Church-Missouri Synod and The American Lutheran Church. Among the other church bodies were a national Catholic youth agency, the Southern Baptist Convention, the Episcopal Church, the United Methodist Church, and one of the two nonchurch agencies was the 4-H clubs of America.

The report said, "We see parents who are genuinely struggling to be good parents; young adolescents who feel relatively good about their parent or parents; parent-child relationships which are more affectionate and supportive than rejecting or hostile; parents and children who like to be with each other; and families relatively immune to major crises such as drug dependency, abuse or violence."

John Forliti, who is director of the institute's youth programs, said the study found a "strong correlation between kids with traditional moral standards and church attendance. . . . I think the churches should be delighted to know that maybe they are doing some things right."

The survey findings also showed that attitudes toward church and school became less favorable for boys and girls between the fifth and ninth grades. "There are things the church could do to maintain their interest," Forliti said. The study recommends more church programs aimed at the fifth- and sixth-graders.

By the ninth grade 40 percent of the boys and 55 percent of the girls said the church was still "very important" or "extremely important" to them according to the study. The more favorable a youngster's attitude toward the church, the more likely the adolescent is to have compassion for other people, and the less likely he or she is to use drugs or alcohol or to engage in antisocial behavior, the study said.

The study also revealed poor communication between parents and children, even though both expressed a desire for more conversation on such topics as sexuality, drugs, alcohol, and morality. Churches need to have programs for developing communication skills, Forliti said. He said it was sad to see that 92 percent of the mothers and 87 percent of the fathers reported wanting to talk more often to the children about how much they love them. "My question is why haven't they?" Forliti asked.

Some readers may like to take a closer look at the study. A 50-page summary of the study is available from Search Institute in Minneapolis (55404) for \$6.50. The entire study is available for \$40.

James P. Schaefer

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

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Where shall we buy bread?

Jesus said to Philip, "Where shall we buy bread for these people to eat?" He asked this only to test him, for he already had in mind what he was going to do (John 6:6).

We have a gracious God who never sleeps or fails to be concerned about us. He pursues these concerns in so quiet and low-key a way, however, that we often don't realize he's doing it. Consequently we may fail to acknowledge his providence or to thank him for it.

It is good therefore to have our attention drawn to God's continuing care for us. Scripture gives us abundant examples. The feeding of the 5,000 is a notable example. Actually, however, indications of God's care go back farther than the feeding itself.

Needed rest and relaxation

The Gospels report that the disciples had been working very hard at a preaching tour on which Christ sent them. When they returned to Jesus to report on their work, Jesus suggested that they take the day off. Mark records his suggestion: "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31). So on a balmy spring day — it was Passover time (John 6:4) — Jesus and his disciples headed for a nice grassy spot (John 6:10) to enjoy a day on the far side of the Sea of Galilee.

God cares for his creatures and provides needed rest and relaxation. It's no sin to take a vacation and we need not be apologetic about enjoying moments of leisure. These are good gifts from a gracious God and serve as useful diversion from our ongoing obligation to lead useful, productive lives.

Jesus wasn't a workaholic. But neither did he "live for the weekend" or jealously guard his "free time."

When crowds followed him and his disciples to their quiet retreat, he "had compassion on them because they were like sheep without a shepherd. So he began teaching them many things" — even on his day off.

After tending to their spiritual needs, Jesus shows his concern also for their bodies. The people had been listening all day, with little to eat. Hence Jesus now turns his attention to their bodily needs. He knew what he was going to do, but first he arranged a learning session for his disciples — and for us. He asked the test question, "Where shall we buy bread for these people to eat?"

*How will we
feed our family?
How clothe them,
house them,
educate them?
How will we
take care
of ourselves?*

A learning session

We know, of course, how the disciples responded. They flunked the test. Philip despaired of feeding the crowd, even with eight months' wages, and Andrew saw no hope from five loaves and two fish.

But where human resources fail, divine power and providence come to the fore. Jesus multiplied the five loaves and two fish so that the 5,000 men plus women and children had "as much as they wanted" (John 6:11). In fact, there was more left over than Jesus had begun with, for the disciples picked up twelve baskets of leftovers (John 6:13).

Nothing impossible for God

The miracle itself is long past and gone, but its lesson goes on, particularly if we look back to Jesus' test question, "Where shall we buy bread?" What answer should the disciples have given? The proper response would have been, "Lord we can't do it by ourselves, but with you nothing is impossible."

And isn't that the proper response also for us when we're confronted with the question, "How will we feed our family? How clothe them, house them, educate them? How will we take care of ourselves?" The questions are legitimate, because the problems are real. Being a Christian doesn't spare us from the realities of life. Food and clothing don't fall from heaven for us. We need by hard work to earn the money to buy necessities. And if the breadwinner becomes ill or unemployed, if accident or misfortune befall us, then there can be problems that defy human solving.

We can't do it, but God can. He can and he will! Look at what he did in feeding the 5,000. Or even better, look at what he did at Calvary. There God gave his only Son into death for us, and if he didn't spare his own Son, "Will he not also with him graciously give us *all things*?" (Romans 8:32). All our needs of soul and body are the object of God's continuing care. Hence with the psalmist David we too can confidently say, "I will lie down and sleep in peace, for you alone, O Lord, make me dwell in safety" (4:8). □



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For lasting health

Recent decades have seen vast changes in day-to-day living for those of us who are passing our days under advanced physical conditions. Since the days of our forefathers, physical drudgery has diminished considerably for most of us. We no longer walk; we ride. The lowly washboard has risen to the status of an antique. The carpet beater has given way to the vacuum cleaner. Mechanical devices mow the grass and cut the weeds and in cold climates remove the snow. We adjust our thermostats instead of shoveling coal. Pushbuttons and switches relieve us of many of the chores which formerly entailed a lot of time, sweat, and elbow grease.

The result is that some of our muscles have fallen into virtual disuse, and the blood flows sluggishly much of the time.

To compensate for this, voluntary physical exercise has found a place in the daily routines of much of the populace. Health clubs featuring elaborate exercise equipment have multiplied. Health food stores enjoy brisk sales. Joggers abound on the highways and byways. Sweat suits for casual wear have become fashionable. New diets attract the interest of thousands. Articles on medical subjects proliferate in newspapers and magazines, and television stations beef up their new programs with live illustrations and discussions of bodily functions. Many people have been led to pump iron for their health's sake instead of aluminum in the form of cans. Even the language is changing as America becomes a nation of amateur medical experts: No one takes "medicine" anymore; they receive "medication."

Along with this heavy interest in physical health is a frantic pursuit of the youthful appearance. People like to look younger than they are, and they are reluctant to admit their true age. Clothing styles and cosmetics appeal to these desires, and face-lifting has become a popular procedure for creating the illusion of youthfulness. To complete the picture, euphemistic terminology has been devised to camouflage old age and death.

Despite the fact that some out-of-shape joggers, who appear to be hampered by lead in their shoes, may be courting physical ailments rather than avoiding them, and despite the increased opportunities which widespread health-consciousness presents to fastbuck artists and opportunists, there is no doubt that efforts to cultivate physical fitness do some good. Even the Bible says so: "Bodily exercise profiteth little" (really, "a little"), that is, it has some value.

