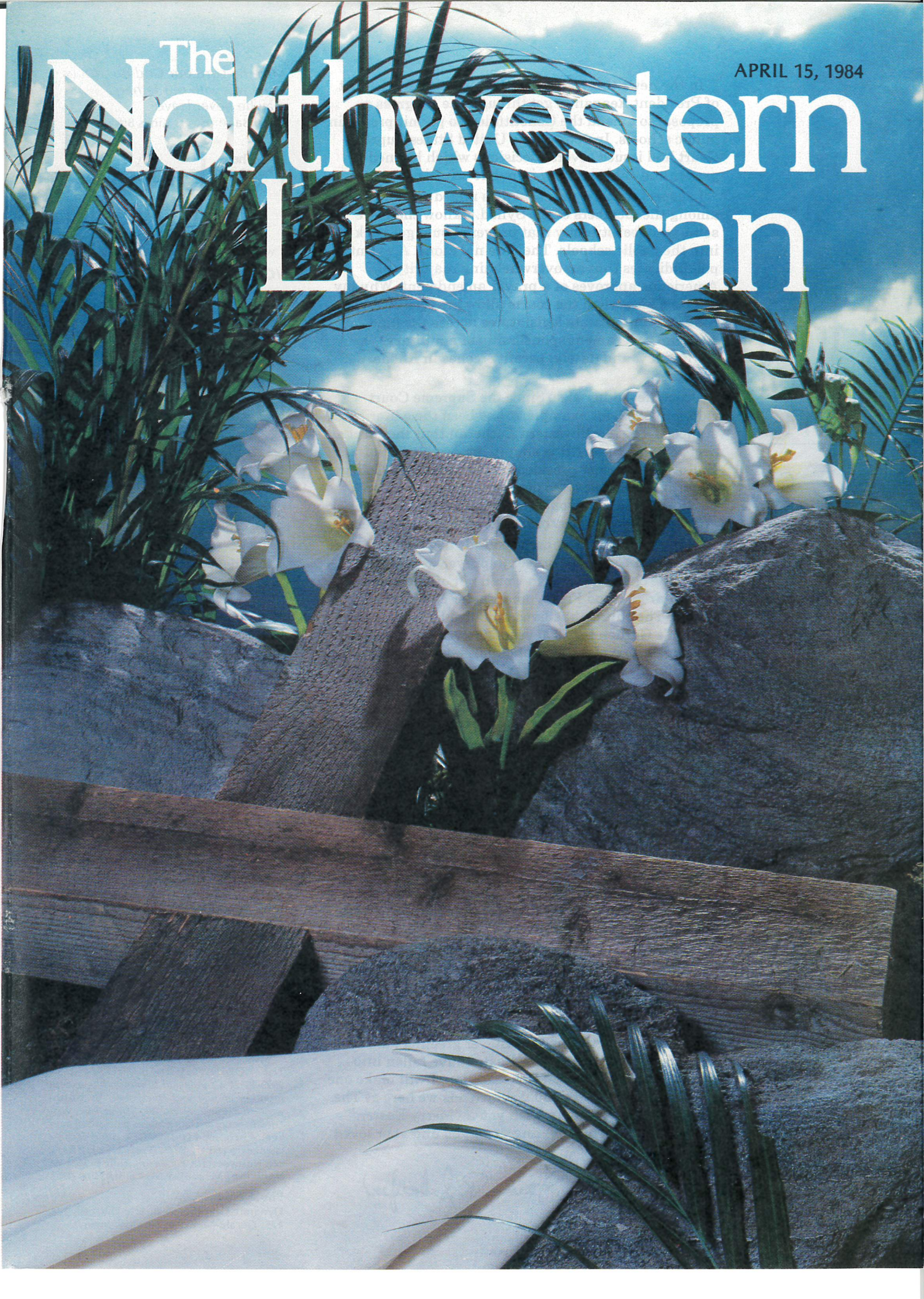


APRIL 15, 1984

The Northwestern Lutheran



from this corner

*Cross
and tomb
stand
in the
center of
our faith.*

In the news this Lententide is the determined effort of President Reagan to get through the congress a proposal to amend the Constitution to permit prayer in public schools. In 1962-63 the United States Supreme Court had issued several decisions which banned prayer and Bible reading in public schools.

I suspect that the proposal gets mixed reviews among the members of the Synod. I know there are some who feel strongly that prayer should get back into the public schools. They are not alone. A recent poll indicates that an overwhelming majority of Americans approves of a prayer amendment. Why lay it on the kids when the courts allow prayers in congress and in state legislatures across the land, condone government sponsorship of a military chaplaincy, and (lately) permit creches in Rhode Island.

Others feel otherwise. Since the Supreme Court ruling in 1962, for example, it has been the editorial stance of *The Northwestern Lutheran* that the court's decision was right. "It is simply impossible," Prof. E. E. Kowalke, former president of Northwestern College, editorialized in 1964, "to devise a prayer for use in public schools that would not violate the conscience and faith of some class of free United States citizens."

This season in the church reminds us how difficult it is to write a *Christian* prayer (a prayer with Christ in it) for the classroom which would not offend some of the children. Good Friday and Easter climax the life of Christ. The church has lived and died by Calvary and Joseph's Garden for 2000 years. How do we get *that message* into a classroom of children with diverse (or no) religious background.

Would prayer in the public schools tend to trivialize prayer in the same way the Supreme Court recently treated the creche in Rhode Island? The court called the creche a "passive symbol" right along there with elves, Santa Claus and reindeer. Would the unbeliever get the idea that in the creche lay him who is God of God, Light of Light, Very God of Very God? I think not. And it wouldn't be easy to put that into a public school prayer.

Perhaps as we reflect upon the prayer controversy it will bring us to a deeper appreciation of what we have at the foundation of our faith: a crucified and resurrected Savior, a sacrifice for the sins of the world, the only hope of sinners everywhere.

Easter and Good Friday have not stirred the imagination as Christmas has. Their trappings are not as attractive as the trappings of Christmas. Yet cross and tomb stand in the center of our faith.

It is customary at Christmas to greet those you meet with "Merry Christmas." Whatever greetings are historically associated with Easter have fallen into disuse. In the absence of this tradition, I will make one up. To all our readers and good friends we here at *The Northwestern Lutheran* wish you a "Merry Easter." With all its blessings resting upon you and your loved ones.

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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The stone is rolled away!

He is not here; he has risen, just as he said. Come and see the place where he lay (Matthew 28:6).

He is risen, he is risen indeed!

What a fantastic Easter greeting! What a day to be alive and be a Christian! Oh surely, we, who by God's grace are Christians *can* say this *each* morning because we know that we are God's child and that the Savior walks with us every step of our life. How utterly marvelous! Even so — on Easter. Easter is something special. The music, the flowers, the atmosphere, the mood, the message of triumph, the sure hope in the risen Christ. What a day to be alive and be a Christian!

Only one thing mars this joy and that is that the *whole world* doesn't share it. What a pity. What a shame that all men, everywhere, do not, cannot, will not experience the thrill of knowing that they believe in a *living* Lord and Savior.

The "will nots"

But surely the ones for whom we must feel sorriest are the "will nots," the people who *should* know better, who do know better, and yet, in spite of everything, *will not* believe! In fact, some of them will actively engage in subverting the truth so that they can justify in their own minds their shallow and hopeless existence. Listen to one of them, a doctor of divinity (no less) as he speaks to a college audience. The Old Testament teaching of eternal life was dismissed out of hand as "a pious wish of the people that they would have children and grandchildren." For him, eternal life, as enunciated in the New Testament was, "When the kingdom of God comes, we somehow will be with the Lord — whatever that means."

That poor, poor man! What does he do on Easter? To trod and trudge along on the weary treadmill of life and "bump" into Easter and *not*

have it flood your soul with a couple of "hallelujahs" and "praise Gods" is pathetic beyond all words. To think of Easter as just another Sunday, just another day not unlike any other weary day — such a tragedy.

The real tragedy lies in this man, this learned churchman, a dean of a divinity school where pastors are to

*To think
of Easter
as just
another
Sunday . . .
such
a tragedy.*

be trained, who *will not* let the word of God speak to him! The reports of the Scripture, the emphatically simple, "He is not here, he is risen," means nothing. For him the rock is still in front of the tomb. The grave is sealed and Jesus is a failure.

But then, maybe it should neither shock nor surprise us. On the first Easter day some other "learned churchmen" heard the resurrection facts from *eyewitnesses*, brushed them off and went about their business of maintaining their positions and fighting Christ.

Can't you imagine the hubbub, the shouts, the shock, the near panic that were to be found around the high priests' palace when the Roman guard detail reported the events in the garden? "Sir, I've got some bad news. Jesus, the one called Christ, isn't in the tomb anymore. The rock is rolled away and he's gone!"

