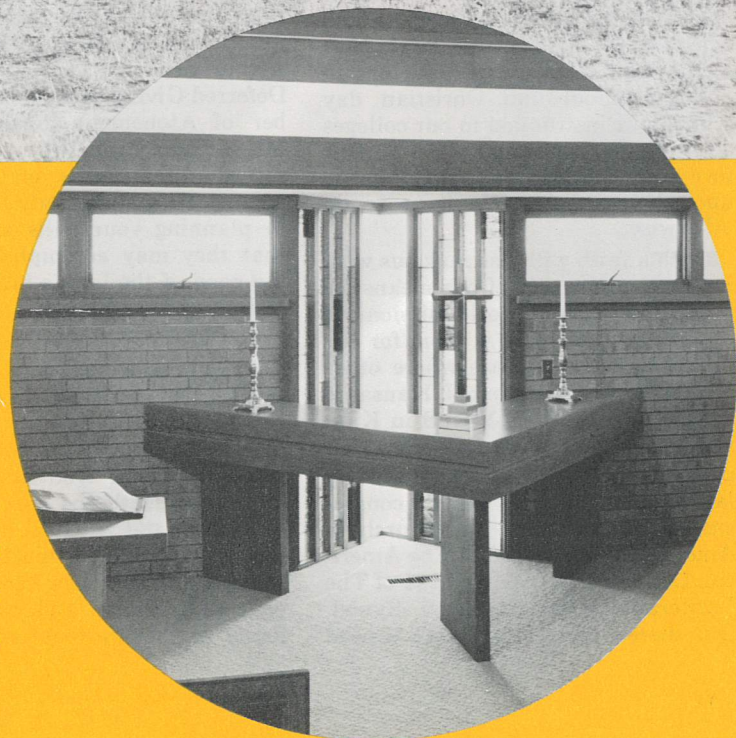


# *The Northwestern Lutheran*

May 5, 1974



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## Briefs by the Editor

Is there room for a Lutheran Synod that is out of step with most other Lutheran church bodies in the United States and Canada? For us of the Wisconsin Ev. Lutheran Synod this is a very personal question. It is one whose answer we must be sure of, if we are going to find joy in doing the work of the Lord.

It's a fact of life that we, together with the Evangelical Lutheran Synod and the Federation for Authentic Lutheranism, are out of step with the 95 per cent represented by The Lutheran Church-Missouri Synod, The American Lutheran Church, and the Lutheran Church in America. The basic difference lies in our attitude toward Scripture. A difference in this area also produces immense differences in all other areas of doctrine — from the ordination of women to a belief in the millennium, from a rejection of creation to doubt about the physical resurrection of our Lord.

Why have we taken the stand we represent? We have learned our attitude toward the Scripture from our Lord Jesus. Even as He accepted the Scripture as infallible, so we accept it as true in all its words and statements. Even as He turned to the Scripture for His doctrine, so we base our Sunday sermons, our teaching in Sunday school and Christian day school, our instruction in our colleges and seminary on God's Word. Our love for our Lord and our reliance upon Him do not permit us to do otherwise.

Such a faith will also make us willing to give liberally of our means for home missions and world missions. It assures us that there is room for our preaching also in areas where other Lutherans are represented. Kansas is a case in point. "Ft. WELS in Kansas" (page 136) informs us of six outposts of our Synod in that State. By latest count there are also 84 congregations of the Lutheran Church in America in Kansas, 52 of The American Lutheran Church, and 165 of The Lutheran Church-Missouri Synod. But there's room and there's a need

for our Wisconsin Synod congregations, too. May our members in Kansas continue to speak up boldly for our Lord and for His Word!

That the Word which we preach is welcomed by God's children is clear from a letter recently received by one of our seminary professors from a layman in the eastern part of our country. It states in part:

"I continually thank God that our Synod moved to initiate mission work here in the east. For many years, our family's church attendance was mostly unrewarded because of a famine of the Word in Presbyterian, Baptist, and LCA churches.

"Scriptural teachings have brought joy, comfort, and peace into my life. The Word has provided answers to daily problems of sin that went long undealt with. Every Sunday brings us, in addition to the Word, the fellowship of other Christians whose lives likewise give evidence of the joy that comes from hearing the Word of salvation through Christ."

Joy in Christ always moves God's children to give of their wealth so that others may hear. In this connection, I would like to call your attention to the article on page 134. Mr. Arthur Schaefer, recently appointed Deferred Giving Counselor, is a member of Atonement Congregation in Milwaukee. Over the years he has served three terms on its church council. He stands ready to assist you in planning your wills and gifts so that they may accomplish more for the good of the Lord's kingdom. Feel free to call on him. His services are available without charge.

And if you're looking for a special spiritual treat toward the end of May and beginning of June, attend one of the closing exercises at our Synodical schools. There you will become acquainted with the next generation of pastors and teachers dedicated to the preaching and teaching of the same Word that has brought joy to your soul. Places and dates can be found in the previous issue.

*The Lord our God be with us,  
as he was with our fathers:  
let him not leave us,  
nor forsake us. 1 Kings 8:57*

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## THE COVER

The cover pictures the exterior and interior of Messiah Lutheran Church, 1241 N. Ridge Road, Wichita, Kansas. Formerly the home of a Congregational church, the building was purchased by Messiah Congregation in 1970. Its novel chancel arrangement lends itself very well to our more formal type of worship. Shepherd of the congregation is Pastor David J. Ploch. He also serves Trinity Congregation in Halstead.

THE NORTHWESTERN LUTHERAN



# Editorials

## The Grace That Has Spared Us

The Grace for which we give thanks as we begin our two-year observance of the 125th anniversary of our Wisconsin Evangelical Lutheran Synod is a Grace of positive blessings: the Gospel as God gave it, the Scriptures as God wrote them, education that accords with that Word, unity of faith and confession, the means and the men to build a confessional and evangelical church — who could not name many more blessings!

In this year of our Lord we also remember from what that Grace has spared us. We look on with amazement and with heartache as a church body that was once of our spiritual flesh and blood is being lacerated and torn apart by controversy just two years after it celebrated its 125th anniversary.

What if

- militant members of our Synod were accusing our Synod's president of holding "new views" when he upholds the theology of Hoenecke and Walther and of the Synodical Conference of old?
- many in our midst rejected "This We Believe" because it was "being placed alongside the Bible and the Lutheran Confessions," and we were branded as a sect because we made this contemporary statement of our ancestral faith?
- pastors and professors among us would decried our teaching that "all Scripture is given by inspiration of God" as a "new doctrine" that destroys the Gospel?
- our Conference of Presidents, in its supervision of correct doctrine and practice, would be accused of being a "corrupt, unethical, un-Lutheran and un-Christian power structure"?
- thirteen professors and 160 students at Wisconsin Lutheran Seminary would condemn the Board of Control of the Seminary for "arrogating to [itself] an almost absolutist control" of the Seminary in demanding that the Bible should not be taught by historical-critical methods?

Who among us should not thank God on his knees because we have been spared such anguish in our midst? In our anniversary season may we not be found wanting in gratitude for the Grace that has been with us to this hour.

Carleton Toppe

## The Rationalistic Approach

It was one of those radio programs, rather popular around the country these days, in which listeners are invited to call the radio station and air their views on a variety of subjects. There ensues a dialogue, intermixed with commercials, between the caller and a discussion leader at the radio station.

The discussion, of which this hearer heard only a snatch on his car radio, pertained to demoniacal possession and exorcism. The caller professed to believe that

possession by a devil was a distinct possibility, if not an actual fact. The reactor at the radio station, a woman, pooh-poohed the thought. Said she, "In religion I take a much more rationalistic approach."

The very term "rationalistic approach" appears to put those who espouse it on a plane several levels above those whose religion is based on faith. It seems to lift them out of the category of superstition to the more elite level of scientific analysis. It also takes them out of the category of Bible-believers.

Despite the aura of erudition, intelligence, and superiority which the rationalistic approach in religion gives off, we have observed one basic defect in it: It provides no definitive answers to man's fundamental questions about God, about man's relationship with God, and about man's purpose and destiny. In these vital areas its effect is almost totally negative, expressing strong skepticism about, or outright rejection of, anything people accept on faith, but offering nothing in its place.

Although the term "rationalistic approach" is not used in the Bible, it is what Jesus had in mind when He declared, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Immanuel Frey

## God's Foolishness

Three New Testament words are carved into the chancel arch in our Seminary chapel: "Preach The Gospel!" It was our fathers' wish, as it was our Lord's before them, that these words be burned into the soul of every student there.