You will notice, though, that this statement in the Bible is followed by the word "but." The value of bodily exercise is limited. It has value only "for the life that now is." It does nothing "for the life that is to come."

Unfortunately for natural man, "the life that now is" is coming to an end. Death is inevitable, and extending this life, no matter how long, is merely postponing the inevitable. Aging and death are facts of life, and one cannot jog one's way into eternity.

But all is not lost. "Jesus has brought life and immortality to light through the gospel." Amid our concerns for the life that now is, it is vital that we bear that truth in mind and that we act on it. Without deprecating modern concerns for physical health or belittling efforts to maintain it, the fact remains that "the best use of life is for something that outlasts it."

Immanuel G. Frey



Pastor Frey
is at Zion,
Phoenix, Arizona.

I believe . . . He suffered under Pontius Pilate, was crucified, dead and buried

Dear Ben,

You've never written us a letter filled with more pain than your last one. I'm sorry it's all over between you and Maxine. I won't plague you with old clichés like "there's always more fish in the sea," 'cuz I know you're not interested in dating fish. I can recall moments like yours when my stomach felt like a churning blender full of broken china. I wish I had some magic words that would take the pain away once and for all, but I don't.

LOVE LETTERS ON THE CREED by Richard H. Stadler

It's bad enough when you lose someone you really love, but when you feel you drove her away with your inconsiderate, insensitive behavior, that makes it even tougher. Unfortunately, you fell into the trap a lot of young men do, thinking that a real macho man has to be tough and insensitive to the point of treating his woman with rude discourtesy. I'm glad that as painful as this break-up is for you, that you have recognized your error and have resolved to be a different person from now on. This won't be the only blind spot you will discover in yourself. All of us have to keep learning how we can keep becoming more and more like the loving Savior we follow.

Please try not to blame Maxine if she won't give you another chance. If you treated her the way you described in your last letter, then you can understand how unwilling she might be to risk any more humiliating experiences with you, even though you claim you've changed. You can't change her. You can only change yourself. She may have too many painful memories which she can't erase so she could trust you again. That's one of the lessons we learn from our Christian experience: we can count on God's forgiveness for our sins, but we may not always be able to undo the consequences of our sin. The perpetual drunk who finally repents of his drunkenness and stops drinking is promised forgiveness in Christ, but he may have to live the rest of his life with a damaged liver. The drunk driver who kills a family's child can know that God forgives him, but nothing he can do can restore that child to the family.

That's why I'm concerned about a self-punishing guilt I hear coming through your letter, Ben. Continuing to whip yourself with regret over what you've done won't change the past and it won't cleanse your soul. No amount of self-imposed suffering can improve on the suffering Christ has already endured to remove the guilt of our sins, remember? When we say in the creed, that we believe he "suffered under Pontius Pilate, was crucified,

dead and buried," we are claiming that sacrifice for moments just like this one, son. Whatever you deserve to suffer for your rudeness to Maxine, Christ has suffered for you in full. Even though the reality may be that Maxine will never be able to love you again, there is another important truth: Christ does! So do we! And nothing you do can change that!

Remember how the Bible reminds us that God "demonstrates his love for us in this, that while we were still sinners, Christ died for us" (Romans 5:8). He's in your corner now, not pouring a bucket of "I-told-you-so's" on your head. (You know those all too well, yourself!). Instead, your baptism is God's guarantee that even now, after all this, you still belong to his family, that he wants you. At your baptism, God put an invisible tattoo on you that reads: "I love you!" He took all your disgraceful sin and nailed it to the cross and left it there.

Your neglect, your insensitivity has been punished completely and perfectly when Christ suffered *for you*. No amount of self-imposed suffering can improve on what Christ has done. It's a historical, accomplished fact. That's why it is so important that we mention Pontius Pilate in the creed, tying the suffering of Christ to a real person in history. We are affirming that Christ's suffering was not some vague invention of a faith community, but a real, historical event. Satan would love to have you forget that. He'd love to smother you under a tidalwave of guilt, regret and remorse. But remember the promise Romans contains: "We have been buried with him through baptism into death in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life" (6:4). Christ's suffering and death gives you the right to consider your past dead, to learn from your mistakes and to walk in the fresh air of grace, from each experience growing more and more sensitive. To err is certainly human, son, but to confront our errors under God's grace in Christ is what makes us distinctively Christian!

We'll look forward to hearing from you again.

Love from your mother and me,

Dad



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

The Christian view of life

First of a series

Guaranteed to brighten your day is the sight of a small boy trying to lengthen his stride to match his dad's pace. Or a little girl tottering on her mother's high heels. Perhaps we smile because it is so typical of life — little people trying to walk in the steps of those they love and admire.

This is the imagery the Scriptures often employ to picture the Christian life. Jesus sets the pace. His disciples follow along the path. With this article we begin a series, "Along the path of discipleship."

ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

That you and I are on the path of discipleship is a result of grace. Our Lord did not first ask us if we were willing to walk with him, nor did he wait until we became worthy of him. He took the initiative. He has said to us what he said to Matthew Levi at the tax collector's booth: "Follow me" (Mark 2:14). With that we became disciples.

Jesus did not tell Levi where they were going, nor did Levi ask. That is the nature of discipleship. "We walk by faith, not by sight," is the apostle's way of saying it (2 Corinthians 5:7). Christ who walks in front points the way.

He also sets the conditions. According to Luke 9:57ff, three different people were willing to follow Jesus. To each in turn Jesus clarified the conditions of discipleship. Following Jesus comes first, ahead of other members of the immediate family. Our walk as disciples of Christ is not an add-on, not an avocation. It's our life.

That's why the Christian view of life is so essential. Christians view life differently than others. Life, for us, is a time of grace, a short segment of time set in the flow of history. The length of the segment is fixed by God. Since we live by God's grace, it is our task to see our life the way God sees it. Seeing our segment of time through



the eyes of God allows us to view what is really important in life, not just what appears important.

God tells us in his word what is really important. The prophet Isaiah wrote: "Seek the Lord while he may be found" (Isaiah 55:6). Finding the Lord — that's important! Jesus asked: "What good will it be for a man if he gains the whole world, yet forfeits his soul?" (Matthew 16:26). Saving the soul — that's important! Abraham told the rich man in hell: "Your brothers on earth have the prophets in the Scriptures. They can stay out of hell by believing those prophets" (Luke 16:19-31). Knowing the Bible's way of salvation — that's important! Life is a segment of time, given to each of us by God, long enough for what is really important!

But as we walk the path of life, we are often distracted from what is really important. In his parable of the sower (Mark 4:15ff) Jesus lists the things which come to distract the Christian in his or her walk: "Satan comes . . . Trouble and persecution come . . . The worries of this life, the deceitfulness of wealth and the desire for other things come." Viewing life as a pathway on which we are walking in the footsteps of Jesus helps us to measure and to judge the relative importance of the things which clamor for our attention. We can ask: "Does this hinder or enhance my walk as a disciple of Christ? Does this help me to walk in the footsteps of Jesus, or does this cause me to veer off in a different direction?" In this way the Christian can evaluate each influence that appears along the way.