Oh my! That must have been a never-to-be-forgotten scene of total confusion until one of them came up with the solution. The plan was simple; blame the disciples, call them grave robbers and here's some

"grease for your palms, salve for your consciences and oil for your tongues" and much money changes hands.

I need a Savior

The important thing to note is that the factual report of unbiased, yes, even hostile witnesses, is brushed aside. Don't think about the resurrection. Think only how we can protect ourselves. Keep the rock in front of the tomb.

Why did these churchmen prefer to go with a clumsy lie which they invented rather than face the marvelous truth that Jesus lives? Because, if one believes in the *risen* Christ, one must also believe in the *crucified* Christ. One must say — I *need* a Savior, one who paid for my sins. I have to look at myself — as God sees me — and become ill! I must say, God, be merciful to *me a sinner*. My life, to this point, has been all wrong. "Help me to change. By your unmerited grace, grant me salvation in the crucified and risen Savior."

Do you think it's easy to change, easy to say, I'm sorry; I repent of my sins; I've done wrong? Recently a poll was taken in France, the results of which were surprising. Shocking might be a better word for it since 97 percent of all the people interviewed in this poll stated that "they did not sin." "Mistakes" were made, but no sin.

If you, on the other hand, have been led by the Spirit of God to say, "I have sinned, I need a Savior," thank God for it! Then this Easter day truly is yours and you *know* that the rock *is* rolled away. □



Pastor Koeplin
is at Atonement,
Milwaukee,
Wisconsin.

Let the church mind its own business

Should the Wisconsin Evangelical Lutheran Synod take a public stand on national issues? Should our Synod, or its constituent congregations, take public positions on such issues as civil rights for homosexuals, the death penalty, school busing for desegregation purposes, a nuclear freeze, environmental protection, tax deductions or credits for parents of children in private or parochial schools, involvement in El Salvador or Southwest Africa, and a score of other issues on which church bodies have taken organized action?

The answer is No. The church should mind its own business of teaching the gospel and administering the sacraments. Christ's kingdom is "not of this world." Our Lord refused to rule on economic and civil matters when he asked, "Who appointed me a judge or an arbiter between you?" (Luke 12:14). Paul declared, "The weapons we fight with are not the weapons of the world" (2 Corinthians 10:4).

Paul did not counsel or direct the church in his day to agitate against civil rights for homosexuals, or to crusade against slavery. He did not call upon his congregations to go on record against military spending, or against Roman expansion into Babylon. He did not even organize the church to lobby against persecution of Jews or of Christians. His messages to the churches were conspicuously free of any directives to become involved with the military, civil or economic affairs of the state, or even with its regulation of public morality.

In lands where Christians have the rights of citizens to vote, to petition, to claim protection under law (as Paul did on several occasions), they may and should, as individuals, exercise such civil rights. Furthermore, if the state endeavors to compel Christians to deny their faith or to commit immorality, Christians will and must resist — as Peter did. But that does not mean that churches and congregations should invade the province of government.

Reason and common sense will also urge that church bodies not involve themselves in affairs of state. When church bodies make world peace more important than eternal peace, they will become more and more remiss in carrying out their God-given commission to proclaim the gospel. Pursuit of the kingdom of God on earth draws away support and manpower and funds from the church's gospel mission. Social gospel churches sacrifice world missions for the world's social betterment.

Reason will also point out that in social matters there will be a "difference of understanding, judgment and priority among fellow members." The unity of a Christian congregation will, therefore, be disrupted when a congregation takes a political or a social stand that is not mandated, or even authorized by God's Word, and its membership is divided.

Common sense will also remind us that while the church may deny that the government has all the facts necessary to determine proper action (as in El Salvador, Nicaragua, or Southwest Africa), the American citizen may well point out that the church has even fewer facts by which to steer its adventurous course.

Nor should we forget that politics is a game two can play. The church that involves itself in the affairs of the state is likely to find that the state will return the favor and involve itself in the affairs of the church. The Christian church should mind its own business.

Carleton Toppe



Professor Toppe is president of Northwestern College, Watertown, Wisconsin.

I would like to know

BY PAUL E. KELM

A portion of the prayer said after a funeral confuses me. What are we asking of God when we pray: "Grant rest to the lifeless body in the bosom of the earth?" Certainly we don't believe in prayers for the dead.

It may be easier to explain what that prayer does *not* mean than what it does mean. We aren't praying about the lot of one whose eternal destiny has already been decided. Hebrews 9:27 says: "Man is destined to die once, and after that face judgment." Jesus' lesson of the rich man and poor Lazarus vividly portrays the only, immediate and irreversible two options. We are also not suggesting occult disturbances in the cemetery. And, to my knowledge, we aren't seeking to forestall exhumation, grave robbery or relocation.

That prayer testifies to Jesus' promise of a bodily resurrection. It is in harmony with the scriptural euphemism "sleep" for death. There may even be some biblical basis for the terminology in Daniel 12:13.

But whether the intent is to preach through prayer — a practice to be discouraged — or to seriously request an undisturbed burial plot until the day of judgment, I am unsure. Since that makes at least two of us, the authors and editors of the next Lutheran Liturgy might want to avoid such ambiguities.

Why is it wrong to be devoted to Oral Roberts, Billy Graham, or other television ministries?

It would be unfair, as well as unwise, to lump all television ministries into one category. Our own church, too, uses this medium of communication. Television preachers come in all theological shapes and sizes, representatives of historical creeds and cult figures denying creeds. The sincere is not distinguishable from the charlatan behind camera make-up.

Billy Graham and Oral Roberts don't belong in the same category. Stripped of their media reputation, Billy Graham would — I suppose — be pastoring a Baptist congregation and Oral Roberts would be faith-healing in a Pentecostal tent meeting. The fact that neither wears the denominational label of his origin and theology suggests one problem with media ministry. Theology is blurred by the nondenominational, broad-appeal generalism of TV. The very media reputation of Billy Graham and Oral Roberts suggests another problem. The man too easily becomes bigger than the message. Personality cultivated becomes "personality cult." A parade of personalities (entertainers, politicians, sports figures) must be television's way of authenticating an electronic prophet, because some religious programs differ little from variety shows, talk shows, and telethons. The telethon analogy is irresistible. It does, after all, cost money to "expect a miracle."

But to specifics . . . it is wrong to be devoted to a television ministry that is not faithful to Scripture, completely. Christian truths are preached on television; but no nationally telecast preacher I know warrants Scripture's seal of approval. To entrust the care and feeding of your soul to a pretty face, a convincing voice, or even a "mostly true" ministry is as risky as it is wrong. To support a television ministry is making a confession of faith, "putting your money where your mouth is." If that ministry isn't all right, then your confession of faith isn't either. Jesus said, "Beware of false prophets" (Matthew 7:15). St. John says of those who don't proclaim the teaching of Christ, "do not take him into your house" — even if he's in a 19-inch box (2 John 10-11). The warning must be appropriate, for Paul urges withdrawal from anyone who "teaches false doctrines . . . who thinks that godliness is a means to financial gain" (1 Timothy 6:3-5). There have always been popular preachers who claimed Jesus as their authority, but were wrong (Matthew 6:22-23). Don't you find it ironic that people worry about the moral, but not the spiritual content of television programming?

It is wrong to be devoted to a media ministry that takes the place of the personal ministry in your church. Oral Roberts will build a hospital, but he won't visit you in the hospital. The comfort and admonition of Christian brothers and sisters in your "home" church, the personal counseling of your own pastor, the sacraments, the full range of Christian education in the congregation in your community — these aren't available on TV. Don't expect spiritual breadth, depth or continuity from anyone you can get rid of with the flick of a switch. "The whole counsel of God" is available at your church.

It is wrong to be devoted to a television ministry that subtracts from your ministry to others. Your membership in a church is a commitment to assume the Lord's ministry with and to the other members of your church. You owe them your love and your witness, the gifts that God entrusted uniquely to you as a member of the Body of Christ, and — yes — the time and money that will multiply ministry in your community. Neither worship nor ministry is a solo experience.

Maybe the media preacher does it better than the local pastor, if you're grading form. But if he isn't doing it "as the oracles of God" (1 Peter 4:11), if he isn't doing it to meet your needs, and if he won't let you do it with him — well, then he's not doing it right! □



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.

Sometimes you cry: sometimes you laugh

The Christian: sinner and saint

by James G. Kiecker

Pick out, if you will, just one minute, one second, one instant of your life. Focus on it. That one moment is connected to all the rest of your life, to every moment of every day of every year. All that you are — successful, a failure, doer, dreamer, hopeful, despairing — is found in a tiny way in that one moment of your life.

For us Christians, all of our spiritual life is found in every moment too. In that one moment we are always sinners, breakers of God's law, sweating out his threat of punishment. But at the same time, in that same moment, we are also saints, receivers of the good news that Christ has kept the law for us — has paid for our sins on

the cross — and by our faith in him we are declared righteous in God's sight.