The homely tag, "Preacher," has become an embarrassment to many of today's clergymen. They much prefer a reputation as counselor, psychologist, evangelist, administrator, group therapist, or whatever.

Other critics think they have discovered "better methods" of communicating the Gospel than old-fashioned preaching. Shucks, the average parish pastor can think of a dozen arguments against preaching that the critics have never thought of.

He can't really look good "in season out of season," week after week, with all the extra sermons for Lent, weddings, funerals, festival services, etc. He cannot trot around the country repeating the one or two good sermons he's ever gotten together. He cannot politely excuse himself from his pulpit because he is too busy with other things, for this is "his thing."

When everybody has voiced his objection to preaching, clergymen included, it is still written: "It pleased God by the foolishness of preaching to save them that believe." Not any kind of preaching will do, not foolish preaching, nor the preaching of foolishness, but "the preaching of the cross!"

Certainly the method and the message is and has ever been offensive, "to the Jews a stumbling block and to the Greeks foolishness." But Christ's holy people still find their way safely into eternity at the foot of a pulpit, because "the foolishness of God is wiser than men."

John Parcher



## "Yet Now Be Strong — and Work!"

In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the Prophet Haggai, saying, "Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, 'Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work; for I am with you, saith the Lord of hosts, according to the word that I covenanted with you when ye came out of Egypt. So My Spirit remaineth among you; fear ye not. For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts. The silver is Mine, and the gold is Mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts'" (Haggai 2:1-9).

It was a day to be glad — the last day of the Feast of Tabernacles. But some in Jerusalem tended to be sad that day, three and a half weeks after work had been resumed on the house of God. Looking back on "the good old days" was an obstacle to festive joy. Therefore the Lord directed His people to look ahead to the glorious future.

The Lord's word was addressed to those who had seen God's house in

its former glory, the product of David's wealth and Solomon's genius. The modest reconstruction under Zerubbabel was a snare for comparison. Since about 15 years earlier aged men had wept at the laying of the foundation, some might again have felt that the new house could never be good enough for God. They needed to realize that the glory of the former had vanished with the glory of the nation, and now they must build anew from the ground up.

### God's Cure for Gloom

As an antidote to discouragement the Lord said, "Yet now be strong . . . and work!" Their strength was, as it always is with God's saints, "in the Lord and in the strength of His might" (Eph. 6:10). Inherent in God's directives is the power to do His will. While God provides the strength, His people must do the work. When God-given strength is put to work, obstacles vanish and disappointment dissipates.

"For I am with you," the Lord added. If God, Commander-in-chief of angelic legions, was for them, who could be against them? This promise of His being with them was "according to the word . . . when ye came out of Egypt." At Sinai, Jehovah had declared Israel to be His own possession. Sealing His word with blood, He had assured them, "And I will dwell among the children of Israel and will be their God" (Exod. 29:45). Not one to break His word, the Lord reassured His people through Haggai: "So My Spirit remaineth among you." His Spirit builds faith and courage; therefore, "Fear ye not!"

The following words are difficult, and there have been many interpretations. One difficulty is the translation, "Desire of all nations," which obviously refers to Messiah's person. An amended rendering, "precious things of all nations," would point to the effects of Messiah's reign. In

either case the glory of the Messiah is the point. Whether the thought is Messiah's coming to all nations or all nations coming to Him, the glory is the same.

### A Temple Not Made with Hands

Another difficulty is whether "this house" refers to the Lord's house of stonework or to His house of flesh and blood. If one bears in mind that the visible temple was no more than a token of the spiritual house of God, perhaps the difficulty is diminished. If it is true that God never had but one house, although it may have taken different forms and degrees of glory, it follows that the New Testament Church is the house of God, filled with the glory of God to a far greater degree than ever was the house built by Solomon, Zerubbabel, or Herod.

As God shook the heaven and earth at the giving of the Law at Sinai, so He shook the world, both Gentile and Jewish nations, that men could be embraced by a kingdom that cannot be shaken. The kingdom of Jesus Christ, the imperishable house of the Lord, has been established. All creation will be shaken again when the Church Militant fuses into the Church Triumphant. This is the application of this passage made by the writer of Hebrews (12:26-28).

All riches belong to God. Whatever is needed to build His house, Jehovah provides it. If the Lord promised that the wealth of the Gentiles would pour into His more glorious house, He was able to do it. This has been fulfilled in the temple built by Christ, now filled with the glory of His divine presence. "In this place," the spiritual temple in the spiritual Zion to which all saints have come, God gives peace.

Peace is what the world needs today. Nations are being shaken. But there is for us a place of peace in which the Lord "daily and richly forgives all sins to me and all believers." "Peace!" is the word of our risen Lord.

Paul E. Nitz



The second of two articles by Pastor Kurt Koepflin on an item of more than passing interest. It asks you to keep in mind whom you actually belong to.

## Of Possession and Purchase

In two recent semiformal gatherings of about 25 pastors, "exorcism" was the chief topic of discussion. It is relevant to note that an estimated 500 plus years of pastoral experience was represented in those groups and that the number of people shepherded would be conservatively placed in the neighborhood of one quarter million!!

Five (5!) pastors reported that they had come into contact with *possible* cases of possession and two of them weren't at all positive concerning their examples. The other three pastors were as certain as they could be. The experiences related, together with their respective pastoral approaches to these unusual cases, created a stimulating crossfire conversation.

What, if anything, do these statistics "prove"? Nothing, really, except to point up the fact that actual *physical possession* by Satan seems to be extremely rare. Hopefully, it also illustrates the fact that cases of *physical possession* are not that easily recognizable and cataloged.

When speaking of possession, we should carefully distinguish between "spiritual possession" and "physical possession." The former is, unfortunately, all too common; the latter, as mentioned, doesn't seem to be that prevalent. However, it should be noted that some of our missionaries report that in foreign lands where "animism" and/or "spirit worship" still hold a powerful grip on the populace, physical possession by Satan is much more common than we perhaps would like to believe, or realize.

Scriptures makes it abundantly clear that since the Fall, total man-

kind, by natural inheritance, writhes under satanic spiritual possession. God through St. Paul is both blunt and succinct when He states, "We were by nature the children of wrath, even as others" (Eph. 2:3). Satan's objective is to keep man under his domination and in his spiritual realm, constantly striving to blind men's eyes to the beauty of the freeing Gospel (II Cor. 4:3,4).

Classic Biblical examples of Satan succeeding in *reclaiming* individuals who had been purchased by Christ, who at one time had been led to faith and then fell back into his evil clutches, are Judas (John 13:2 and 27), and Ananias, together with wife, Sapphira (Acts 5:1-11).

Satan's tactics and objectives today haven't changed one iota since time's beginning. Oh sure, the language may have changed; but not his vile purpose.

Instead of promoting "worship" by Baal, Astoreth, Diana, Jupiter, Apollo, etc., all forms of which dead-end in hell, he promotes "worship" of himself, as witness the swift rise of Satan cults in our times. When the man of God comes to the unconverted testifying to Christ's redemptive work, Satan is "the whispering murderer" raising the blinding smoke-screens of the shopworn cliches of rejection: "My folks forced religion on me when I was a child and now I can't stand it" . . . "Religion is old fashioned" . . . "All religions are alike and my opinions (which are nonexistent) are as good as yours," etc., etc. The wolf of hell may have traded in his sheep's clothing outfit for modern double-knits, but he's still the same old wolf!

Physical possession, on the other hand, is the dramatic extension of spiritual possession. Based on the cases reported to us in Scripture, some general symptoms seem to emerge.

1. The victim takes on a new personality while losing control over his own body.
2. The victim exhibits knowledge beyond his normal capabilities. He may, for example, foretell future events, may reveal information in lives of others to which he would not have been privy, and/or speak in a language completely foreign to him.
3. The victim's normal moral character undergoes a complete and radical change, that is, a virtuous person now becomes openly and flagrantly promiscuous.
4. Christ is recognized as an opponent and His Gospel is blasphemed. The Christian religion is an object of violent rage.
5. The victim may be tortured while his face and body are subjected to ugly distortions and/or abuse.

A representative cross section of Biblical references supportive of these observations are: Matthew 8:28ff; 5:1ff; 9:32,33; 17:15-18; Luke 9:42; Acts 5:16; 16:18; 19:12. Other references could be cited which serve to substantiate the major symptoms of physical possession. A Bible with a good cross-reference section can supply the information.

The facts of the matter are that some or all of these examples of physical possession *are* seen today. Satan is not a sleeping bear in deep hibernation but still is the "roaring lion seeking whom he may devour" (I Pet. 5:8).