This matter of evaluating influences along the path of life is crucial. Let's illustrate. If you are driving from Wisconsin to California, and you have just three days in which to make the trip, you realize you must cover about 700 miles each day. To do that you must mercilessly trim items from your itinerary. A visit with Aunt Agnes in Omaha? Nope. An afternoon in Rocky Mountain National Park? Forget it. A stop at Vail, where the celebrities take the pictures along the way and look at the snapshots after they have been developed. That will be the extent of the sightseeing on that trip. The kind of journey you are making sets the standards for the trip.

There is no more significant trip than the journey we make along the pathway of life as disciples of Jesus. There, more than in any other area, we need to be pitiless as we say "no" to anything and everything which might sidetrack us or jeopardize the trip.

Dietrich Bonhoeffer, the Lutheran pastor in Germany who was imprisoned for his outspoken objections to the immoral policies of the Nazis, authored a book before he died in prison. Titled *The Cost of Discipleship*, it develops the idea that grace is free, but not cheap. That we are disciples of Christ, on the pathway to eternal glory, is a free gift of grace in Christ Jesus. But free does not mean cheap. The cost to Christ was tremendous! He exchanged the unlimited riches of heaven for human poverty in order to walk the path of life here on earth. His pathway led him to pay the highest price, his life given in payment for the sins of the world. What higher cost could there be?

Free does not mean cheap for us either. Walking in Christ's footsteps challenges us daily. It calls upon us to say either "yes" or "no" to things that appeal for our attention. This should not come as a surprise. Jesus said (Matthew 16:24), "If anyone would come after me, he must deny himself and take up his cross and follow me." There is self-denial in discipleship. Sometimes the decisions are costly. Whether in terms of money or pleasure or pride or popularity or satisfaction, saying "no" usually involves a ruthless severing of ties and burning of

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bridges. Saying "yes" usually involves paying the price necessary to follow through on the good resolve.

No one can make those decisions wisely without the proper view of life, a view of life that relates all to our discipleship. How can one say "no" to something dear to the heart unless one is able to see something even dearer looming larger? Paul saw that larger something clearly in Philippians 3:7-8, "Whatever was to my profit I now consider . . . everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I count them rubbish. . . ."

One's view of life affects most decisions, often subconsciously. If I have a materialistic view of life, things and possessions will be the bottom line for me. If I have a hedonistic view of life, pleasure and self-gratification will govern my thoughts and actions. If I have a humanistic view of life, the relativism and utilitarianism of today will infect my judgments. A Christian view of life, on the other hand, sees all things against the backdrop of discipleship. The mental image of disciples walking in the footsteps of the Master superimposes itself on each changing scene in the Christian's life.

Francis Schaeffer, in *Whatever Happened to the Human Race?* said: "Each of us has an overall way of looking at the world, which influences what we do day by day. This is what we call a 'world view.' And all of us have a world view, whether we realize it or not. We act in accordance with our world view, and our world view rests on what to us is the ultimate truth." What is our world view? Does it steer our daily walk along the path Jesus walked? Does our view of life guide our footsteps along the path of discipleship? Think about it! □



Pastor Franzmann
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Citrus Heights, California



1



2

(1) The Garden Tomb. (2) Gordon's Calvary. (3) The Church of the Holy Sepulchre. (4) The edicule built over the tomb. (5) Inside the tomb. (6) Greek altar marking the site where the cross of Jesus stood.

Which

by Roland Cap Ehlke

The Gospel writers Matthew, Mark, Luke and John inform us that Jesus was crucified at "The Place of the Skull." We also know the place as Calvary or Golgotha; both words mean "Skull," in Latin and Aramaic respectively. This place was so named either because it was a hill with a skull-like appearance or because of its connection with crucifixion and death. John adds the detail that our Savior's tomb was "nearby" and "at the place where Jesus was crucified."

The first Christians, of course, were in no position to erect historic markers. They were a persecuted minority who eventually fled from Jerusalem. Furthermore, the city was destroyed by the Romans A.D. 70. Add to that the changes of almost 2,000 years and it's no wonder there is some uncertainty about the exact site of our Savior's death and burial.

Today two sites vie for the honor of having the authentic Golgotha and tomb.

The Garden Tomb

The Garden Tomb is situated in an Arab section of Jerusalem, about 200 yards north of the old walled city of Jerusalem. Many cars, taxis and donkeys travel past this site on their way to and from the city's busiest entrance, the Damascus Gate. Buses

pollute the air with their sounds and fumes as they chug in and out of the old Arab bus station. Children skip by. Friends stop and greet each other, "*Salaam alaikum*. Peace be with you!"

We recall how when Jesus was crucified there was also much traffic by The Place of the Skull. But then the greetings were quite different. "Those who passed by hurled insults at him."

Once inside the garden, the hustle and bustle and noises of the city seem a thousand miles away. A wall surrounds the garden and creates within a world of peace and tranquility. The setting brings to mind John's words, "At the place where Jesus was crucified there was a garden and in the garden a new tomb in which no one had ever been laid." The garden is well cared for and contains a wide variety of flowers, shrubs and trees.

In this restful setting the visitor can sit on wood benches in the shade. In front of him stretches an open area. Beyond that in the side of a hill is the tomb, again just as the Bible describes it, "cut out of rock." To the side of the tomb entrance lies a piece of the large round stone which was once rolled in front of the door.

Looking inside the tomb itself, it's clear it was a family tomb. Burial places line three walls. The entire tomb is bare rock.

Behind the tomb rises a rocky hill.

Caves in the hill look like the eye sockets in a skull. Some think this was Golgotha.

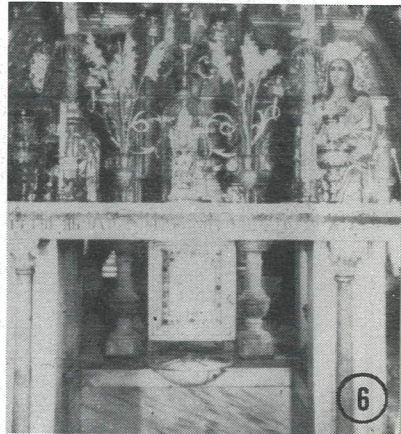
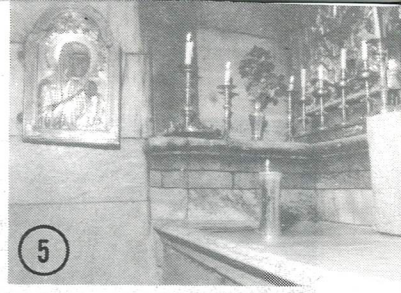
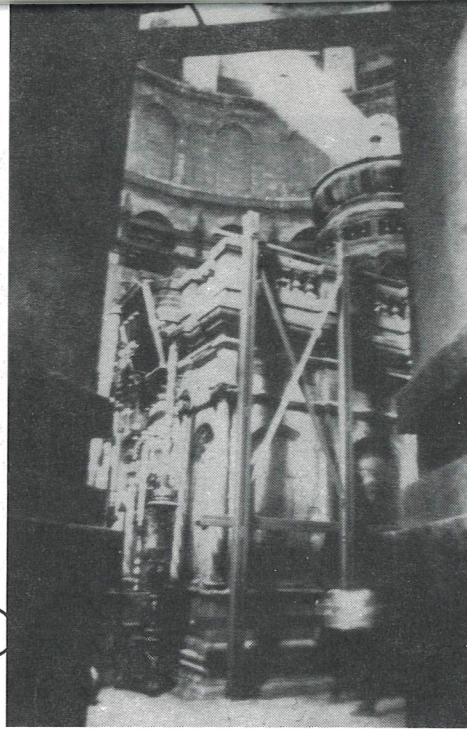
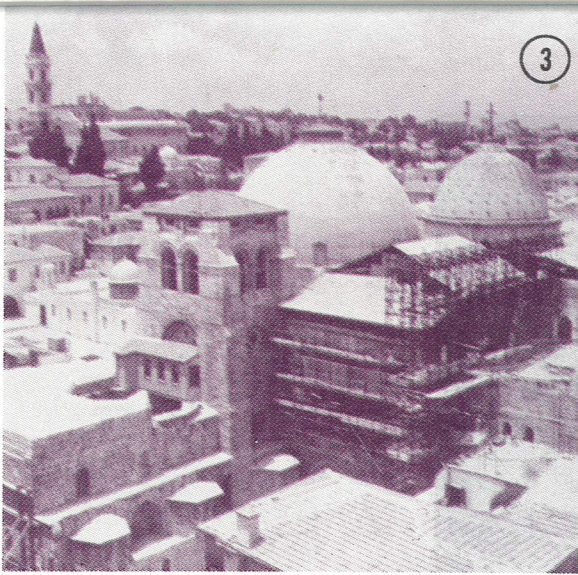
Since the British General Charles Gordon investigated the site in 1883, it is often called "Gordon's Calvary."