Always sinners, always saints, all in the same moment. It's enough to make you cry when you think about your sins. And laugh for joy when you think about your forgiveness.

Martin Luther often reflected on this dual nature of the Christian, sinner, but at the same time, saint. The words of his favorite teacher, St. Paul, ran through his mind: "I of myself serve the law of God with my mind, but with my flesh I serve the law of sin" (Romans 7:25). "Note," said Luther, "that one and the same man at the same time serves the law of God and the law of sin, at the same time is righteous and sins! For Paul 'does not say: My mind serves the law of God,' nor does he say: 'My flesh serves the law of sin,' but: 'I, the whole man, the same person, I serve a twofold servitude.'" Luther concluded that "the saints at the same time as they are righteous are also sinners."

Dipping back into the Old Testament, Luther found the same strange tension in the lives of God's people. Abraham's faith wavered when he tried to palm off his wife as his sister out of fear of Pharaoh. Jacob lied to his father Isaac that he was Esau, in fact, "Jacob lies magnificently" when Isaac almost caught on. Later, Jacob

*Why does
the Bible seem
to go out of its way
to air
such dirty linen?*

"tumbles due to ignorance and error" when he rashly told Laban that his wife Rachel had not stolen the household gods. (To be fair, it should be admitted that Luther excused these sins a little too easily.)

Then there was the case of Job, "whom God, who cannot lie, pronounces a righteous and innocent man in the first chapter. Yet later on Job confesses in various passages that he is a sinner. . . . But Job must be speaking the truth, because if he were lying in the presence of God, then God would not pronounce him righteous. Accordingly," decided Luther, "Job is both righteous and a sinner."

Luther asked himself the same question lots of Bible readers have asked, when they've read about the sins of the heroes of faith, like Judah committing incest with his daughter-in-law Tamar, or David committing adultery and murder: Why does the Bible seem to go out of its way to air such dirty linen? "Such sins of the saints," said Luther, "are recounted . . . for our comfort . . . that we may know that the patriarchs and saintly matrons were like us. Sometimes they accomplished great and sublime things. . . . sometimes, however, they perpetrated foolish, ridiculous, yes, the very worst of outrageous sins." Such saintly sinners are "allies and examples to comfort us. Let us not think that they were statues, stones, or trunks of trees, but they were like ourselves."

Comforting it may be, all right, to know that "there is not a righteous man on earth who does good and never sins" (Ecclesiastes 7:20). But frustrating too. Turning to the New Testament Luther found the same "contradiction" as he called it. "How is it," he asked, "that those who have been justified in Christ are not sinners and are sinners nevertheless? For Scripture establishes both facts about the righteous man."

As a case in point Luther cited John. In the first chapter John says, "If we say we have no sin, we deceive ourselves and the truth is not in us." In the third chapter John says the opposite: "No one born of God commits sin. . . he is not able to sin." And in the fifth chapter John repeats: "We know that everyone who is born of God does not sin." What's the solution to this seeming contradiction? Luther concluded: "If you look at faith, the law has been fulfilled, sins have been destroyed and no law is left. But if you look at the flesh, in which there is no good, you will be compelled to admit that those who are righteous in the spirit through faith are still sinners."

Of course, not everyone agreed with Luther that Christians are at the same time both saints and sinners. Official church teaching of his day maintained that, after baptism, any remaining evil was not properly called "sin," but rather a "defect" or a "weakness." Luther retorted sharply: "St. Paul does not say, 'I find in me a defect,' but expressly, 'With my flesh I serve the law of sin.' And St. John says not, 'If we say we have no defect,' but, 'If we say we have not sinned.'"

But don't we say that in baptism all our sins are washed away? Yes, but, according to Luther, this must not be misunderstood. Sins are washed away in the sense that they are forgiven, not in the sense that they no longer exist. "It is one thing, then, to say that sins are forgiven and another to say that there is no sin present. After baptism and repentance, all sins are forgiven, but sin remains present until death. But because of God's forgiveness, this sin does not impair our salvation."

Let's suppose, now, that you're a fairly typical Lutheran Christian. You've been baptized, instructed, confirmed, and you love your Lord and your church. You should have no doubt that, by your faith in Christ, God has "qualified you to share in the inheritance of the saints in the kingdom of light" (Colossians 1:12). Whether you're part of the nine-to-five club, work second shift, keep up a home, or are still in school, you should never for a moment doubt that, by faith, you're just as much a saint as Peter or Paul or anyone else.

But every moment of your life you are the sum total of everything that makes you an individual, whether a carefree type or a gloomy Gus, everything from hard-driving to laid back. And in spiritual matters this means that every moment you're totally a saint — declared so by God — but also totally a sinner in God's sight. Luther can bring out this paradox in the starkest terms: "Both statements are true: 'No Christian has sins;' and 'Every Christian has sins.'"

This is why, when you go to church, you should expect to hear the law preached to you. Arguing with people

who said that redeemed children of God didn't need to hear God's law, Luther contended: "True saints . . . who are righteous through faith in the Son of God, have the sinful flesh, which must be mortified by constant chastening." True saints always take their sin seriously, always tremble at the punishment God threatens to bring on them. They might very well be brought to tears when they see their hopeless situation.

But take comfort. One way to be sure you are a true saint is if you are still troubled by your sinfulness. Luther contrasted "true saints" with "sham saints:" "The former," he said, "see their transgressions and realize that they are not what they should be and want to be. . . The others . . . do not perceive their own wickedness; they imagine they are as they should be." It's also comforting to know that God is still in control of our lives, even if we're sinners, turning everything out for the best: "God so governs his saints that even though they err and stray, the outcomes are nevertheless salutary. . . for all things work together for good to the elect and those who believe (cf. Romans 8:28), even errors and sins, and this is absolutely certain." So if you've been moved to tears over your sinfulness, you have every reason to laugh for joy when you think about your undeserved forgiveness. You are a true saint, and salvation is assured.

*Those times
when you've
examined yourself
and seen
your saintliness . . .
are good times
to go back
to square one.*

This tension — living as both saint and sinner at the same time — is going to continue for the rest of your life, "for sin never ceases entirely while the body lives." It might be best, then, to use it to your spiritual advantage. Those times when you've examined yourself and seen your saintliness (and maybe felt the first twinge of self-righteousness!) are good times to go back to square one, and realize just how sinful you still are. But comes the day when, like King David, your sin is ever before you (cf. Psalm 51:3), then is the time to remind yourself of your calling as one of God's saints. In this way you keep yourself in check, until the Last Day, when you will be a saint only, forever. □



Pastor Kiecker is at St. John's (Zilwaukee), Saginaw, Michigan and holds a doctorate in historical theology.

by Roland Cap Ehlke

According to the Scriptures, the entire Christian faith rests upon Jesus' mighty resurrection on Easter Sunday. "And if Christ has not been raised, our preaching is useless and so is your faith," wrote the Apostle Paul (1 Corinthians 15:14).

Scripture also states that the resurrection was a physical reality. It was not a resurrection in the sense that people sometimes talk about a dead man living on through his teachings, influence or artistic creations. The Bible vividly describes how the risen Jesus showed himself to his disciples.