But before we quake with fear unnecessarily, let us never forget the second word of the title of this article, "PURCHASE!!" We have been purchased and won by the blood of God's own Son. "Ye are not your own" — nor Satan's either! — "Ye are bought with a price" (I Cor. 6:20). We are Christ's very own. Al-



ready in Holy Baptism we were taken out of Satan's realm and made God's children. "As many of you as have been baptized into Christ have put on Christ!" (Gal. 3:27). If Satan could willy-nilly possess you at his whim,

1. You wouldn't be reading *The Northwestern Lutheran* and articles of this nature, and
2. No one would be writing articles of this type; because
3. There wouldn't be a Christian left on the earth!

If Satan could have his way with us the Church would have long since perished. The beautiful facts are, as per our Savior's promise, that "the gates of hell shall not prevail against it" (Matt. 16:18). So, fear not, Christ will not leave us nor forsake us!

The treatment for those unfortunate enough to be physically possessed is also no different today than it was at the time of our conquering Lord and His Apostles. Demons could not withstand His power, and in His name and strength they were cast out by His messengers. "In the Name of Jesus" we can still confidently command Satan to depart forthwith.

One note of warning. In today's cases of physical possession, it appears obvious that "Old Scratch" has almost been "invited" in. The door is opened by spiritually unhealthy tinkering with the occult, Satan worship, drug abuse, excessive use of alcohol, immoral hedonism, gross promiscuity, sexual excesses, and/or, as Luther phrased it, by "other great shame or vice." If one deliberately places oneself into the fires of jeopardy, one runs the risk of eternal burning to a degree too horrible to contemplate.

But again, be neither overly fascinated, alarmed, or frightened. Satan is not a harmless, playful pussycat but then neither is he an overpowering raging beast against whom we cannot stand.

Our Champion, Jesus Christ, has vanquished him utterly and finally. It is true that "with might of ours can naught be done," but in Christ's might, all is well and we are safe and saved — eternally!

Kurt F. Koeplin

## A Parish Pastor's Perspective

### "Nothing But the Best"

by Thomas B. Franzmann

He felt like staying in the nice, warm bed; it was so inviting and pleasant. But he had to face reality. He was one of the priests, and he was on duty at the temple — again!

As he listlessly dragged himself around in the half light of the early dawn, he tried to clear the cobwebs from his thoughts. "Let's see, I'll need to take along a sacrifice. What does the law require? A bread offering — and, oh yes, an animal sacrifice."

He shuffled over to the place where the bread was kept, and poked through it. "Here's some good, fresh bread that would make a nice offering," he thought, "but on the other hand this would be a good time to get

rid of this old moldy stuff. Besides, it just sits there on the table in the temple, anyway; nobody actually eats it. It's good enough." He put the old bread in a sack to take along.

A little later he was standing among the flocks, trying to decide on an animal to sacrifice to the Lord. "Hmmm, should I take that frisky male lamb there, or should I take this opportunity to unload the blind, sick, crippled one that has been taking up room for so long? I better sacrifice the sick one, before it infects the rest of the flock."

When the priests among the Israelites did that sort of thing, the Lord had something to say to them. "You despise My name," He told them.

### Deferred Giving Counselor



Mr. Arthur Schaefer

On April 1 Mr. Arthur W. Schaefer began his duties as the Synod's first *deferred giving counselor*. Recommended by the Conference of Presidents, the new position was authorized by the 1973 convention of the Synod.

As deferred giving counselor Mr. Schaefer will counsel with Wisconsin Synod members who are interested in the stewardship of their estates. He will work in the area of wills, gift annuities, trusts, and other devices by which estates can be used to benefit both heirs and the church and church-related agencies. The service will be offered without charge.

This type of giving is usually referred to as "deferred" to distinguish it from the regular, ongoing giving for annual budgets, normally associated with stewardship in the church. The "deferred" gift — especially in the case of a will — is a "future" gift, not available until the death of the testator.

#### Rendering a Service

In recommending the new position to the 1973 convention, the Conference of Presidents pointed out that the fastest growing sector in philanthropic giving in the United States is in the area of deferred giving. It now comprises about 15 percent of all philanthropic giving in the country.



"You show contempt for My table with your polluted bread. Your earthly rulers would never accept the crippled animals you offer as sacrifices, so why do you try it on Me? Because you despise Me! I wish somebody had the courage to shut the doors, and keep such contemptible and polluted offerings off My altar. I am a Great King! Even the heathen tremble at My name. But you! You despise My name. You think serving Me is a big bother. You say, 'Boy, am I weary of bringing offerings and sacrifices.' Don't you realize that you should bring Me nothing but the best?"

The Prophet Malachi portrayed bluntly the laziness and indifference that had set in among the Israelites of his time. They treated year upon year of God's grace with contempt. They showed their contempt by the way they went about their service to the Lord.

What does our service to the Lord show? Do we bring Him nothing but our best? The Scriptures say, "HONOR the Lord with thy sub-

stance, and with the FIRST FRUITS of all thine increase" (Prov. 3:9). Do our service to the Lord and our offerings to Him truly give Him honor? Each of us needs to reexamine himself on that score.

Do you serve the Lord on a board or committee of your congregation? With what attitude do you go off to the meetings — with a spring in your step or trudging wearily along? With what enthusiasm do you approach your task — with the best you can do according to the gifts God has given you or with what will get by?

Do you serve the Lord by playing the organ? Could you beautify the services of the Lord's house more with extra practice? If you get paid for your services do you keep thinking you deserve more? If you play the organ gratis, are you jealous of those who get paid?

If you serve the Lord by caring for the church grounds, do you show the same care for doing a good job at God's house as you would at your own house? Do you skip the trimming

and the edging? Do you let weeds grow up where they stand out like flags waving to the unchristian world, saying, "This is what we think of God's house!"?

If you teach a class or lead a youth group, do you let your preparation slide, simply because there is no one who will chide you for it? Surely, you can get by with it, just as the priests of Israel "got by" with their polluted offerings. But they fooled only themselves. The Lord is not fooled by shoddy preparation and halfhearted effort.

When our Lord Jesus was working to redeem us from our hopelessly lost condition, He gave us nothing but the best. That will always remain as our prime motive for returning the same when we offer ourselves in service to Him. If that is our motive, then sincere repentance and wholehearted trust in His forgiving love will follow when we have offered anything but our best. Nothing but the best for our Lord and Savior should always be our goal.

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In 1972, it increased 37 percent over the previous year.

"Christian stewardship principles," the presidents said, "are applicable also to estate planning. The Synod can render a service to its constituency in assisting them to plan their estates for a continuing participation in the work of the kingdom of God after death."

A recent survey showed that only 15 percent of the church members surveyed had included the church in their wills. Ninety percent of those who did not include the church in their wills said it was because "either they did not think of it or were not encouraged to do so."

#### Contributing Factors

In a recent interview, Mr. Schaefer said there were a number of factors that contribute to the growth of deferred giving. "In our affluent society more people than ever before are able to build up modest estates in savings, insurance, and property. In many Christians' minds this raises the question of estate stewardship. More

Christians today are talking about 'tithing' their estate — though the percentage may be more or less than that."

"Another factor", he said, "is the tax structure. State and federal inheritance taxes, being what they are, can take quite a bite out of an estate. Gifts, sizable gifts, for charitable purposes can often be given at small cost to the estate itself. That should not necessarily be the motive, but since present tax laws encourage such gifts, the testator often takes this into consideration."

#### Aids Local Church

According to Mr. Schaefer, the greatest beneficiary of deferred giving is the local congregation. "Christians tend to be closely attached to the church in which they learned to know and love their Savior and whose ministrations accompanied them through the joys and sorrows of their life."

About one-third of all deferred gifts comes to the local church. The church body is the next largest beneficiary with about one-fifth of the

money going for its causes. The remainder, in smaller amounts, is designated for church-related educational and charitable institutions, and national secular philanthropic causes.

"It should be clearly understood," Mr. Schaefer said, "that I can't take the place of an attorney. Tax laws are complex in each of the 44 states where we have congregations. But I can be an effective middleman."