The Holy Sepulcher

While the Garden Tomb brings forth thoughts of "Joseph's lovely garden," the Church of the Holy Sepulcher is a disappointment to many visitors. The Garden Tomb is fresh and restful. The Holy Sepulcher is dismal and musty. Its ancient stones have suffered through so much destruction and rebuilding that one observer has described the building as "one of the most complicated architectural, stylistic, and chronological jumbles on the face of the earth."

Immediately inside the church's entrance lies a long reddish slab of stone. This is the "Stone of Unction" where, according to tradition, Jesus' body was anointed for burial. Often widows and other grieving women come to kneel and touch the stone. They do this to commemorate how Mary is said to have grieved here for her Son and to take some of its holiness for themselves.

To the right of the stone, steps ascend the traditional site of Calvary, now crowned with two chapels. The first chapel is Roman Catholic and marks the place where soldiers nailed



ch tomb?

Jesus to the cross. The other chapel is replete with gold- and silver-encased icons and hundreds of candles. A silver disk beneath the altar marks the spot where the Lord's cross supposedly stood. This chapel is Greek Orthodox. Other portions of the church belong to the Armenian, Coptic, Ethiopian and Syrian branches of Christendom.

Down the steps and beneath the church's rotunda stands a large alabaster structure known as the "edicule." Inside is a room big enough for only three or four people. The room houses the tomb with a marble slab marking the place where Jesus is said to have lain. Instead of bare rock, this tomb is a conglomeration of candlesticks, silver pictures and marble. Amid all the ornamentation hangs a white cloth with a cross and the Greek words CHRISTOS ANESTE, "Christ is risen."

Only here and there throughout the church does one get a glimpse of the original rock which lies beneath the embellishments of centuries. Yet there is a certain grandeur about the place. It has witnessed a lot of history.

The Roman Emperor Hadrian erected a temple to Venus here about A.D. 136. In an attempt to wipe out Christianity he tried to desecrate the Christians' most revered places by replacing them with pagan temples. This certainly lends authenticity to

the site, indicating that from very early times it was recognized as an important Christian place.

Constantine, the first Christian emperor, leveled the temple of Venus and replaced it with a church in 335. The original name of the church was "Resurrection."

Since the time of Constantine the church has suffered much damage. The Persians burned it in 614. The Caliph Hakim destroyed it in 1009. Each time it was raised from the rubble and rebuilt. The present structure goes back to the Crusaders who captured Jerusalem in 1099. In the nine centuries following, the building has stood through several fires and earthquakes as well as numerous repairs, additions and facelifts.

Which is the real site?

The Garden Tomb appeals to the senses and satisfies the imagination. But ancient tradition favors the Church of the Holy Sepulcher. Although the Holy Sepulcher now lies within Jerusalem's walls, in Christ's day the walls were different and the site was outside them. Thus both tombs fit the description of Hebrews 13:12, "And so Jesus also suffered outside the city gate to make the people holy through his own blood."

But does it really matter which is the real tomb? In one sense, no. What matters is that Christ shed his blood and died for us. He himself has

borne the world's sins and removed them from the people. No matter where we live, our sins are now "outside the city gate."

As a result Jesus alone, and not any plot of earth, deserves our veneration. It is sad whenever a site becomes a greater attraction than the Savior. The changes the years have brought and the very uncertainty of the tomb help keep us from such idolatry.

Yet the tombs do serve a purpose. They remind us that the crucifixion and death of our Savior were not myths that took place in some never-never land. As we confess in the Creed, he was "crucified, dead and buried" — in fulfillment of prophecy, in a real tomb, in the city of Jerusalem.

There remains, of course, the possibility that neither of these two sites is authentic.

Still, the two tombs have much to back their claims. And, yes, there's one more piece of evidence that could fit either tomb. Both of them are empty! □



Pastor Ehlke is an associate editor at the Northwestern Publishing House.



How great thou art

by Judith George

Morning dawned bright and crisp toward the end of November. I was up early, eagerly waiting for my new friends to pick me up. I had rushed my kids off to school in anticipation of lunch out, window shopping at a mall, and a Ladies' Aid meeting at a different church. It was a rare treat for me.

Priscilla, our pastor's wife, picked me up along with another new church member, Sue. We chatted about

kids, school, stores and babysitters as we whizzed off to our lunch date. Priscilla, though new herself, was warm and outgoing. I appreciated that, because although I had joined the church a year before she came, I still felt somewhat awkward and unsure. Sue was quiet, but warm, and I was thoroughly enjoying the day. The lunch, shopping and meeting were a wonderful break from the usual routine. I basked in the glow of beginning friend-

ship. Little did I realize how God would weave our lives together in the weeks ahead.

I felt comfortable in St. John's Congregation. The Lord had slowly led my husband and me into a deeper commitment, faith and belief in the Bible that culminated in our membership in the Wisconsin Synod. For my husband, a lifelong Lutheran, joining the WELS from a more liberal Lutheran synod was the final step in his search for deeper commitment to Christ. I agreed and supported his decision. However, as a Catholic convert to Lutheranism, I had simply learned the services and been accepted into membership with little preparation. It had been more a matter of form in the first Lutheran church we joined. There had been no confirmation, no ceremony.

There was the usual mix of personalities and opinions in this congregation. But I sensed a deep, unspoken commitment to Christ and the Bible. I doubted though, that I would ever see the oneness of the body of Christ in any congregation, not this side of heaven anyway.