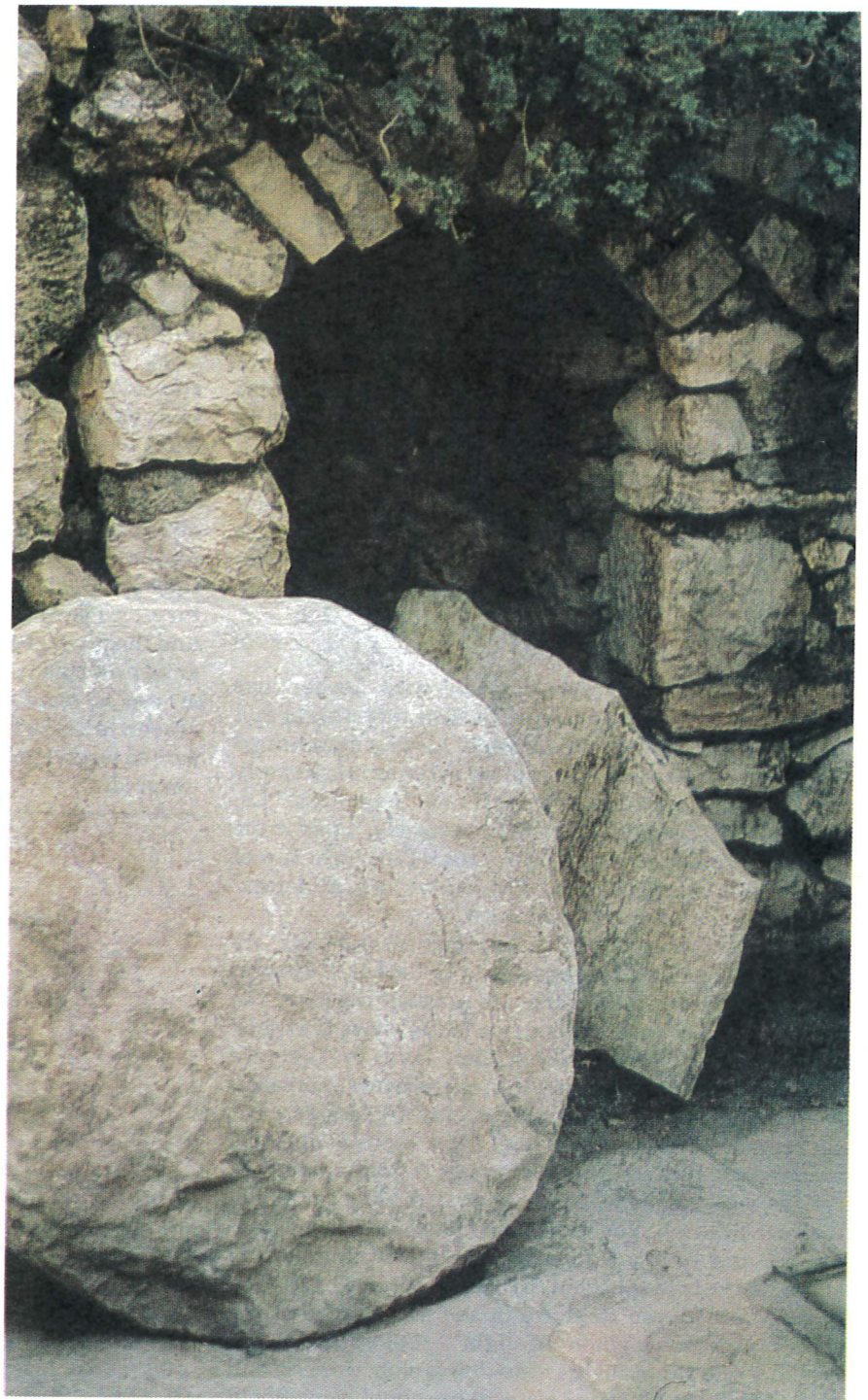
"Jesus himself stood among them and said to them, 'Peace be with you.'

They were startled and frightened, thinking they saw a ghost. He said to them, 'Why are you troubled, and why do doubts rise in your minds? Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have' " (Luke 24:36-39).

Alternatives

Whether one believes the biblical account or not, one has to agree that some momentous event took place sometime around the first Easter. Something happened that transformed Jesus' disciples into bold preachers for their Lord. Something happened on that first Easter Sunday which made many devout Jews suddenly change their day of worship from Saturday — their Sabbath for over 1000 years! — to Sunday. If it was not the resurrection, then what was it?

In place of an actual resurrection, people have suggested several alternatives. Some of these theories date back hundreds of years.



The oldest theory suggests that someone — most likely the disciples — stole Jesus' body and buried it elsewhere (see Matthew 28:11-15).

A second alternative, called the "wrong tomb" theory, states that the women went to the wrong tomb on Easter morning. Much to their surprise, they found it empty. A gardener saw them and in an attempt to be helpful said, "He is not here." Then he pointed to another tomb

and continued, "See the place where he lay." The women, however, thinking they had seen an angel, panicked and fled.

Others argue that the women and disciples had hallucinations or visions of a risen Jesus. In their grief over Jesus' death, they began to imagine that he was not really dead. And, losing touch with reality, they had hallucinations in which they saw their beloved Jesus.

CHRIST'S RESURRECTION

A FACT OF HISTORY

Another suggestion is that *Jesus did not even die on the cross*. Some say he merely fainted, although he was thought to be dead. He revived in the tomb and proceeded to frighten off the soldiers who were guarding the tomb. Sometime later he appeared to his disciples and convinced them he was risen from the dead. Then he went off by himself and died.

A final alternative, almost not worth mentioning, is that of the "*twin brother*." This theory suggests Jesus had a twin brother who claimed to be the "risen" Christ.

Weaknesses

These theories all have their weaknesses. A fault common to all of them is that they unfairly twist and distort the simple Bible accounts. For example, the wrong tomb theory only looks at part of what the Bible says. Scripture not only declares that the women saw an empty tomb, but also that they actually saw Jesus. Nor did the "stranger" in the garden simply say, "He is not here. . . . See the place where he lay." But he declared, "He is not here; *he has risen, just as he said*. Come and see the place where he lay" (Matthew 28).

Numerous other problems beset the alternatives to the resurrection. Let's briefly look at some of these difficulties.

Looking again at the stolen body theory, we note that it is unable to explain the disciples' boldness. Why would they have risked their lives to proclaim what they knew was a lie? Besides, how could anyone have gotten past the guards to steal the body?

As for the wrong tomb, why didn't anyone set the women and disciples straight? Jesus' enemies could easily have deflated all the foolish talk about a "risen" Lord. All they had to do was

produce the body. The same holds true for the vision theory. The dead body of Jesus would readily have dispelled any hallucinations and visions. Certainly Jesus' enemies had plenty of motivation for squelching all talk of a resurrection. Yet they were unable to do so.

The idea that Jesus did not die on the cross fares just as badly. How could a battered, almost dead Jesus have had the energy to convince

*Belief in
the resurrection
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simply to
the fact
of the resurrection.*

anyone — guards or disciples — that he had conquered death?

And the twin brother. Where was he hiding for the first thirty-three years of his life?

Witnesses

Not only are the arguments against Jesus' resurrection flawed, but the testimony in behalf of this miracle is compelling. It does not rest upon the account of merely one or two or even three persons. The events of Easter Sunday are recorded by the four Gospel writers, Matthew, Mark, Luke and John. The other New Testament writers also frequently refer to Christ's resurrection. St. Peter, for instance, almost in passing mentions how God had "raised him [Jesus] from the dead" (1 Peter 1:21). For these writers the resurrection was an unquestioned fact upon which all their other teachings rested.

The Apostle Paul takes it a step farther. He goes out of his way to show that the risen Christ was ac-

knowledged by many others besides the New Testament writers. In 1 Corinthians 15:3-8 he gives a lengthy (although not exhaustive) list of witnesses: "Peter . . . the Twelve. . . five hundred of the brothers at the same time. . . . James . . . me [Paul]."

Most of those eyewitnesses, says Paul, were "still living" when he wrote his first letter to the Corinthian Christians in the year 57. In other words, about twenty-five years after the event there were still hundreds of people who could testify to having seen Jesus after he rose from the dead.

Elsewhere Paul referred to Christ's resurrection and asserted that this "was not done in a corner" (Acts 26:26). It was not kept hidden from mankind, but was done openly. Attested to by hundreds of Jesus' contemporaries and recorded on the pages of the New Testament, the resurrection continues to stand as the most monumental event of world history.

Looking at all the evidence, someone has suggested the obvious, "Belief in the resurrection was due simply to the fact of the resurrection."

For Christians Jesus' resurrection holds with it the promise that we, too, will be raised up by his power. In Christ's own words, "Because I live, you also will live" (John 14:19). □

This article is condensed from the Northwestern Bible study, *Be Prepared to Answer* (1982).



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

I believe . . . he descended into hell

Dear Bev,

We were glad to hear that Brenda went to the worship service with you. Even though you found it very uplifting, we can certainly understand that she might have felt uncomfortable, since she had never attended a liturgical worship service before. Part of her discomfort probably came from having only eight people there at the service, too. Your mother and I are certainly thankful that our Synod provides pastors, who in addition to their own congregational work, will drive 80 miles to conduct a worship service for our military personnel right on post so you can have communion with like-minded Christians in full fellowship with you.

LOVE LETTERS ON THE CREED by Richard H. Stadler

I've brought some friends to our church, too, who were surprised by the same phrase in the Creed that Brenda questioned. I understand that a number of denominations like hers don't include the phrase "He descended into hell" in their version of the Creed. It's also true that you can't find that phrase in the Nicene Creed, but you can find it in the Athanasian Creed. So, two of the big three Creeds of Christianity do refer to the descent into hell by Jesus.

It was interesting how many people got involved in the discussion back at the barracks. I would have to agree with you that Samantha's explanation doesn't square with Scripture — he couldn't have descended into hell to suffer. The very order of the Creed suggests that the descent into hell occurred after Jesus was "dead and buried." On the cross he cried out, "It is finished!" which I take to mean that he had finished his mission of suffering for the sins of the world. So there was no suffering left for him to do after he was dead and buried. In fact, his descent into hell can't refer to any phase of his humiliation.