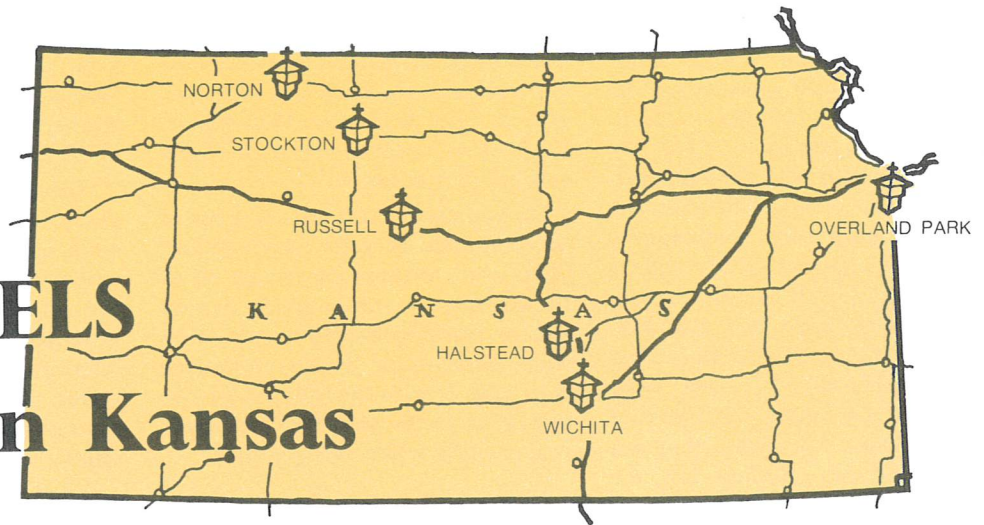
For the past six years, Mr. Schaefer, 45, has served as the real estate manager in the Synod's fiscal office. Previously he was a detective in the Milwaukee Police Department, owner of a private business, and assistant vice-president of the Guardian State Bank, Milwaukee.

Inquiries for the services of the deferred giving counselor should be addressed to the Deferred Giving Department, Wisconsin Ev. Lutheran Synod, 3512 W. North Ave., Milwaukee, Wis. 53208.

Rev. James P. Schaefer



# Ft. WELS in Kansas



If you had been a pioneer traveling through Kansas a century ago, the following place names would have been very important: Fort Dodge, Fort Hays, Fort Riley, Fort Leavenworth. Even today these forts are of interest to the history buff and the traveler, but no longer as havens of rest and protection from the enemy.

With this article we would like to acquaint you with another fort that exists in Kansas by the grace of God and through your generous mission offerings: Ft. WELS in Kansas. It is providing spiritual rest and protection for many weary travelers.

## Post Halstead

Of the six posts of Ft. WELS in Kansas, the first was established in 1962 in Halstead, Kansas. The history of Trinity Congregation goes back to 1940 when the Missouri Synod established a mission in this small German community. The group at

that time purchased a Methodist church for \$800, and spent another \$800 to renovate it. Eighteen years later the mission received its first resident pastor. That was in 1958. In the same year the group cut its ties with the Missouri Synod, and in 1962 joined the Wisconsin Synod. Thus Trinity at Halstead became the first WELS post in Kansas.

Though Halstead is a small rural town, the congregation conducts a very active summer vacation Bible school for all who wish to attend. Since 1965, the group has been served by Pastor David J. Plocher, who lives 25 miles south in Wichita.

## Posts Stockton, Russell, and Norton

The story of these three posts is really one story, since they are served by the same pastor, the writer of this account. Our Christians at Stockton call themselves St. Paul's Congrega-

tion, the ones at Russell have chosen the name Faith Lutheran. The group at Norton is still a preaching station.

It was back in 1962 when a group of concerned Lutherans, searching for a spiritual resting place in northwestern Kansas, began driving 150 miles to the nearest WELS outpost, that in Hastings, Nebraska. When these four families chose Stockton, Kansas, as being more centrally located to meet their needs, the Nebraska District Mission Board asked Pastor H. Lichtenberg to serve them from Hastings, a distance of 130 miles. Thus another WELS post was established. In 1965, the Rev. J. B. Erhart became the first resident pastor of St. Paul's Congregation.

James A. Behling was called to shepherd the congregation in 1966, when Pastor Erhart left. Pastor Behling resided in Hays, Kansas. And that brings us to the story of Post Russell, where Pastor Behling orga-

Faith Lutheran worships in American Legion Hall in Russell.



The Norton group worships in this office building.





nized another Ft. WELS post. Over the years, the members of Faith Congregation at Russell, Kansas, have worshiped in a country schoolhouse, an armory, a Junior high school, and presently in an American Legion building. Recently ground has been purchased, and a chapel is being planned.

Meanwhile the post at Stockton was also being provided with equipment and defenses. In June, 1967, St. Paul's Lutheran, which had previously been meeting in an American Legion building, dedicated its church. The cost was moderate, only \$13,000 for land and building.

This happy event was followed by a most trying experience for this group, a pastoral vacancy of three year's duration. However, the Word of God was proclaimed in Stockton every Sunday, as pastors regularly drove roundtrips of over 300 miles to serve them. Then in May, 1970, the writer of this account, Charles Flunker, accepted the call to Stockton and took up residence in a rented parsonage.

His ministry during these years has been similar to that of the circuit riders in the early history of our Synod. On Sunday forenoon he first brings the Word to the souls in Russell (a distance of 60 miles) and then returns to preach in Stockton. In the evening he serves the preaching station in Norton, 55 miles to the northwest.

The members of the Norton post have at various times met in the chapel of the State Hospital, a funeral home, a 4-H building, a base-

ment room in the city-hall building, a VFW building, and now in an office building.

The souls that find rest in Christ in these three posts (Stockton, Russell, and Norton) come from 14 towns in central and northwestern Kansas and southern Nebraska.

#### Post Overland Park

The WELS post in Overland Park, a suburb of Kansas City, was established in February, 1965. The next year the Rev. K. M. Plocher became the first resident WELS pastor in Overland Park.

For six years the members of Mt. Olive Lutheran conducted services in a music shop at a shopping center. It was in September, 1971, that they were blessed with a new church and parsonage, at a cost of \$146,000. In September, 1973, a Christian day school was organized in Overland Park to meet the spiritual needs of the junior travelers in this area. This is the only WELS Christian day school in Kansas. Paul Soukup has been pastor of Mt. Olive Congregation since July of 1972.

#### Post Wichita

When Pastor D. Plocher was called to serve Halstead, he was asked to live in Wichita, with the express purpose of establishing a WELS post in that city. After a great deal of preliminary work, Pastor Plocher conducted the first WELS worship service in Wichita on April 3, 1966. Here, too, the first accommodations did not look much like a church. The

worshippers assembled first in a school auditorium, then in the basement of a real estate office, later in the local YMCA. In December, 1968, the members of Messiah Congregation purchased a parsonage and fitted out its garage as a chapel. In October, 1970, a ten-year-old church was purchased for \$45,000. Another \$3,800 was spent to put it in good shape. Its three classrooms provide space for an active summer VBS program, which has become a real mission arm for the church.

As we close the story of Ft. WELS in Kansas, all of us are aware of two vital factors. First, if it were not for the Word of God, we would have no reason to exist. Secondly, if it were not for the generous mission offerings of our fellow Christians in the Wisconsin Ev. Lutheran Synod, we could not exist. We ask you to join us in giving thanks to God for the gift of His Son. His love is the only right motivation for our work and your gifts. By His grace, we shall continue to be posts of rest for many who are seeking the Lord in Kansas.

Charles Flunker

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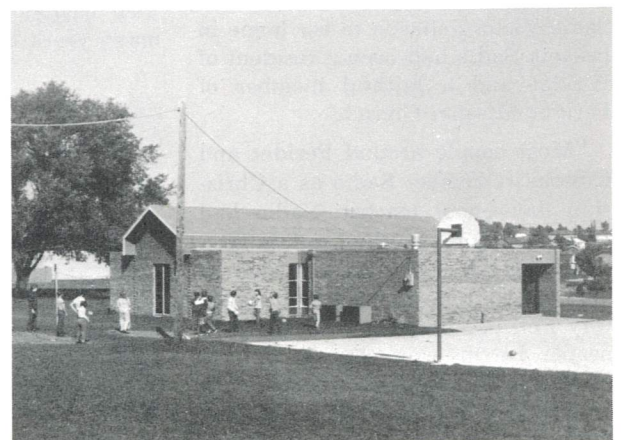
Pastor Charles Flunker, the author of this article on our home mission posts in Kansas, has recently accepted a call into the world mission fields of our Synod. He will join Pastor Ralph Martens in Puerto Rico. The vacancy in Puerto Rico resulted when Pastor Roger Sprain accepted the call to head the new mission venture in Medellin, Colombia, South America.

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St. Paul Lutheran Church, Stockton.



Mt. Olive Church and School in Overland Park (Kansas City).





## Direct from the Districts

### Arizona-California

#### Apache Teacher Dies

The March, 1974, issue of *The Apache Lutheran* brought the news of the death of Mrs. Sadie Johnson. Mrs. Johnson taught kindergarten and grades 1-3 at the Christian day school in Cibecue, Arizona, from 1965-67, and kindergarten at Peridot, Arizona, from 1969-72.