A few weeks previous to our outing, pastor had surprised me (and I suspect a few other members of the congregation) by inviting us all to attend an inquirer's class, to bring new people, and to brush up on our Lutheran studies. Both my husband and I jumped at the chance to learn more about the Lutheran church and the new synod we'd joined. Meetings were exciting, filled with questions and unexpected answers. My understanding and faith deepened and broadened. One thing bothered me: the ladies were quiet and shy toward me. I am very outgoing by nature, and I wasn't sure whether their reaction was because I was new or they were shy. But people are people. We are what we are, and I accepted them even if I didn't understand them. I had the feeling they felt the same about me. We were comfortable with each other, even if not close. Oh, there were a few people we'd become close to, but I had wanted something deeper — closer with our new family of God. Week-in, week-out we continued our habitual routines, carrying on the life of faith.

Suddenly our congregation was shaken out of its complacency. Pastor announced that Sue's little boy had cancer. We were shocked. How could our great, good God allow such a thing, especially just a few weeks before Christmas? Faithful souls accepted God's will. Everyone prayed.

Our congregation went into action. Letters and cards poured into Philip's hospital room. People called and visited Sue and Tom. Everyone prayed for the little boy and his parents. In church everyone spoke in urgent whispers, "How is he? Have you heard? How are his parents holding up, poor dears?" There was a constant consensus of concern. They were truly putting into practice Paul's admonition, "Rejoice with them that do re-

joice, and weep with them that weep" (Romans 12:15).

The body of Christ flew into action. I had never seen or felt such concentrated concern before. Prayers literally flowed before the Father's throne in heaven. Hearts and hands went out to help. Even Pastor Braun was overwhelmed at the response. And I was humbled, seeing the unity of Christ's body, the church on earth. We all learned the true meaning of Christmas: love, sharing and concern for our fellowman.

A week before Christmas, pastor shared wonderful news: the doctors had gotten the majority of the cancer and tests showed it had not spread. Philip would be coming home for Christmas with an 85 percent chance of full recovery. But he still had to have radiation and chemical therapy. Joyous faces glowed throughout the congregation.

During that time, God made me aware of my own vulnerability and the uncertainty of life. He made me understand that our times are in his hands and that any day could be our last. At the same time, it was as if he said to me, "My child, I have made and will carry each of you. Trust me, and I will give you the strength to face whatever lies ahead. Put your hand in mine, and I will help you live for me and for each other."

On Christmas Eve, Tom, Sue and Philip were at the service. On that special, holy night we shared the joy of Christ's coming as well as Philip's continued presence with us and his family. With glistening eyes we wished each other a hearty merry Christmas and a hope-filled new year.

Two weeks later I walked down the aisle, along with six new members, to be *officially* confirmed as a Lutheran. I practically floated on the combined love and faith flowing from the congregation as I stood at the railing accepting pastor's right hand of fellowship. I felt their love and faith flow like an electric shock throughout my entire being. When pastor asked if they would help educate and support us in the faith, I heard the congregation thunder as one, "I will, by the grace of God."

"By the grace of God" — can we do anything without it? Problems still exist and we are only human beings. But God removed our mountains of habit to reveal his love, faith and peace underneath. He continues to keep his body in unity, faith and love until he calls us home to be with him. This, I believe. □



Judith George,
a free lance writer,
is a member of
St. John's,
Sparta, Wisconsin.



Left to right: R. Averbeck, E. Meyer, J. Isch, M. Rau, D. Raddatz and D. Brick.

DMLC celebrates anniversaries

On November 20, 1983 a special service was held at Dr. Martin Luther College, New Ulm, Minn. to celebrate the anniversaries of

were: Professors Robert Averbeck, at DMLC since 1977, teaching in the education division; John Isch, at DMLC since 1970; chairman of the education division; Edward Meyer, chairman of the music division and at DMLC since 1970; and Darvin Raddatz, at DMLC since 1970 and teaching in the religion-social studies division.

In the news

service to the church of six instructors. Professor Delmar Brick and Miss Marjorie Rau have served 40 years. Professor Brick has been at DMLC since 1954. He teaches religion and serves as the school's recruitment director. Miss Rau has been at DMLC since 1965 and teaches instrumental music.

Celebrating 25th anniversaries

Speaker for the service was Pastor Donald Grummert of Minneapolis. Special music was provided by the chapel choir and Professor Bruce Backer served as organist. A reception and lunch in the Luther Memorial Union followed the service.

Reported by Robert Krueger

50 years ago . . .

People like to go window-shopping. They like to walk down the street in order to see what is on display in the various show windows. A great many people also go window-shopping in a religious sense. They simply judge the church by the life of its members. Someone has said with a great deal of truth: The only Bible which the world reads is the life and conduct of the church members. We may deplore that. We may say that the only way to judge a church is by its official teachings or confessions, but that does not alter the fact that most outsiders form their opinion of a church from what they behold in the lives of the church members with whom they come in contact. Whether we like it or not, we Christians are in a sense the show windows of the church. — Editorial comment.

25 years ago . . .

With the close of this school year, Professor E. E. Kowalke will complete forty years as president of Northwestern College. In October 1958 he submitted his resignation. He will, however, continue to teach religion and Hebrew.

In a meeting on February 22, the Board of Control extended to Professor Carleton Toppe the call to the presidency. He has accepted the call and will assume office on July 1.

10 years ago . . .

A pastor with a crowded schedule of meetings in his parish looked forward to heaven, "because," he said, "there won't be any meetings there." He may well have been right since there will be no problems there.

Most members want their churches to be active, and a multiplicity of business meetings provides at least an appearance of holy activity. But this kind of activity should be viewed in perspective as a limited means to an end rather than as an end in itself, lest it consume a disproportionate amount of time and energy and thus thwart the very purpose which it is designed to accomplish. — Editorial comment. □

YEAR OF THE BIBLE

— As an act to close the officially proclaimed Year of the Bible President Ronald Reagan has been presented the 28-millionth copy of The Living Bible. Making the presentation was Dr. Kenneth N. Taylor, the man who translated the contemporary version of the Bible that first appeared at book stores in August 1971.



With the Lord

Leland Leo Wurster 1922-1984

Pastor Leland Leo Wurster was born on November 28, 1922 in Wilton, Wis. He died January 9, 1984 in Tyler, Minn.

A 1949 graduate of the seminary, he served congregations in Terry and Ekalaka, Mont., and as vacancy pastor in Presserville, Circle and Glendive, Mont., before accepting a call to Immanuel in Tyler and Zion in Island Lake, Minn. He served on the district mission board while serving in the Dakota-Montana District.

In 1949 Pastor Wurster was united in marriage with Irma Lebkuechner. He is survived by his wife; sons, Luther, Daniel and Stephen; mother, Mrs. Marie Wurster; brothers, Melvin, Theo and Carl; and four grandchildren.

Funeral services were held January 12 at Immanuel, Tyler, Minn. □

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

- Eggert, Kurt J.**, from Atonement, Milwaukee, Wis., to project director, new/revise hymnal.
Gieschen, Mark D., from Prince of Peace, Rochester, N.Y., to St. James, Portage, Mich.
Heyn, Thomas A., from King of Kings, Willoughby, Ohio, to mission, Colombia, S. Amer.
Kappel, Kenneth A., from Cross of Christ, Liverpool, N.Y. to Gloria Dei-Bethesda (associate), Milwaukee, Wis.
Kehl, David A., from St. John, Redwood Falls, Minn., to Good Shepherd, Rumford, R.I.
Leyrer, Edmund C., from Trinity, Millville, Minn., to retirement from full-time ministry.
Neujahr, Lee A., from Zion, Mission, S. Dak. to civilian chaplain, Europe.
Swartz, Donald G., from Bethel, Galesville and Good Shepherd, Holmen, Wis., to St. John/St. Mark, Ixonia, Wis.
Wilke, Robert A., from Shepherd of the Lakes, Fairmont, Minn., to Zion (assistant), Columbus, Wis.