I wouldn't agree with Linda's interpretation either, that Jesus went into hell to give people there a second chance. The Bible verse she vaguely remembered is in 1 Peter 3:18-20. I found it in our concordance: "Jesus was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah. . . ." That appears to be the Bible verse that led the Christian church to keep the descent into hell in the Creed. Since the people he preached to were people who were disobedient in the days of Noah, they must be unbelievers who are dead. The *prison*, therefore, must be hell. But why did he preach to them? So they could repent and escape to heaven? That English word "preached" might suggest that idea to us, but then I found out that there are two Greek words which are translated

"preach." The one, *euangelizo*, literally means "preach good news." — the gospel. The other word, which is used here in 1 Peter 3:19 is *kerysso*, which means "to make a proclamation." (The *New American Standard Bible* even translates it that way here.) There are some times in the New Testament, I understand, when this word can also mean "preach the gospel" (with the hope that people will come to faith). But the context here nowhere suggests that those disobedient souls are being given a second chance. Instead, it's like a conquering general sweeping victoriously through a vanquished capitol proclaiming his victory over all those who had defied him.

Jesus' descent into hell, then, is a phase of his exaltation, as he proclaims his victory over sin, death and hell, before he shows himself to any of his disciples. Now, just how he did that, in what form, I'll leave to him.

What I find precious in that phrase of the Creed is the reminder that Christ is the victor! When people hassle me for believing in Christ and even ridicule my faith, I'm tempted to wonder if I am a washout. But then I remember this biblical truth and all the others which picture Jesus as the ultimate winner! I'll bet there are times when you wonder if you aren't a bit of a sissy for still trusting Jesus. Others might even dump on you for reading your Bible or taking time to go to church. Well, don't feel like the Lone Ranger! There are plenty of guys at work that sneer that only a loser needs a crutch like Christianity.

But you and I know that it's not a crutch. It's the bedrock on which we can build a life that stands the test of time. So, if from time to time, you feel bullied by the unbelief all around you, remember you are standing with the winner!

Even if you have to stand alone sometimes to stand with Christ, when he's on your side, you always make a majority. And if you have to sacrifice the popularity of some people to cling to him in childlike faith, you're still a winner, not just for time, but for eternity.

Your mother and I are really proud of the way you are using the Christian training you've received. We're glad you're not displaying it in a show-off, snobby way, but we thank God you haven't stuffed your Christian faith in your duffle-bag, either. Stick to your guns, Bev. You've got us back here in the trenches covering you with our prayers!

Love from your mother and me,



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



If a man dies, will he live again?

The question is as old as Job, but as relevant as the present moment.

The "if" clause in Job's question does not really express a condition at all. Job is stating a fact. For one thing in life is certain. People still die.

In our modern hospitals they may die under more hygienic conditions. Modern drugs may make it a little less painful. But the result is the same. They still die.

The causes of death change. One disease is conquered; another springs up in its place. And by their intemperance people often hasten the dying process. But no matter what the cause or how long it takes to get there! The result is the same. They're still dead.



People can expect to live a little longer today, on the average. But only on the average! No one has a guarantee that he or she will not be at the bottom end of the table on which the average is based. But whether they're at the lower or upper end of the curve or right in the middle, there's no escaping the inevitable result. All are equally dead.

So there's no point in debating whether a man dies. He does. It's that simple.

That makes the question that follows supremely important, "Will he live again?" We have to be able to answer "Yes." If we can't, then Shakespeare was right when he said that life is a tale told by an idiot, full of sound and fury, signifying nothing.

But is there no alternative to this fatalistic view of life? There is indeed! But you won't find it in the laboratory of the scientist or the musings of the philosopher. You will rather find it firmly grounded in history and centered in the person of Jesus Christ.

Jesus, the Son of God, lived on earth for 33 years. He was crucified outside Jerusalem. He died and was laid in Joseph's tomb. But when early morning Easter visitors came to the grave they found it empty. What they found were two heavenly messengers who greeted them with the electrifying announcement, "He is not here. He is risen as he said."

The risen Christ is God's answer to Job's question. And God's answer is, "Yes, he shall live again." He shall live because Christ lives. Listen to Paul, who met him head-on on the road to Damascus, "In Christ all will be made alive. But each in his own turn: Christ, the firstfruits; then when he comes, those who belong to him."

Without the resurrection life is a meaningless riddle. But because Christ lives, life has eternal meaning. For us who believe in him even the present has a glorious purpose. And the best is yet to come.

Carl H. Muschke

With the Lord

Alfred M. Uplegger
1892-1984

Pastor Alfred M. Uplegger was born July 12, 1892 in Hermansfort, Wis. He died February 25, 1984 in Apache Junction, Ariz.

He was a 1917 graduate of the seminary. Except for a short time when he served a congregation in Iowa, his 66 years of service were spent among the Apache Indians. He served not only as a pastor and missionary, but also as a schoolteacher, interpreter, translator and historian.

In 1922 he married Irma Ruge. He is survived by his daughter, Rachel Hinton; two sisters, Gertrude Uplegger and Dorothea Behn; and two grandchildren. A son, Karl, died of wounds in World War II.

A memorial service was held at Grace, San Carlos, Ariz. on March 4, 1984. □

Looking back from The Northwestern Lutheran

50 years ago . . .

One of the most humiliating facts about 1933 was the increase in the number of victims of lynching, the worst year since 1926. The number of states affected is the largest since accurate records have been kept. California had not had a lynching since 1920. There were 28 other victims and 37 instances on record where law officers intervened to prevent lynchings. Lynching is just one of the many manifestations of "Cainism" in the world today.

25 years ago . . .

Mr. Adolph F. Fehlauer has accepted the call to the newly created office of assistant executive secretary of the Board of Education — Wisconsin Synod.

10 years ago . . .

On April 1 Mr. Arthur W. Schaefer began his duties as the Synod's first deferred giving counselor. He will work in the area of wills, gift annuities, trusts and similar instruments. □

“The babies are blue!” The shout rolled down into the rugged canyon and stopped the Model T Ford below. It was laboring up the switchback road which winds its way out of Blackriver Canyon. Pastor Edgar Guenther jumped out of the car. Again the cry from above, “The babies are blue!” He knew what was wrong. Rather than inch on up the switchback in the Model T, he scrambled up toward the voice above sending showers of rocks down among the yucca and cactus. Pastor Alfred Uplegger was the voice. He pointed to his own Model T. In the back sat Aunt Irma Uplegger with the two babies. And they were blue . . . blue from exhaustion and neglect and exposure.

They were twins abandoned under a mesquite bush to die. They had been found alive — but barely. The two missionaries were struggling to get the babies into the hands of the nursery at East Fork. Now they also wished to put the fragile souls into the hands of their Creator in baptism. There was no water, and the river lay far below in the canyon. Uplegger’s Model T had water in the radiator. They drained some and the loving ceremony of life took place there on the side of the mountain.

*The babies still come with
their dark little eyes
brimming with hurt and tears.*

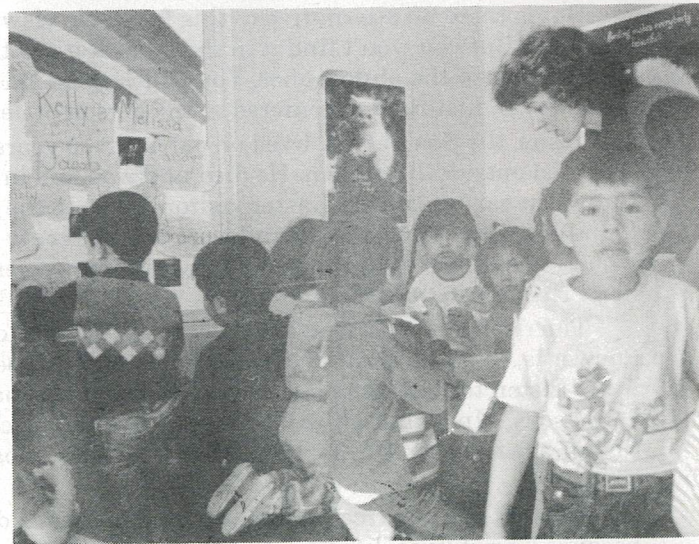
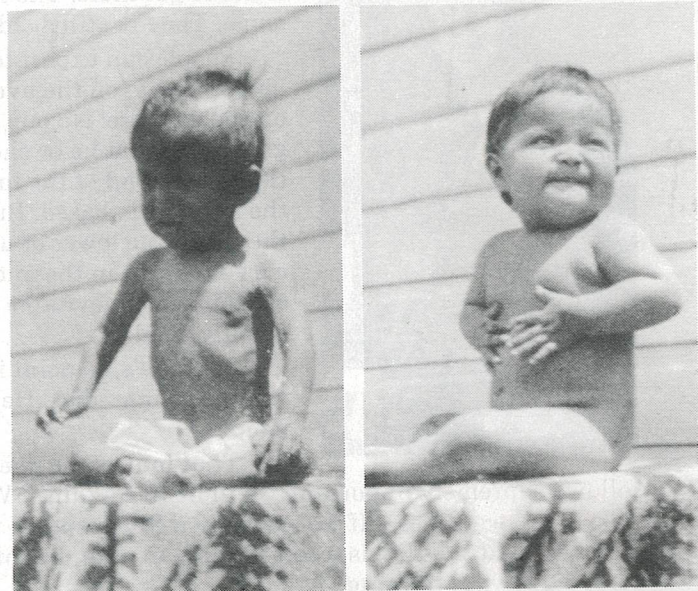
Several weeks later the Savior of children called the souls of these little twins home. They weren’t the first to leave the quiet spot of refuge under the gray rimrock at East Fork to that better place. In April of 1926 Pastor Edgar Guenther wrote, “To date forty-one children have entered the orphanage. . . . Eighteen of the forty-one are sleeping in their little graves on the East Fork Cemetery. A number of these died in the two terrible epidemics of dysentery that swept over the orphanage. Some of those who died were so diseased and weak when brought to the orphanage that they did not have the strength to live long. We mourn the loss of so many of our little friends. . . . And we thank God that he permitted all of them to die in baptismal grace.”