Mrs. Sadie Johnson

Mrs. Johnson was born Sadie Victor on November 26, 1941. She was a 1961 graduate of East Fork Lutheran High School and graduated from Dr. Martin Luther College in 1965, when she was assigned to teach in the Cibecue Mission School.

We would like to reprint the eulogy written by Mary Bartels, one of her colleagues at Peridot. She writes:

"On January 22, 1974, God took Sadie Victor Johnson to her home in heaven. Sadie had been a resident of Peridot and a faithful member of Peridot Mission Church.

"Most people around Peridot and Cibecue remember Sadie as a Christian day-school teacher. Sadie had been given gifts by the Lord to be a very good teacher. She was able to understand the children she taught very well because they were her own people. In this way, she was able to communicate with them in their own language and help them with their problems.

"But greater than a common language factor, was the way in which Sadie taught and displayed her love for God. Sadie told the simple truths of Bible stories to eager little Apache ears. The stories of Jesus came alive for many little children. She also showed her children how to live for God, not only in the classroom but in her everyday life too.

"The talents God gave to Sadie Johnson were wonderful and worthwhile. As a true believer, Sadie is home now with her Lord, and that is a talent she will enjoy the most."

### Dakota-Montana

#### Parsonage Dedication Gary, South Dakota

On March 3, 1974, members of First Ev. Lutheran Church had the privilege of dedicating a new parsonage. The Rev. E. J. Werner of South Shore, visiting elder of the Eastern Conference, spoke on Proverbs 24:3,4, using as his theme "The Home of God's Servant." The liturgy and the rite of dedication were read by the local pastor, W. H. Allwardt.

The 1,798-square-foot parsonage is located on a six-lot plot about two blocks from the church. It is a four-bedroom home with a full basement and attached double garage.

The members of First Lutheran thank God for enabling them to construct a fine home which will serve their pastors and God's servants for many years to come.



Parsonage at Gary, South Dakota

### Northern Wisconsin

#### Take My Hands And Let Them Move

Miss Verna Scheinert, a member of Faith Lutheran Church, Oshkosh, recently displayed her mosaic art piece, "Jesus at Gethsemane." The picture is of special significance because Miss Scheinert, 57, has had cerebral palsy since birth. Although she has difficulty controlling the movement of her hands, she drew the picture and carefully put together over 2,000 stone chips to form the scene. This task required more than 400 hours of work.

Though Miss Scheinert is confined to a wheel chair, she regularly attends church services, Bible class, and Ladies' Guild. Despite the fact that she is unable to write, she serves as secretary of the Ladies' Guild. She does so by remembering the minutes of the meetings until reaching her typewriter at Evergreen Manor nursing home. Her joyful Christian attitude is indeed a sermon in patience for all who know her.



Miss Verna Scheinert

#### The Cooperation Was Great!

Pastor David Worgull, the Synod's Statistician, reports that he received 100% cooperation from the pastors and congregations of the Synod when he assembled the statistics for the blue and gold 1973 Statistical Report. This is quite a record, since the



publication includes the statistics on 1,019 congregations.

By this time, all pastors and male teachers should have received their copy of the Statistical Report. If anyone should fail to receive one within the next few weeks, he is asked to contact the editor, the Rev. David Worgull, 824 London Street, Menasha, Wisconsin 54952.

## Southeastern Wisconsin

### Anniversary Service for Institutional Missionary Arnold Schroeder

After the delegate meeting of the Wisconsin Lutheran Institutional Ministry, Inc., on September 16, 1973, delegates, pastors, and friends of the Ministry overflowed the facilities of St. James Church, Milwaukee, Wisconsin, for a service of thanks and praise to God for the 40 years of service He granted to Institutional Pastor Arnold Schroeder. Thirty-five of these 40 years have been devoted to institutional missions.

Host Pastor W. Pless served as liturgist and the board chairman, Pastor P. Eckert, preached a sermon on the theme: "Forty Years from God, Forty Years for God, and Forty Years with God." The Mission Choir sang under the direction of Mr. A. Fehlauer.

Pastor Schroeder is a 1929 graduate of Concordia College, Milwaukee, and 1932 graduate of our Mequon Seminary. He was the first resident pastor of St. Paul's, N. 73rd and W. Burleigh, Milwaukee. In 1937 Mount Lebanon Congregation was added to his charge, and he served both congregations until September, 1938. At that time he was called by the former joint Institutional Mission to serve together with Dr. Enno Duemling and Missionary John Helmes. When local institutional work was reorganized in 1968, Pastor Schroeder became the senior missionary of the Wisconsin Lutheran Institutional Ministry.

In 1938, Pastor Schroeder married Gertrude Kirst of Beaver Dam. They have one son, John, pastor of Mount Calvary Church in Kimberly.

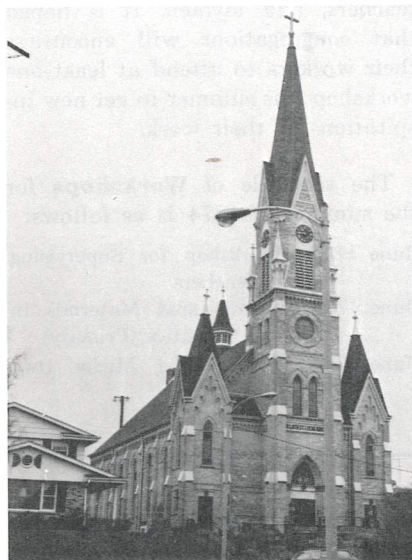
For many years Pastor Schroeder served the Synod as chairman of the Military Services Committee of the Special Ministries Board. He has

been named a Fellow in the College of Fellows of the American Correctional Chaplains' Association, and a guest lecturer at the Medical College of Wisconsin.

May our gracious Lord continue His abundant blessings upon this missionary and upon all engaged in the God-pleasing work of this ministry!

### Centennial at St. Lucas, Milwaukee

This past fall St. Lucas Congregation, located in what is known as the Bay View area of Milwaukee, completed a full year of activities in observance of its 100th anniversary.



St. Lucas, Milwaukee

The centennial celebration, under the theme "A Century at HIS Feet," closed as it had begun, with a song festival of favorite hymns, depicting the guidance and grace of God.

St. Lucas Congregation was organized on October 13, 1872, with a membership of 17. Today it numbers 1780 baptized members. The present church was built in 1888 at a cost of \$16,000 and renovated extensively for the centennial at a cost of approximately \$120,000. Serving the congregation are Pastors Robert Johnston and Carl Leyrer.

A Christian day school has been a part of St. Lucas Congregation since its inception. Its present school building, built in 1962 at a cost of \$215,000, has ten classrooms, a gymnasium, and auxiliary rooms. The school is staffed by a faculty of

nine teachers and served by a full-time secretary.

Many special services were conducted during the course of the anniversary year. Synodical and District officials, as well as former pastors, served as guest speakers. All of them emphasized the joy of the congregation in experiencing 100 years of God's grace and blessings. In addition, confirmation class reunions were held periodically.

God's grace alone accounts for St. Lucas' loyalty to His Word and for the success of the Gospel in its outreach. St. Lucas Congregation moves into the second century of its existence with the prayer that it also be a "Century at HIS feet."

### AUDIO VISUAL AIDS FISHERS OF MEN IN THE LAND OF 10,000 LAKES

1974 25 min. S & T color

The story of the missions of the Minnesota District — WELS. The Gospel is proclaimed and the thrill of being fishers of men is experienced by this District's missions not only in the land of 10,000 lakes, but also in the adjacent areas of the states of Wisconsin, Iowa, and Missouri. This slide-tape presentation was prepared under the auspices of the Minnesota District Mission Board. Order from: Audio Visual Aids, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

### CALL FOR NOMINATIONS

The Synod in convention in August, 1973, resolved to establish the office of President of Northwestern Preparatory School, Watertown, Wisconsin. Since a vacancy exists on the staff of Northwestern Preparatory School, the Board of Control of Northwestern College is implementing this resolution at this time and therefore invites the members of the Synod to nominate candidates for the position of President of Northwestern Preparatory School.

The candidates for this office should be ordained pastors or professors with parish experience, qualified to assume the administrative duties of the office of president and to teach several classes in subject areas to be determined by mutual agreement.

All nominations, with pertinent information, should be in the hands of the undersigned by June 3, 1974.