TEACHERS:

- Kemnitz, Kathie J.**, from Redeemer, Tucson, Ariz., to Bethany, Manitowoc, Wis.
Pape, Esther H., from Zion, South Milwaukee, Wis., to retirement.
Rebers, Daniel D., from St. John, Manitowoc, Wis., to St. Paul, Tomah, Wis.
Wilson, Diane K., from Abiding Word, Houston, Tex., to Christ the Lord, Houston, Tex.
Zellmer, Nona, from inactive to St. Peter, Fort Collins, Col.

ADDRESSES

PASTORS:

- Dolan, John.**, 1900 Erb St., Appleton, WI 54911; 414/733-9561.
Gieschen, Mark D., 2317 Romance Rd., Portage, MI 49002.
Kovaciny, Roger, 22 Kalu Pl., Westerville, OH 43081.
Krieger, Philip E., 4104 Smithville Rd., Eaton Rapids, MI 48827.
Kugler, Richard A., 21180 Via Lugo, Yorba Linda, CA 92686; 717/779-5239; Off: 717/779-2384.
Steiner, Steven P., PO Box 57, Tappen, ND 58487.
Ziemer, Paul C., 7782 Beadfield Ct., Manassas, VA 22110.

TEACHERS:

- Adams, Dolores J.**, 1184 Hwy W South, Rt. 2, Campbellsport, WI 53010.
Flemming, Barbara A., 7721 N. 60th St., Apt. 101, Milwaukee, WI 53223.
Larsen, Helen G. em., 400 — 15th Ave. SW, Austin, MN 55912.
Mueller, Barbara A., 2140 Farnum St., La Crosse, WI 54601.
Ross, Cynthia J., 7721 N. 60th St., Apt. 101, Milwaukee, WI 53223.
Sprengler, Mark P., 4 Broadcast Dr., GF, Kowloon, Hong Kong.
Strong, Gerald R., 5550 Balboa Arms Dr. #22, San Diego, CA 92117, 619/569-6286.
Tatge, Gilbert W., 4348 N. Glenway St., Milwaukee, WI 53222.
Voigt, Judith A., 500 Pullman Ave. E., St. Paul Park, MN 55071.

CONFERENCES

Dakota-Montana District, District Pastor Conference, May 1-3 at Our Savior, Bismarck, N. Dak. Agenda: Prayer Fellowship and Selective Fellowship (Pope); Series of Sermons for the Four Sundays of Advent (Linn); History of WELS Fellowship Relations since 1963 (Wietzke); Biblical Outline for Dealing with Divorced Persons who are Requesting a Second Marriage (Stock); Jude (Gumm).

Minnesota District, Pastoral Conference, May 1-2 at Ascension, Rochester. Agenda: The Protestant Controversy; Divorce and Remarriage; Exegesis of 2 Timothy.

Northern Wisconsin District, Lake Superior Conference, May 1-2 at Trinity, Marinette. Agenda: 2 Peter 2 (Frohman); The Rite of Confirmation in our Agenda/LW/LCUSA (Lindquist and Meier); Isagogics — Zephaniah/Haggai (Baldauf); IRS and Clergy in the 80s.

Northern Wisconsin District, Winnebago Pastor-Teacher Conference, April 30 at Faith, Fond du Lac. Agenda: What Can the Church do to Defend Against the Breakup of the Christian Family? (Michel); Martin Luther — From the Pallet to the Mallet, 1483-1517 (Pankow).

South Atlantic District, Florida Pastors' Conference, April 30-May 1 at Good Shepherd, Jacksonville. Agenda: 1 John 3:11-24 (Carlovsky); Isagogical Treatment of Hosea (Kruick); Repentance (Radtko); Moral Majority and Other Pressure Groups (Wiechmann); Modern Judaism (Wendland).

South Atlantic District, South Central Conference, May 2-4 at Hope, Lexington, SC. Agenda: Stewardship — Principles as distinguished from Practices (Fischer); O. T. Isagogics. Nahum (Beckman); Study of the Presbyterian Church (Leyrer); The Special Needs of Divorced Persons (Bitter); O. T. Sermon Study (Henning); Sermon criticism (Kiecker).

Southeastern Wisconsin District, Chicago Conference, May 7-8 at Immanuel, Waukegan, Ill. Agenda: Hebrews 5 (Schwanke); Armstrongism (Thompson).

Southeastern Wisconsin District, Dodge-Washington Conference, May 1 at St. Peter, Kekoskee. Agenda: Hebrews 1:1-4 (Pankow); The Pastor's Role of Leadership in the Congregation (Kannenber); Discussion on the Requirement that Musicians and Vocalists in all Worship Services be only those in Fellowship with us (Kitzerow).

Western Wisconsin District, District Teachers' Conference, April 26-27 at St. Paul, Tomah. Agenda: Confirmation — Who? When? Why? (Kloehn); Recipes for Curriculum Study (Kramer).

COLLOQUY

In a colloquy conducted on January 15, 1984, James W. Luedtke of Wilmot, S. Dak., formerly a pastor of the Concordia Lutheran Conference, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. Rev. Luedtke is at present pastor of Christ Ev. Lutheran Church of Wilmot, S. Dak., an independent congregation.

First Vice President Gerald E. Free
Professor Armin W. Schuetz
President Wayne L. Schulz, Nebraska District

PASTORS' INSTITUTE

April 24-25. Emanuel First Lutheran, Lansing, Mich. Speakers: Prof. Carl Lawrenz — An Evaluation of Walther's Theses on the Church and Ministry; Prof. Irwin Scharf — Luther the Reformer in the Making. Cost is \$35.00 plus personal travel and lodging expenses. Send reservation and fee before April 15 to: 1984 Michigan District Pastors' Institute, c/o Pastor John M. Brenner, 12775 Northland Dr., Big Rapids, MI 49307; 616/796-4728.

MICHIGAN DISTRICT CONVENTION

The 92nd convention of the Michigan District will meet June 12-14 at Michigan Lutheran Seminary, Saginaw. The theme of the convention will be "Equipped With Everything Good for Doing His Will." Further information will be sent to pastors, teachers and congregations.

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

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

REFORMATION LANDS STUDY TOUR

As an extension of its 1984 summer quarter, Wisconsin Lutheran Seminary is offering an eighteen-day study tour of Germany and Switzerland. The study program, under the direction of the church history department, will earn 4½ credits applicable to the WLS summer quarter program. Credit students will be given preference, with remaining space available to others.