That says how it was and how it still is. East Fork Lutheran Nursery began in 1922. Dr. Fred Loe in White-river wrote that same year, “Apaches love their babies. Still a very large percentage of their breast-fed and 100 percent of those not breast-fed die.” This plus the discarding of twins and abnormal children because of superstitious fear made the nursery a crying need. The first efforts were crude. Babies were put down to sleep in fruit boxes. Some were put into swings hung from the ceiling, some into beds nailed like shelves on the walls, and some even in dresser drawers. But God made a way for his little ones.

Since that time some things have changed. Twins are now received with joy among the Apache people. Cleft palates are restored to normal by skilled surgeons. But really, what difference does the baby feel if it is dying of

exposure in 1920 under a mesquite tree or freezing to death of exposure in 1980 in a cradleboard hanging on the cottonwood branch because indifferent parents put him there and forget him? What difference does it make if in the old days the baby was thrown out to die because it had six fingers on one hand or if today a mother in a fit of anger throws it out of the door to land a little broken heap on the ground? Wouldn’t it be better to die in the desert than to suffer sexual abuse? These are ugly comparisons. But the senseless torment of the little ones goes on throughout our land and the world.

A quiet spot

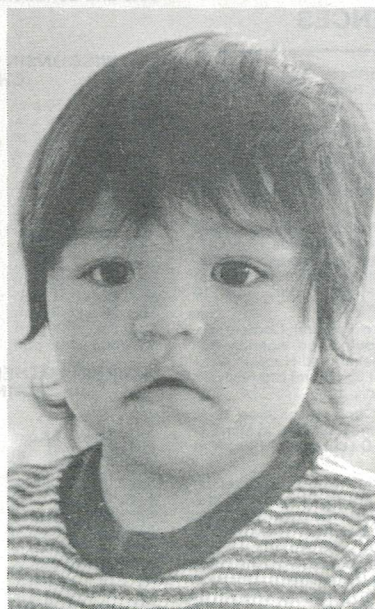


Above and clockwise. •Lorry Voss in her school. •A baby entering the nursery in the '20s . . . and later. •Phyllis Zimmermann (left) and Virginia Burgess, matrons at the nursery. •“Joshua was one of ours.” •Louise Walker with one of her charges.

And because this is true, the babies still come with their dark little eyes brimming with hurt and tears. We bleed at the sight and even at the thought. They did in 1920. They still do in 1984. As long as there are cases like these we will say, Give us the children. We will love them.

Mrs. Eli Beardsley loved them too. She was the first matron. Pastor Wehausen wrote, "To Mrs. Beardsley we shall never be able to express our full appreciation for the faithful service that she rendered under the most trying and adverse conditions." We could say that about all of those big-hearted women since then who continue to do

of refuge by Eric S. Hartzell



what Mrs. Beardsley started. Their work was not a job. It was their life. Miss Louise Kutz in her 25 years at the nursery rocked over 2000 babies. Today Mrs. Virginia Burgess and Mrs. Phyllis Zimmermann continue on. How do they do it? We wonder.

How do you sit up nights and drive anxious miles to the hospital and watch a first uncertain step and dry a tear and hug a laugh and then one day put the child into another's arms and say goodbye? Sometimes it is for better. Sometimes for worse. The women say they have to learn to let go. But that doesn't keep the heart from breaking. How many heartbreaks can one heart stand? Two thousand?

Thank God for all the tender-hearted women who weren't and aren't afraid to have their hearts broken for the defenseless and the unloved. We thank him for the faithful Apache women who have spent years of their lives taking care of their own. Louise Walker is one. The nursery is home for her. She was raised there. Today she pays the debt of love and care in kind. We thank God for Mrs. Lorry Voss and her unique school that gives the nursery children a glimpse of the Bright and the Beautiful and the Happy.

We thank him for the missionary pastors who have gone on before who gave of themselves without counting the cost. The Lord knows their work. And we thank our God for the people scattered over the continent on little farms and in small towns and hidden in sprawling cities. All have one thing in common: they have a warm spot in their heart for the place called East Fork Lutheran Nursery which had been their home for a while.

Is it worth all the effort?

Joshua Johnson was one of ours. He was just a month old when he was baptized. He was with us for over a year. A month after he left our nursery he came back, but it was heartbreaking. He came back to be buried. Was it worth it? What is a year of love worth? When we can determine this we will know the worth of the nursery — multiplied by thousands. We pay the price, but we can never know the value.

Joshua's Apache "mothers" were there at the red dirt of the grave. Eva, Flora, Patricia — all had a part in Joshua's year of love at East Fork Lutheran Nursery. They weren't ashamed to sob at his grave, "Joshua, Joshua." The voice of the old missionary who started the effort echoed in our ears, "While they were here they were given the best possible care, and when they died their departure was mourned by the matrons as if they had been their very own." □



Pastor Hartzell is at East Fork Lutheran Mission, East Fork, Arizona.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Behringer, James M., from Hope, St. Charles, Mich., to Japan.
Beyer, Roy M., from St. Peter, St. Albert, Alberta, Can., to Syndoulos, Fairbanks, Alaska.
Domson, Andrew R., from Holy Cross, Oklahoma City, Okla., to Petra, Sauk Rapids, Minn.
Hoenecke, Robert R., from Bethany, Fort Atkinson, Wis., to retirement from the full-time ministry.
Kelm, Paul E., from Wisconsin Lutheran College, Milwaukee, Wis., to executive secretary for evangelism, WELS, Milwaukee, Wis.
Kolberg, Kenneth R., from Mt. Sinai, Montrose, Mich., to Trinity, West Mequon, Wis.
Kruschel, Herbert R., from Pilgrim, Menomonee Falls, Wis., to exploratory, Daytona Beach, Fla.
Lehniger, Paul D., from Prince of Peace, Yuma, Ariz., to Abiding Word, Somers, Wis.
Sternberg, David H., from Bethany, Bruce Crossing, Mich., to Zion (associate), Rhinelander, Wis.
Valleskey, David J., from Apostles, San Jose, Cal., to Wisconsin Lutheran Seminary, Mequon, Wis.
Wietzke, William H., from St. Paul, Honolulu, Hawaii to St. James, Evanston, Ill.

TEACHER:

Hass, Brenda R., from Immanuel, Sault Ste. Marie, Mich., to St. Paul, Mt. Calvary, Wis.
Hunter, Thomas N., from Bethany, Hustisford, Wis., to Lakeside Lutheran High School, Lake Mills, Wis.
Kuehl, Mary L., from Timothy, St. Louis Park, Minn., to St. John, Wauwatosa, Wis.
Schafer, Stephen F., from St. Peter, Fond du Lac, Wis., to Atonement, Milwaukee, Wis.
Schoeneck, Jonathan R., from Christ, North St. Paul, Minn., to Christ the King, Bremerton, Wash.
Toth, Dawn, from Christ, Milwaukee, Wis., to St. Paul, East Troy, Wis.
Wendt, Marcla, from inactive to Trinity, Brillion, Wis.
Wirch, Cynthia J., from Zion, Hartland, Wis., to St. Mark, Duncanville, Tex.
Wolter, Sharon L., from Trinity, Nicollet, Minn., to St. John, Two Rivers, Wis.

ADDRESSES

PASTORS:

Busse, Carl J., 1402 Brick Rd., Ellensburg, WA 98926.
Fricke, James A., 305 N. 5th St., Watertown, WI 53094; 414/261-0526.
Sawall, Robert L., Jalan Emesde B-9, Komplek Bangun Cipta Sarana Kemang, Jakarta Selatan 12410, Indonesia.

TEACHERS:

Hampton, Brian E., 6021 Xerxes Ave., S., Minneapolis MN 55410; 612/922-6716.
Marquardt, Dale M., 3926 Victory Circle #77, Billings MT 59106.