Pastor Walter Schumann  
612 S. 5th Street  
Watertown, WI 53094

### THE ASSIGNMENT COMMITTEE

Because of the widely staggered commencement dates at our Synod's schools, including the Northwestern College and Prep School commencements on May 22, the day before Ascension Day, the Assignment Committee will not make all its assignments during one week.

The Committee will meet on Monday, May 20, 1974, at 1 p.m. in the Synod Administration Building and on Monday evening and Tuesday, May 21, at the Seminary at Mequon until all ministerial candidates, tutors, and vicars have been assigned.

On Monday and Tuesday, June 3 and 4, the assignment of teacher candidates will take place at Dr. Martin Luther College, New Ulm, Minnesota.

Oscar J. Naumann, President



## SUMMER PLANS AT DMLC

To be of greatest service possible to the church this summer, Dr. Martin Luther College, New Ulm, Minnesota, is providing a wide range of opportunities for study.

Introduced for the first time is an **Advanced Study Program in the Christian Ministry**. This program has been designed for all individuals who have completed an approved program of religious education. Offerings are available in three broad areas: 1) Studies in the Scriptures, 2) Studies in Religious Thought and Life, and 3) Studies in Communicating the Gospel.

The **Advanced Study Program** runs concurrently with the regular summer session at DMLC. The first term runs from June 16 to July 3, and the second from July 3 to July 19. Students may enroll for one or two courses per term, and in either or both terms.

Courses offered during the first term are:

- Rel. 532S Letters from St. John
- Rel. 542S Modern Theologies I: Bases
- Ed. 522S Guidance and Counseling
- Mus. 576S Psalms for Use in Public Worship.

Courses during second term:

- Rel. 522S Life in Christ with John
- Rel. 543S Modern Theologies II: Contemporary Directions
- Ed. 512S Auxiliary Agencies of Christian Education
- Mus. 577S Psalms for Use in School and Private Study

The College is also offering a series of eight **Workshops** for pastors, teachers, and laymen. It is hoped that congregations will encourage their workers to attend at least one workshop this summer to get new inspiration for their work.

The schedule of **Workshops** for the summer of 1974 is as follows:

- June 17-21 Workshop for Supervising Teachers
- June 17-21 Instructional Materials in Mathematics (Primary)
- June 17-28 Instructional Media (two weeks)

- June 17-28 Education for the Mentally Retarded (one or two weeks)
- June 24- July 5 Individualized Instruction (two weeks)
- July 8-12 Math Laboratory Activities (Intermediate)
- July 8-19 Teaching Kindergarten
- July 15-19 Laboratory Experiences for Teaching Science in Elementary School

Registration for each workshop will be held in Old Main from 8 to 9 on the evening before.

Teachers who are enrolled in a program for Synodical certification are invited to enroll in the regular summer session from June 17 to July 19. Courses which may be applied to such a program include:

- Rel. 2S New Testament History
- Rel. 113S Genesis
- Rel. 75S Lutheran Confessions
- Rel. 20S Christian Doctrine I
- Ed. 410S Principles of Christian Education
- Mus. 75S Lutheran Worship
- Soc.St. 61S Reformation Era

Additional information and applications may be secured by writing to: Director of Special Services, Dr. Martin Luther College, New Ulm, Minnesota 56073.

### Pastor A. F. W. Geiger 1915 - 1974

On Wednesday evening, March 13, 1974, it pleased almighty God to take to Himself the soul of His servant, Pastor Adalbert F. W. Geiger, while he was resting in his home after conducting the midweek Lenten service at the Emmet Church.

Pastor Geiger was born on August 5, 1915, at Naugart, near Wausau, Wisconsin. His parents were Pastor Henry Geiger and his wife Amelia, nee Moessner. He was both baptized and confirmed by his father.

To prepare for the holy ministry, the deceased attended Northwestern Preparatory School and College at Watertown, Wisconsin, and Wisconsin Lutheran Seminary at Mequon, graduating on June 6, 1940. He was ordained into the holy ministry on April 20, 1941, in his first charge, Immanuel, Oshkosh, Wisconsin. During

his ministry he served congregations at Neenah, Town Liberty, Hurley-Mercer and Cambridge, all in Wisconsin, and at Lemmon, South Dakota. In September, 1973, he was installed in the Emmet-Flora parish near Renville, Minnesota, and served there until his death.

Survivors include his wife, the former Dorothy Plamann, and their six children: Kathleen (Mrs. Donald Wuethrich) of Sheboygan, Wisconsin; Philip of Madison, Wisconsin; Jean and Gretchen of Milwaukee; and Karla and Karen at home. There are two grandchildren. Also surviving are two brothers, Pastors Gerhard and Waldemar Geiger, and a stepmother and two stepsisters.

Funeral services were conducted at Bethany Lutheran Church, Emmet Township, on Sunday, March 17. Pastor O. Engel officiated and comforted the survivors with the Word of God on the basis of Luke 2:29,30.

The body of our deceased brother was laid to rest the next day on the family plot in the Lutheran Cemetery in Town Freedom, near Appleton, Wisconsin. Pastor H. Pussehl was in charge of the committal. The days of Pastor Geiger's earthly sojourn were 58 years, seven months, and eight days.

Otto Engel

### Pastor E. J. Otterstatter 1898 - 1974

On March 17, 1974, Pastor E. J. Otterstatter was called from this vale of tears to his heavenly home at the age of 75 years, 11 months, and 21 days. Funeral services were conducted Wednesday morning, March 20, in St. John Lutheran Church, Renville, Minnesota, of which the deceased was a member since his retire-



## SERMONS THAT MADE CHURCH HISTORY



### *Wilfred of York at the Synod of Whitby*

The text was not announced until the end of the sermon. The sermon was really a "dialogue" sermon. Neither preacher really appealed to the text, but both appealed to tradition. It was not a Law and Gospel sermon, but one in which a matter which God has neither commanded nor forbidden was the subject. A king was persuaded by one preacher's treatment of Matthew 16:18,19, and the history of the Christian Church in England was greatly influenced by this outcome. The sermon is recorded by the Venerable Bede (673-735) in his "History of the English Church and People."

At the time Bede was born, England was just coming under the jurisdiction of the Roman Catholic

Church. Northern Ireland, Scotland, and Wales were still served by Celtic Christians who had been in the British Isles for at least 250 years before the first papal representative arrived in England. Best known of all these Celts was Patrick, sent to Ireland by a group of Celtic monks on the coast of France — and not by the Bishop of Rome.

In the fifth century, England itself had been invaded and occupied by Angles, Saxons, and Jutes from Europe. These invaders were pagans who uprooted and virtually eliminated the Christian Church in England. Both the Celtic Christians and the Roman Catholic Church made these pagan Anglo-Saxons the object of their mission work. Both enjoyed

some success, and by the seventh century they were working in the same geographical areas. They were essentially united in doctrine and, as long as they were not too close to one another, certain differences in customs and traditions did not cause any difficulty between them.

However, as the Celts pushed southward and the Roman Catholics worked their way north, friction developed. Rather, certain Roman bishops found that the differences made them uncomfortable. Rome was for organization, uniformity, and close discipline in external matters even where there was agreement in doctrine. The Celts were loosely organized and saw no reason why they should conform to Rome's practices. Most notably, there was disagreement as to the proper date for the celebration of Easter. In the royal court of Kent this resulted in a situation where the Celtic Christian king was celebrating the Easter feast while his Roman Catholic queen was still fasting and observing Palm Sunday.

(Continued on next page)

ment from the ministry in 1969. Pastor O. Engel officiated at the family service, the altar, and the cemetery, while the undersigned proclaimed the grace of God in Christ on the basis of Hebrews 13:7. Pastor Otterstatter's mortal remains were committed to the earth in Fairview Cemetery, Renville, Minnesota, to await the glorious resurrection morning.

Edward John Otterstatter was born March 24, 1898, in Borodine, Romania, to John and Maria Otterstatter. A few days later, on March 29, he became a member of the Kingdom of Grace through Holy Baptism, and later was confirmed on April 7, 1913. At the age of 16 he came to the United States to stay with relatives in Mound City and Akaska, South Dakota. It was his pastor, A. W. Fuerstenau, who persuaded him to prepare himself for the greatest calling on earth, the holy ministry. To do so, he enrolled in Concordia Semi-

nary, Springfield, Illinois, and graduated from there in June, 1926.

Pastor Otterstatter served the Lord faithfully and zealously for 43 years. He was ordained and installed in St. Paul Lutheran Church, Merrill, Wisconsin, in November, 1926. Later he served in the WELS in Tomahawk, Wisconsin; at Flasher, Carson, and Paradise, North Dakota, and at Tappen, North Dakota. From there he followed a call to Monticello, Minnesota, where he served until his retirement.