Scheduled for July 23 to August 10, with departure and return to Chicago, the tour cost is \$1755. Brochure and application blanks are available from:

1984 Summer Quarter
Reformation Tour
11831 N Seminary Dr. 65W
Mequon, WI 53092

**MARTIN LUTHER PREPARATORY SCHOOL
SPRING CHOIR TOUR
Itinerary**

April 13	7:00 p.m.	Grace, Oskaloosa, IA
April 15	9:15 a.m.	Mt. Olive, Tulsa, OK
	7:30 p.m.	Gethsemane, Oklahoma City, OK
April 16	7:30 p.m.	Immanuel, Forth Worth, TX
April 17	7:30 p.m.	Calvary, Dallas, TX
April 18	7:30 p.m.	Holy Word, Austin, TX
April 19	7:30 p.m.	Our Savior, San Antonio, TX
April 20	7:30 p.m.	Gethsemane, Corpus Christi, TX
April 21	6:30 p.m.	Redeemer, Edna, TX
April 22	6:30 a.m.	Christ the Lord, Houston, TX
	9:30 a.m.	Prince of Peace, Houston, TX
	10:30 a.m.	Abiding Word, Houston, TX

**DR. MARTIN LUTHER COLLEGE
1984 CHOIR TOUR
Itinerary**

April 6	8:00 p.m.	St. John's, Lake City, MN
April 7	7:30 p.m.	Behlehem, Hortonville, WI
April 8	10:30 a.m.	Christ, Milwaukee, WI (centennial year)
	4:00 p.m.	St. John, Montello, WI

**Dr. Martin Luther College
1984 SUMMER SCHOOL CALENDAR**

June 17	—	3:00 — 5:00 p.m.	July 4	—	Holiday — No Classes	
		7:00 — 9:00 p.m.	Registration	July 5	—	Second Term of ASP Begins
June 18	—	8:00 a.m.	Opening Service	July 19	—	7:30 p.m.	Closing Service
		9:15 a.m.	First Classes	July 20	—	7:50 — 9:35 a.m. ...	Final Examination
July 3	—	First Term for ASP Ends				

ADVANCED STUDY PROGRAM

First Term: June 17 — July 3

		7:50 — 9:35			10:15 — 12:00
Rel.	524	A Study of Romans: 9-16 — Raddatz	Rel.	550	To Babylon and Back — Lange
Edu.	581	The Family in Christian Education — Menk	Mus.	577	The Use of the Psalms — Backer
Mus.	534	Chorale-based Composition for Organ: Hymn Introductions — Engel			

Second Term: July 5 — July 20

		7:50 — 9:35			10:15 — 12:00
Rel.	521	The Parables of Jesus — Raddatz	SSt.	556	Archaeology and Bible History — Lange
Edu.	584	Lutheran Elementary Education: Today and Tomorrow — Grams	Edu.	591	Ethics of the Christian Teacher — Isch

PROGRAM FOR SUBJECT MATTER MAJORS

Courses Offered 1984

June 18 to July 20

English		Science			
Eng.	55S	American Literature: The Social Phase — Levorson	Sci.	83S	Zoology — Wandersee
Eng.	77S	The Contemporary Rhetorical Atmosphere — Kuster	Sci.	85S	Freshwater Ecology — Boehlke
		Social Studies			
		SSt.	56S	Geography of Africa — Meihack	
		SSt.	77S	History of Modern China — Krueger	

SUPERVISION OF INSTRUCTION PROGRAM

June 18 to July 6

Edu.	530	Introduction to Supervision (3 credits) — L. Plath (7:50-9:35 a.m.; 1:30-3:00 p.m.)
Edu.	532	School Administration and Supervision (3 credits) — R. Stoltz (10:15-12:00 a.m.; 1:30-3:00 p.m.)

Independent Study Program

Independent Study Projects (ISP)

AMERICAN STUDIES TOUR — THE SOUTHEAST

Duration : Four weeks (June 17 to July 15). Credits: Four, in the area of concentration. Tour Guide: Professor Wulff.

For more summer school information or an application, contact: Director of Special Services, Dr. Martin Luther College, New Ulm, MN 56073.

MANAGER AND COUNSELORS NEEDED

Camp Killarney, owned and operated by an association of WELS churches in Southeastern Michigan, is in need of a camp manager in return for housing and half utilities. Counselors are needed for summer camp the last two weeks in July. For more information contact Pastor Jim Langebartels at 517/458-6706.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Donald L. Tollefson
Home Address	Home Address
Hunsruckstr 12	Goldwitzerstrasse 31
6500 Mainz-Hechtsheim 42	8524 Neunkirchen a. Br.
West Germany	West Germany
Telephone 06131-58453	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

SERVICES

Northwest New Jersey — Roxbury Fire Engine Co. #1 Building, 122 Main St., Succasunna, New Jersey. 1:00 p.m.; Bible class/SS 11:30. For local information call Mr. Gordon Fortmann, 201/927-1064. Pastor James Tauscher, 151 Milltown Rd., East Brunswick, NJ 08816; 201/254-1207.

ANNIVERSARY

St. Luke's of Watertown, Wis., will celebrate its 135th anniversary as a Christian congregation and its 75th anniversary as a Lutheran congregation with special services throughout 1984.

We invite friends, former members and confirmands to our confirmation reunion services on June 17 at 8:00 and 9:45 a.m.; and anniversary services on November 4 at 8:00 and 10:15 a.m. On both of these Sundays the special services will be followed by a fellowship meal. For reservations contact the committee chairman, Tom Schultz, 1207 Douglas Ave., Watertown, WI 53094; 414/261-7959.

125th ANNIVERSARY

First Lutheran of La Crosse, Wis., will observe the 125th anniversary of its founding in April with the following special services at 8:15 and 10:00 a.m. 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 (Prof. Herbert Jaster); April 29, Anniversary Sunday (Pres. Carl Mischke). A congregational dinner will follow the April 29 service. Former members, confirmands and friends are cordially invited. For further information contact Julius Kletzke, 2147 S. 23rd St., La Crosse, WI 54601; 608/788-4685.

25th ANNIVERSARY

Brooklyn Lutheran, Brooklyn Park, Minn. will observe its 25th anniversary on Sunday, April 8 with special services at 8:00 and 10:45 a.m. and 4:00 p.m. Rev. W. F. Dorn, former pastor, and seminarian Kevin Salzwedel, son of the congregation, will be the guest speakers. A dinner will be served following the afternoon service. For more information contact C. Christopherson, 6108 - 112th Ave. N., Champlin, MN 55316; 612/425-5416.

25th ANNIVERSARY

Pilgrim Lutheran, Menomonee Falls, Wis., will observe the 25th anniversary of its founding on Saturday, April 14 with a special service at 6:00 p.m. A congregational dinner will follow. Former members, confirmands and friends of Pilgrim are cordially invited to attend. For further information contact Robert Schaefer, 4580 Meadow View West, Brookfield, WI 53005; 414/781-9426.

15th ANNIVERSARY

Divine Savior of Indianapolis, Ind., will celebrate its 15th anniversary on July 1 with morning services at 8:00 and 10:30 (Sunday school and Bible class at 9:15). A special afternoon service will be held at 4:00 with a fellowship meal to follow. Former members, confirmands and friends are cordially invited. For further information please contact Mr. Dick Foster, 4857 E. 71st St., Indianapolis, IN 46250; 317/253-7169 or Mrs. Betsy Schmidt, R. 3, Box 237-G, Noblesville, IN 46040; 317/773-8408.

AUDIOVISUAL AIDS

FOSSILS, STRATA AND EVOLUTION

(FS-433-FSE)

1984 26 min. C & M color CA
This filmstrip shows detailed photographs of rock formations which demonstrate that the evolutionary theories of gradual change are inadequate. A sudden catastrophe such as the flood of Noah's time would better explain such formations. The language of the script is quite technical and beyond the reach of grade school audiences, unless the teacher is able to give a further explanation of the pictures.