NORTHWESTERN DAYS

Northwestern Days will be celebrated Saturday, April 28, 10:00 a.m. to 3:00 p.m. for all WELS members. Noon luncheon will be served on campus. Tour the campus, enjoy entertainment by the students, participate in selecting Booster Club officers and meet the guest speaker, President Mischke. Sponsored by the Booster Club, Pastor David Witte, president. For further information contact Pastor Witte, 2665 North St., East Troy, WI 53120; 414/642-5793.

CLOSING EXERCISES NORTHWESTERN COLLEGE Watertown, Wisconsin

Alumni Meeting — May 15 at 3:00 p.m.
 Alumni Luncheon — May 15 at 5:00 p.m.
 Commencement Concert — May 15 at 7:30 p.m.
 Commencement — May 16 at 10:00 a.m.

PASTORS' INSTITUTE

A Pastors' Institute will be held June 4-5 at Luther High School, Onalaska, Wis. Prof. John Jeske will present a series of lectures on "The Message of Job" and Prof. Wilbert Gawrisch will present a series of lectures on "Selected Psalms." The sessions on June 4 are from 9:00-12:00, 1:00-4:00 and 6:00-9:00; on June 5 from 9:00-12:00 and 1:00-4:00. A \$20.00 fee is requested of each participant.

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.

APPOINTMENTS

Steven J. Radunzel has been appointed to serve on the nominating committee of the Western Wisconsin District to replace Kenneth R. Kratz who has moved to another district.

Philip L. Schupmann has been appointed to the Western Wisconsin District Commission on Evangelism to replace Philip E. Krieger who has moved to another district.

Donald F. Bitter, President
 Western Wisconsin District

APPOINTMENT

Pastor Thomas Schmidt has been appointed to the District Mission Board to fill the term of Pastor Andrew Domson, who has accepted a call into another district.

Vilas R. Glaeske, President
 South Central District

1984 WELS

INTERNATIONAL YOUTH RALLY

"You Will Receive Power," (Acts 1:8) is the theme of the 1984 International Youth Rally to be held July 10-13 at Carroll College in Waukesha, Wisconsin. Bible study, fellowship and spiritual growth are the aims of the four-day rally. Cost of the rally, \$80 per participant, includes lodging, meals and all activities. High-school-age youth, ask your pastor about registration or write to:

1984 International Youth Rally
 St. John's Lutheran Church
 7809 Harwood Avenue
 Wauwatosa, WI 53213

CONFERENCES

Arizona-California District, Northern California Delegate Conference, May 5 at Hope, Penryn. Agenda: Devotional Use of the Catechism (Zimmer).

Michigan District, Northern Conference, April 30 at Prince of Peace, Howell. Agenda: Conference and District Reports; Romans 16:17-20 (Zimmerman); Exegetical and Homiletical Study of Text for Ascension (Schmelzer); Historical Introduction to Smalcald Articles (Naumann).

Michigan District, Ohio Spring Pastor Conference, April 30-May 1 at Good Shepherd, Girard. Agenda: How O.T. Passages are Quoted in Matthew (Schroeder); Evaluation of Don Abdon's PLS (Management Principles) (Koelpin); Homiletical-Exegetical Paper, Acts 10 (Kneueppel); Ecclesiastes 1 (Seelow).

Michigan District, Southeastern Pastoral Conference, April 30-May 1 at Immanuel, South Lyon. Agenda: Romans 13:1-7 (Ibisch); The Christian and Nuclear Weapons (Maaske); A Discussion of Scriptural Stewardship Principles and Their Applications.

Minnesota District, Southern Conference, June 19 at Grace, Columbia, Missouri. Agenda: What a Layman Expects of His Pastor (Personn); Discussion of Report to Twelve Districts.

Pacific Northwest District, District Pastoral Conference, May 1-3 at Christ our Redeemer, Bend, Oregon. Agenda: The Christian's Use and/or Abuse of the Legal System in our Litigious Society (Peters); Galatians (Teske); The Doctrine of Church and Ministry: The Scriptural Basis for the WELS Practice and its Uniqueness with the Practices of Other Lutheran Bodies (Schomberg); Doctrine of Justification by Faith (Lemke); Articles VII and VIII of Augsburg Confession (Vanselow).

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY Dean of Students

The Board of Control of Michigan Lutheran Seminary, Saginaw, Mich., asks the voting members of the Synod to submit nominations for the position of dean of students. Dean Paul Kuske has accepted a call into the parish ministry.

The dean of students serves as the principal spiritual adviser to the student body. He supervises dormitory life together with his assistants, the dean of women, the housemother, and a staff of tutors. As an assistant to the president, he is called upon to coordinate the counseling function of the faculty. The dean also teaches a course in Christian doctrine for seniors.

Nominees should be men who have had experience in the pastoral ministry, who have the gift for using law and gospel in a clear and timely way, who have demonstrated an understanding for youth, who have a reputation for dealing with people evangelically, who project an image which reflects well on the ministry, and who have shown aptitude for organization and administration.

Nominations, including pertinent information, should be in the hands of the secretary no later than May 4, 1984.

Lynn Schroeder, Secretary
 Board of Control
 5105 McCarty Road
 Saginaw, MI 48603

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 4 1/2 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

WLS AUXILIARY Change in Treasurer

Mrs. Helen Dummann has been appointed treasurer of the Wisconsin Lutheran Seminary Auxiliary replacing Mrs. H. Kruschel. All correspondence and donations may be sent to the WLS Auxiliary, c/o Wisconsin Lutheran Seminary, 11831 N. Seminary Dr. 65W., Mequon, WI 53092. The auxiliary exists to acquaint WELS women with our seminary and to encourage projects and donations to benefit the seminary.

Patricia R. Bernhardt
 President, WLS Auxiliary

WISCONSIN LUTHERAN SEMINARY CHORUS TOUR

April 18	7:30 p.m.	St. Andrew's, Chicago, IL
April 19	7:15 a.m.	Grace, Indianapolis, IN
April 20	7:30 p.m.	Rock of Ages, Madison, TN
April 21	7:00 p.m.	Peace, Holiday, FL
April 22	6:30 a.m.	Christ the Lord, Clearwater, FL
April 22	9:30 a.m.	Faith, St. Petersburg, FL
April 22	10:30 a.m.	Bay Pines, Seminole, FL
April 22	7:00 p.m.	Peace, Bradenton, FL
April 23	7:00 p.m.	Bethany, N. Fort Myers, FL
April 24	7:00 p.m.	Ocean Drive, Pompano Beach, FL
April 25	7:00 p.m.	Redeemer, Merritt Island, FL
April 26	7:00 p.m.	King of Kings, Maitland, FL
April 27	7:00 p.m.	Good Shepherd, Jacksonville, FL
April 28	7:00 p.m.	Sola Scriptura, Decatur, GA
April 29	7:30 p.m.	Beautiful Savior, Cincinnati, OH
April 30	7:30 p.m.	Immanuel, Waukegan, IL

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
	8:30 a.m.	Prince of Peace, Houston, TX
	10:30 a.m.	Abiding Word, Houston, TX

1984 DISTRICT CONVENTIONS

Arizona-California	June 12-14	Arizona Lutheran Academy, Phoenix, AZ
Dakota-Montana	June 19-21	St. Martin, Watertown, SD
Michigan	June 12-14	Michigan Lutheran Seminary, Saginaw, MI
Minnesota	June 26-28	Dr. Martin Luther College, New Uim, MN
Nebraska	June 18-20	St. Paul, Norfolk, NE
North Atlantic	June 12-14	Our Savior, East Brunswick, NJ
Northern Wisconsin	June 25-27	Fox Valley Lutheran High School, Appleton, WI
Pacific Northwest	June 12-14	Evergreen Lutheran High School, DuPont, WA
South Atlantic	June 12-14	Bay Pines, Seminole, FL
South Central	June 11-12	St. Mark, Duncanville, TX
Southeastern Wisconsin	June 12-13	Wisconsin Lutheran High School, Milwaukee, WI
Western Wisconsin	June 11-13	Northwestern College, Watertown, WI

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.

CENTENNIAL

St. Peter's Lutheran of Balaton, Minn. will celebrate its centennial on Sunday, June 10, 1984 with two special services. At 10:30 a.m. Pastor Robert Schumann will be the guest speaker and at 2:00 p.m. Pastor Herald Bittorf will be the guest speaker. A noon dinner will be served. All former members and friends are invited to attend. Dinner reservations are to be made by May 12. Contact Mrs. William DeWitt, Balaton, MN 56115.

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.

ROSWELL, NEW MEXICO — Also Mescalero and Ruidoso area. Pastor Steven Blumer, 10232 Singapore Dr., El Paso, TX 79925; 915/594-0556.