On June 10, 1926, he was united in marriage with Miss Rhoda Kautsch. Six children, one daughter and five sons, were born to this union. One son, Edward, preceded his father into eternity.

Mourning his death are his wife Rhoda; his daughter Ruth (Mrs. Eldor Nelson), Hanska, Minnesota; four sons: Pastor Marvin of Milwaukee, Wisconsin; Walter, instructor at

Winnebago Lutheran Academy, Fond du Lac, Wisconsin; Robert of Eagle River, Wisconsin; and David of Willmar, Minnesota; 13 grandchildren; one brother in Germany, and other relatives and friends.

And now may He who has redeemed us and given us eternal hope wipe away all tears from our eyes, for "Blessed are the dead which die in the Lord from henceforth."

W. E. Schulz

#### COLLOQUY

The Reverend Charles Gartner of Altoona, Pennsylvania, passed a colloquy on February 6, 1974, with the recommendation that he enroll at our Wisconsin Lutheran Seminary for a period of time to be determined by the faculty.

George W. Boldt  
Second Vice-President

#### CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249



A visitor at the Kentish court who observed this strange situation was the man who later preached the sermon referred to in the title. He was Wilfrid of Lindesfarne, later known as Wilfrid of York. He had been trained by the Celts but was impressed by Roman organization. Wilfrid and the Celtic abbot Colman were summoned to appear before King Oswy of Northumbria in 664. A synod was convened at a monastery called Streanaeshalch, or Lighthouse Bay. The place is known today by its Danish name, Whitby. At this synod, nine years before Bede's birth, the direction of English Christianity for the next 900 years was determined.

As far as possible, we shall let Bede finish this story. "King Oswy opened by observing that all who served the One God should observe one rule of life, and since they all hoped for one kingdom in heaven, they should not differ in celebrating the sacraments of heaven. . . . He then directed his own bishop Colman to speak first and to explain his own rite and its origin."

Colman: "The Easter customs which I observe were taught me by my superiors . . . and all our forefathers. . . . And lest anyone condemn or reject them as wrong, it is recorded that they owe their origin to the blessed Evangelist Saint John, the disciple especially loved by our Lord, and all the churches over which he presided."

Wilfrid: "Our Easter customs are those that we have seen universally observed in Rome, where the blessed Apostles Peter and Paul lived, taught, suffered and are buried. . . . The only people who stupidly contend against the whole world are these Scots and their partners in obstinacy the Picts and the Britons, who inhabit only a portion of these the two uttermost islands of the ocean."

Colman: "It is strange that you call us stupid when we uphold customs that rest on the authority of so great an Apostle, who was considered worthy to lean on our Lord's breast. . . ."

Wilfrid went on at some length to show that the Celts followed neither John nor Peter in their observance of Easter, because at some point they had forgotten how to reckon the date of Easter in the way their ancestors had. Colman countered with an appeal to Columba, an early missionary and founder of the monastic community at Iona from which Scotland had been evangelized.

Wilfrid: "Even if your Columba . . . was a saint potent in miracles, can he take precedence before the most blessed Prince of the Apostles to whom our Lord said: 'Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the

keys of the kingdom of heaven'?" (Matthew 16:18,19.)

King Oswy: "Is it true, Colman, that these words were spoken to that Peter by our Lord?"

Colman: "It is true, Your Majesty."

King Oswy: "Peter is the guardian of the gates of heaven, and I shall not contradict him. I shall obey his commands in everything to the best of my knowledge and ability; otherwise, when I come to the gates of heaven, there may be no one to open them, because he who holds the keys has turned away."

Colman left England and established a new monastery on the western coast of Ireland. For his efforts, Wilfrid was made Bishop of York about a year later. The Celtic Church did not immediately wither and die, but the trend had been set and until the sixteenth century Rome would dominate the church in the British Isles. Much of Germany was Christianized by Roman Catholic missionaries from England, most notably by Wynfrid, or Boniface. Ironically, the very spirit and tactics which won the day for Wilfrid and Rome at Whitby contributed to the schism of the Western Church in 1517. For one of the things that led Luther and the Reformers to insist on the authority of Scripture alone was Rome's insistence on papal authority and the way it misused Scripture and appealed to tradition to bolster that authority.

## CHANGES OF ADDRESS

Submitted by District President

### Pastors:

**Hannemann, Mark E.**  
2100 NW Highland Blvd.  
Corvallis, OR 97330

**Heilmann, Adelbert**  
1610 Sunset Ave., Apt. No. 5  
New Ulm, MN 56073

**Lemke, Arnold E.**  
7595 Minnewashta Pkwy.  
Excelsior, MN 55331  
Phone: (612) 474-4966

**Schauberg, Glen A.**  
2805 Lost Nation Road  
Willoughby, OH 44094

**Schroer, Gerald C.**  
8795 Ederer Road  
Saginaw, MI 48603

**Stuebs, Paul A.**  
2403 Western Ave.  
Yankton, SD 57078  
Phone: (605) 665-4793  
(Inadvertently omitted from  
the 1973 Yearbook)

## INSTALLATIONS

Authorized by District President

### Pastors:

**Lindemann, Edward W.**, as Dean at Northwestern College, Watertown, Wisconsin, on March 24, 1974, by R. A. Siegler (W. Wis.).

**Schulz, Martin W.**, as Dean at Northwestern Preparatory School, Watertown, Wisconsin, on March 24, 1974, by R. A. Siegler (W. Wis.).

**Hopf, Jeffrey C.**, as pastor of Peace Lutheran, Otsego, Michigan, on April 28, 1974, by D. Zwieg (Mich.).

**Schroer, Gerald C.**, as pastor of Christ Lutheran, Saginaw, Michigan, on April 28, 1974, by H. Sauer (Mich.).

## REQUEST

Wisconsin Synod pastors vacationing this summer in Kansas: If you could conduct services on June 30 and July 7 at Wichita, Kansas, please write to Pastor David Plocher, 7007 W. 11, Wichita, Kansas 67212.

## CAMPING

The Milwaukee Federation of Wisconsin Ev. Lutheran Synod Churches, Inc. is sponsoring three weeks of Christ-centered camping for boys and girls ages 8 thru 12. The camp fee is \$35.00 per week per child. The dates for 1974 are July 14-20; July 21-27; and July 28 to August 3. We will be camping at Willerup on Lake Ripley near Cambridge, Wisconsin. For further information please contact: M. Wernicke, 5744 N. 69th St., Milwaukee, Wis. 53218. Adults interested in serving on the staff please contact the above.

## COLLEGIAN RETREAT

The 8th annual Lutheran Collegian Spring Retreat will be held May 10-12, 1974, at Camp Croix, Webb Lake, WI. The retreat will deal with the topic: DEMONS IN THE WORLD TODAY. For more information, posters, and reservation blanks write: Collegian Retreat, 1324 S. Sycamore St., River Falls, WI 54022.



## CALENDAR OF CONFERENCES

### SOUTH ATLANTIC

#### DISTRICT PASTORAL CONFERENCE

**Date:** May 6-8, 1974; beginning at 7 p.m. on May 6.  
**Place:** Our Savior Lutheran, Jacksonville, Florida (John Vogt, host pastor).  
**Service:** Communion service at 9 a.m. on May 7.  
**Preacher:** R. Waack (R. Wendland, alternate).  
**Agenda:** Evangelism Seminar (7 p.m. on May 6, 7 p.m. on May 7, and 9 a.m. on May 8); Exegesis of I Timothy 6:1-10 (part II): L. Zwiag; Ezekiel 38: R. Wendland.  
J. Guse, Secretary

### SOUTHEASTERN WISCONSIN

#### CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

**Date:** May 14, 1974; 9 a.m. Communion service.  
**Place:** St. John's Libertyville, Illinois (R. Voss, host pastor).  
**Preacher:** (A. Wolfgramm, alternate).  
**Agenda:** Exegesis of I Peter 4: N. Paul (I Peter 5: L. Luchterhand, alternate); Charismatic Movement, Speaking in Tongues: T. Liesener (Changing Church in a Changing World: D. Schmeling, alternate); Stewardship presentation: F. Schulz; conference business; questions of casuistry.  
Kent E. Schroeder, Secretary

#### METRO-NORTH PASTORAL CONFERENCE

**Date:** May 20, 1974; 9 a.m. Communion service.  
**Place:** St. Mark, 8635 N. 60th Street, Brown Deer, Wisconsin (G. Rothe, host pastor; telephone: 354-4784).  
**Preacher:** H. Kaiser (R. Kleist, alternate).  
**Agenda:** Exegesis of I Peter 3:8-17: L. Ade; Exorcism in the Bible and Today: A. Koepsell; reports; questions of casuistry.  
**Notes:** 1) The noon meal will be served jointly by the ladies of St. Mark and Risen Savior at Risen Savior, 9550 W. Brown Deer Road; 2) excuses are to be made to the host pastor.  
J. J. Sullivan, Secretary