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

**LUTHERAN SCIENCE INSTITUTE
CANAL 85**

The LSI extends an invitation to WELS persons interested in joining a group to relax, study geology, fossils, history and take photographs of the English Canals. Narrowboats will be chartered, each carrying four couples. These self-driven boats, 60 feet long, are equipped with diesel engines, hot and cold water, shower, stove, heater, TV, etc. The group will depart from Coventry following three loops during three weeks after June 2, 1985. All or any part of this time may be selected and costs will be prorated. The tour will always be within two hours of land so a Britrail pass would be a saving. For more details contact the directors before December 31, 1984 at Lutheran Science Institute, 10317 -195th Ave., Bristol, WI 53104; 414/857-2089.

SCHOOL DESKS

Approximately 50 school desks available: formica tops, chairs attached, supply storage in wire basket under chair. Good condition. Contact Christ Lutheran School, 225 E. 5th St., Zumbrota, MN 55992; 507/732-5421 or 507/732-5367 (after 3:00 p.m.).

ITEMS AVAILABLE

The following items are available to any congregation for the cost of shipping: one Rex Rotary M4 mimeograph and Rex-o-graph spirit duplicator; one master address (Model 99) addressing machine; one set green chancel hangings (superfrontal, pulpit hanging, double lectern hanging); and clergy stole. For further information contact Mrs. Darwin Lichtenberg, Rt. 2, Box 177, Juneau, WI 53039; 414/349-3657.

NURSES

**"Be all that you can be"
in the service of our Lord**

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. This is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, malnutrition and starvation still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The African Medical Mission has two nurses at the Mwembezi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 33 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jan Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks
Medical Director

PRE-MARITAL SEMINAR

A pre-marital seminar will be held at Wisconsin Lutheran College on April 7, 9:00 a.m. to 4:00 p.m. for engaged couples to examine beforehand the marriage relationship. Husband — wife roles, communication, sex, worship, finances. Conducted by Fred Matzke and Joann Halter of Wisconsin Lutheran Child and Family Service. Fee: \$50.00 per couple (includes lunch). To register call 414/774-8620. A great wedding gift from parents or grandparents.

EXPLORATORY SERVICES

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

POWAY, CALIFORNIA — Christ our Redeemer, Midland Elementary School, 13910 Midland Ave. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Rd., Poway, CA 92064; 619/748-5355.

SAN ANGELO, TEXAS — Our Savior, Disabled American Veterans' building, 1030 E. 19th St., San Angelo. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Jeffrey A. Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

WAUKESHA, WISCONSIN — Crown of Life, The Teaching Centers, one-half block south of Sunset Dr. on Industrial La. 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor A. J. Kunde, 519 N. Hartwell, Waukesha, WI 53186; 414/542-7902.

**CHANGE OF TIME
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

MISSISSAUGA (TORONTO AREA), ONTARIO, CANADA — Divine Peace, 26 Ann Street, Mississauga. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Roy W. Hefti, 1051 Cedarglen Gate #39, Mississauga, Ontario L5C 3A7; 416/272-4835.

SUGAR LAND/STAFFORD/MISSOURI CITY, TEXAS — Redeeming Grace, Missouri City Fire Station, 1523 F.M. 2234, Missouri City. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Mark Barenz, 1807 Trinity Station, Sugar Land, TX 77478; 713/980-4632.

NAMES WANTED

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

HUNTSVILLE/MADISONVILLE AREA, TEXAS — Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

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

*Denotes exploratory services.

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.

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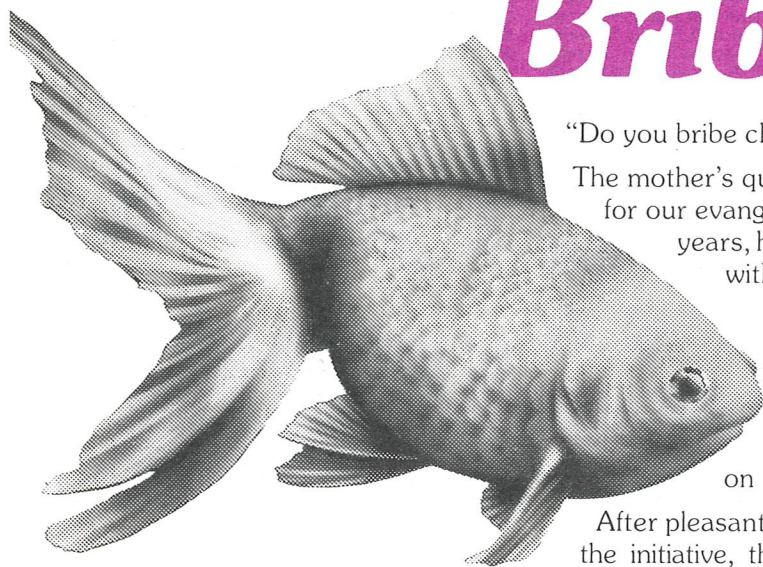
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Bribery?

by Robert Hochmuth



“Do you bribe children to come to your Sunday school?”

The mother’s question led to an eye-opening firsthand experience for our evangelism visitor. Recently retired from his job of forty years, he had just begun to make daytime evangelism calls with the pastor. For some time he had been concerned about reports of difficulties in trying to build up a neighborhood Sunday school these days.

We had finally succeeded in setting up a time to call on a family contacted through our last VBS. They had come to worship for the first time on Christmas Eve.

After pleasantries over a cup of coffee and before we could take the initiative, the lady of the house sprang her question about bribery.

“No,” we assured her, though somewhat tentatively, wondering if she would drop another shoe. A glance at her husband solicited nothing further, so our obvious query: “What makes you ask?”

“Well, last week our son went to Sunday school with some neighbors because the pupil who brought the most newcomers got a chance to throw a pie in the pastor’s face.”

“Ho?!” with mock composure and another sip of coffee.

“Really. And then Josh came home with a big bag of candy because he was the most attentive newcomer — and I mean a *big* bag.”

“Well, uh . . .”

“Besides he wants to go back this Sunday, because if there are more new kids than last Sunday, the pastor is going to swallow a goldfish!”

While the two of us were still searching for a positive response, she offered her appraisal: “I don’t know just why, but I think there’s something not right about that.”

As might be expected, in the conversation that followed we took the opportunity to plant some thoughts about the real value of what God had his Son accomplish for children and for us all. We encouraged the whole family to investigate what our Sunday school has to offer in his name.

As we drove away we couldn’t help asking each other, “Has it really come to *this*?” We agreed the experience ought to help our congregation’s leaders focus what we are up against in neighborhood evangelism.

We share the experience, not to touch off handwringing, but to kindle some new appreciation for parents and teachers who have led us to learn of the treasures we have in Christ, without cheapening the claim of his saving love in gimmicks and grandstanding.

Let it motivate every one of us who is involved in sharing that treasure with the next generation to do so with as much urgency and vitality and fresh variety as we can, so that the message of the love of Jesus can be its own means of attraction. □



Pastor Hochmuth
is at St. Andrew,
Sacramento,
California.