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

100 YEARS

Bethlehem Lutheran of Raymond, S. Dak., will celebrate its 100th anniversary on June 9 and 10. A 7:00 p.m. banquet will be held on the 9th. In special services on the 10th Pastor Robert Zink will preach at 10:30 a.m. and Pastor Ronald Mehlberg at 2:00 p.m. For information or banquet reservations please contact Bill Danekas, R. 2, Box 8, Raymond SD 57258 or Pastor Wayne L. Rouse, 111 S. Idaho, Clark, SD 57225.

CENTENNIAL

Christ Lutheran of Milwaukee, Wis., is observing its centennial year with special services throughout 1984. Special services on April 29 and May 6 at 10:00 a.m. will highlight the celebration. Pastor Winfred B. Nommensen will preach on April 29 and Pastor Carl H. Mischke will be the guest speaker on May 6. On May 6 at 1:30 p.m. the choirs of the congregation will participate in a special service. All members and former members are cordially invited to attend the services.

125th ANNIVERSARY

St. Paul Lutheran, Dale, Wis., will observe its 125th anniversary on June 10 with special services at 10:00 a.m. and 2:00 p.m. Pastor Richard Warnke will preach at the morning service and Pastor Elroy Conrad at the afternoon service. An anniversary dinner will be served at noon and a reception will follow the afternoon service. Former members, confirmands and friends are cordially invited to attend. Anniversary booklets will be available. For further information or for dinner reservations, please contact Mrs. Elroy Grunwald, Dale, WI 54931..

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. Altanta*
- 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*
..... Abilene*
- Texas Bryan/College Station
..... N. W. Houston*
..... S. Austin*
..... San Angelo*
..... Parkersburg*
- Virginia Richmond*
..... Roanoke*
- Wisconsin Hayward*
..... Madison (Hispanic)*

*Denotes exploratory services.

COMPOSERS OF CONTEMPORARY SACRED MUSIC

You are invited to submit music for use at the third WELS Contemporary Sacred Music Exposition to be held September 22 at Wisconsin Lutheran College, Milwaukee, Wis.

Music submitted for review must be: doctrinally sound; written by a member of WELS or a church in fellowship with WELS; original as to text and musical concept; and able to be reproduced (camera ready).

Music may be: published or unpublished; written in any contemporary style; written for any choral combination, duet or solo, accompanied or a cappella.

Original manuscripts will be handled as copyrighted material and secured for safekeeping and return. Please include written permission to print and/or perform.

Submit all music by June 15 to: Kenneth Kremer, 2877 S. 49th St., Milwaukee, WI 53219; 414/327-5616.

LWMS CONVENTION

The 21st annual convention of the Lutheran Women's Missionary Society will be held June 29 — July 1 at Hope College, Holland, Mich. For a registration form write to Mrs. Harold J. Wolf, secretary, W744 Deerview Rd., Brillion, WI 54110.

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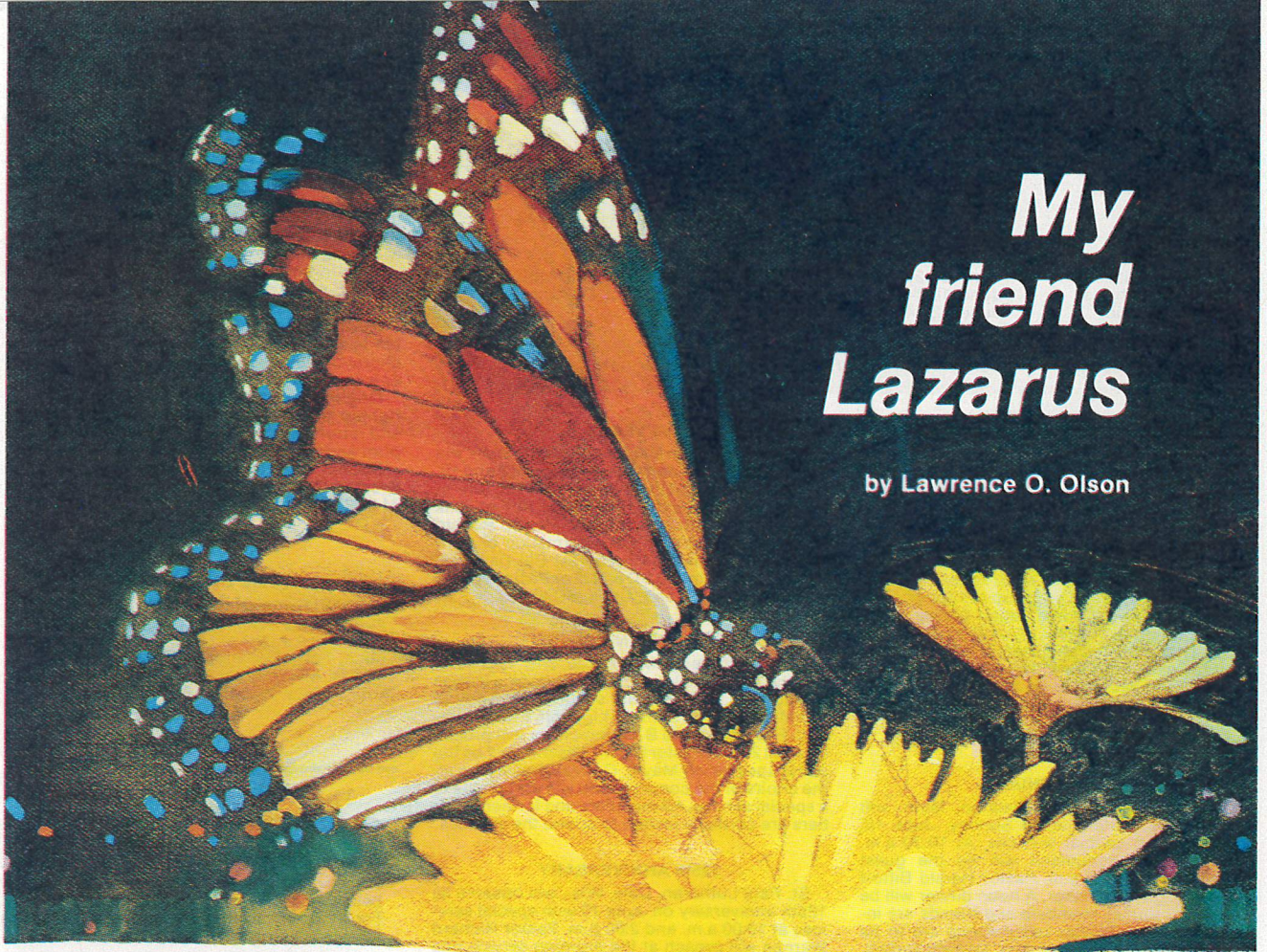
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My friend Lazarus

by Lawrence O. Olson

Death is devastating. It can strike with the strength and suddenness of a 100-ton punch press piercing through steel. Even when a doctor's diagnosis gives us time to prepare for the death of someone close to us, the loss is still a shock.

And death *should* be a shock. God did not create us to die. His plan for humanity was for us to enjoy unending health and happiness in personal fellowship with him. But when we invited sin to come in and have a seat, he brought along with him his cousin, death. "Nothing can happen more beautiful than death," Walt Whitman wrote in *Leaves of Grass*. Walt Whitman was wrong. Try as we might to pretty it up, death is an ugly, unnatural blotch on the human fabric.

The news of a death can elicit deep, powerful emotions. It can also bring out the sometimes unavoidable question, "Why?" I confess that I asked that question when I heard of the death of a seminary classmate. Just months earlier our class had been called to serve in the church, and shortly after that we had scattered to shepherd our different flocks. Why, Lord? After the years of study and preparation, why a ministry of only a few months? He was a man who had a love for sinners and a burning desire to serve. He was an energetic lay worker who had decided to labor full time for you. Why him, Lord?

In one sense those questions will never be answered this side of heaven. The thoughts and plans of our almighty God are far beyond our limited understanding. There are times when we have to stop asking questions and just leave things in our Father's hands. There are

times when we have to bow our heads and say, "Your will be done."

There is another sense, though, in which these questions have been answered finally and fully, answered with an event which took place on a Sunday morning almost twenty centuries ago. Those women who walked to the tomb at dawn must have been asking themselves and each other, "Why?" But what they found was an *empty* tomb — "*He is not here; he has risen!*" Jesus had given a deathblow to death itself. And "as in Adam all die, so in Christ all will be made alive." Victory over death is ours through our Lord Jesus Christ!

When Paul Kupke began his studies at the seminary, he soon acquired the nickname "Lazarus." That was a joking reference to the fact that he had been "resurrected" to return to school, since he was about twenty years older than the average student.

Lazarus and Paul Kupke. Those two men will remain linked in my mind. It seems appropriate, because what Jesus said about the brother of Mary and Martha applies just as much to all those who have died in the Lord: "Our friend Lazarus has fallen asleep; but I am going there to wake him up." □



Pastor Olson is at Peace, Loves Park, Illinois.