#### METRO-SOUTH PASTORAL CONFERENCE

**Date:** May 20, 1974; 9 a.m. Communion service.  
**Place:** Star of Bethlehem Ev. Lutheran, 3700 Casper Drive, New Berlin (R. Baerbock, host pastor; telephone 786-6473).  
**Preacher:** H. Eckert (W. Fischer, alternate).  
**Agenda:** Exegesis of Mark 4:21ff: D. Sabrowsky; Summary and discussion of R. Drews' essay: Matthew 18 and Questions of Excommunication; Removal and Dismissal; Study of the New Three Year ILCW Period and its Effect on the Church Year: K. Eggert; Article III of the Augsburg Confession: V. Thierfelder; reports, questions of casuistry.  
**Note:** Excuses are to be made to the host pastor.  
R. Baerbock, Secretary

### WESTERN WISCONSIN

#### WISCONSIN-CHIPPEWA RIVER VALLEY JOINT PASTORAL CONFERENCE

**Date:** May 7, 1974; 9 a.m. Communion service.  
**Place:** Zion Lutheran Church, Stetsonville, Wisconsin (R. Schmidt, host pastor).  
**Preacher:** J. Meyer (R. Otto, alternate).  
**Agenda:** Exegesis of II Timothy 3: M. Zank (Isaiah 40: L. Koester, alternate); Examination of proposed revision of Luther's Catechism: R. Otto and G. Schmeling.  
G. Lambrecht, Secretary

#### CENTRAL PASTOR-TEACHER CONFERENCE

**Date:** May 13, 1974; 9 a.m.  
**Place:** Zion Lutheran Church, Columbus, Wisconsin.  
**Preacher:** R. Kettenacker (R. Scharf, alternate).  
**Agenda:** Preaching and Teaching the Law: M. Sordahl; Promotion of the Christian Day School in Our Congregations: F. Mutterer.  
R. Ehlert, Secretary

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** May 14, 1974 9 a.m.  
**Place:** St. John Lutheran, Sparta, Wisconsin.  
**Preacher:** C. Nommensen (M. Nommensen, alternate).  
**Agenda:** Ephesians 4: G. Moldenhauer; The Term "Israel" and the Prophecies Concerning It: W. Paustian; Evaluation of the Public Examination of the Confirmation Class: M. Lemke; Revised Enchiridion of Luther's Catechism: L. Wendland.  
T. Kuske, Secretary

# Looking at the Religious World

## information and insight

### A Pope for Lutherans?

By early fall a volume will be published with the title, *Lutherans and Catholics in Dialogue V: Ministry and the Church Universal: Differing Attitudes Towards Papal Primacy*. It will describe results of efforts of Roman and Lutheran theologians in three-year dialogue to reconcile differing attitudes towards papal primacy.

Dialogue participants admit freely that there are "remaining disagreements" and "points yet to be examined," such as papal infallibility. However, the burden of their message is that the issue of papal primacy "need not be a barrier to reconciliation" of the churches involved. "It is now proper to ask," say those engaged in the dialogue, "in the light of the agreement we have been able to reach, that our respective churches take specific action toward reconciliation."

Lutherans are being asked "if they are able to acknowledge not only the legitimacy of the papal ministry in the service of the Roman Catholic communion but even the possibility and the desirability of the papal ministry, renewed under the gospel and committed to Christian freedom, in a larger communion which would include the Lutheran Churches."

Rome is being asked "if it is prepared to envisage the possibility of a reconciliation which would recognize the self-government of Lutheran Churches within a world-wide communion."

Does this mean that in the foreseeable future there will be reunion under the pope of Lutherans, whose Confessions declare him to be the very Antichrist, and Romans who hail him as Christ's vicar, infallible in *ex cathedra* statements on faith and morals? Not at all. Dialogue participants, notably enthusiastic for ecumenism, speak for themselves and

cannot on their own commit their church bodies to reconciliation action. They themselves recognize "remaining disagreements."

Could the dialogue results have a long-range effect? They could. Despite everything else, ours is an age devoted to the erasure of doctrinal and denominational differences and to the exaltation of the ecumenical dream. One can fear that in the church history of the future all this may turn out to be material, not for an obscure footnote, but for a chapter or section heading.

### Baptism and Daily Life

A 10-man task force of the Lutheran Church in America is completing its survey of the faith and life of the members of that church body and is readying a report to its July convention. Included in the report will be the suggestion that an "Order for Affirming our Life Together in Baptism" be commended to the congregations for use in worship.

Dr. Lazareth, head of the study committee, states in the report, "Too many believe that the baptismal sacrament is solely a rite rather than the introduction to sacramental life. Baptism holds many implications for life in the world that aren't coming through. It has an ethical commitment that we need to recover."

These are words with implications for all of us. Whether a new liturgical rite is called for or not may well be debated. What none can dispute is that Baptism, as Luther wrote four centuries ago, "signifies that the Old Adam in us is to be drowned by daily contrition and repentance and is to die with all sins and evil lusts; and that again a new man should daily come forth and arise who shall live before God in righteousness and purity forever."

Edward C. Fredrich



**NOMINATIONS FOR  
NORTHWESTERN PUBLISHING HOUSE  
EDITOR IN CHIEF**

The following have been nominated as candidates for the position of editor in chief of the Northwestern Publishing House, Milwaukee, Wisconsin.

Pastor Lyle Albrecht, Brookfield, Wis.  
Prof. Wayne Borgwardt, Appleton, Wis.  
Pastor Milton Burk, Yucaipa, Calif.  
Pastor Siegfried Fenske, Wauwatosa, Wis.  
Prof. James Fricke, Watertown, Wis.  
Pastor Edgar Gieschen, Mayville, Mich.  
Prof. Edgar Greve, Kenosha, Wis.  
Pastor Mentor Kujath, Wauwatosa, Wis.  
Pastor Reinhart Pope, Racine, Wis.  
Pastor James Schaefer, Milwaukee, Wis.  
Prof. Carleton Toppe, Watertown, Wis.  
Prof. Paul Wilde, Mobridge, S. Dak.

The Board of Directors of the Northwestern Publishing House will call a man from this list. Correspondence should be in the hands of the secretary by May 15, 1974: Mr. H. P. Gieschen, Secretary, c/o Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

**NAMES REQUESTED**

**GRAND RAPIDS, MINNESOTA**

Please send names of any WELS members or prospects in the Grand Rapids area to Pastor Roy H. Rose, 813 Quince Street, Brainerd, Minn. 56401.

**LONG ISLAND, NEW YORK**

The Michigan District is considering exploratory services in the Brooklyn-Queens-Long Island, New York area with services to be held in the Nassau County area. Please send names of prospects to: Pastor David Pagel, 25 Woodland Avenue, Allendale, New Jersey 07401; phone (201) 825-3816.

**EXPLORATORY SERVICES**

**DENVER, COLORADO**

WELS exploratory services are now being held in the suburbs north of Denver, Colorado, every Sunday at 10:30 a.m., with Sunday school and Bible class at 9:30 a.m., at the Harris Park Elementary School 4300 W. 75th Ave. in Westminster. Please send all information regarding prospective members in the Wheat Ridge, North Denver, Arvada, Westminster, Thornton, North Glen areas to: Pastor Martin Scheele, 4385 Ammons St., Wheat Ridge, Colorado, 80033; Tel.: (303) 420-4853.

**BLOOMINGTON-NORMAL, ILLINOIS**

Exploratory services are now being held at 7 o'clock Sunday evenings in Bloomington-Normal. These services are held at "The Guest House" on the corner of Linden and Emerson in Bloomington. Names of WELS families and students enrolled at Illinois State University and at Wesleyan University should be sent to Pastor D. N. Rutschow, 122 State Street, N. Pekin, Illinois 61554.

**NORTH ST. LOUIS  
COUNTY, MISSOURI**

Exploratory services are being held at 9:00 a.m. each Sunday at the Trio Restaurant, 7900 North Lindbergh Blvd. Hazelwood, Missouri. Sunday school at 10:00 a.m. Please send names of interested persons living in Hazelwood, Florissant, Ferguson, Spanish Lake, Berkely, Missouri and Alton, Illinois to Pastor Roger Zehms, 5142 Red Cedar Ct.; St. Louis, Missouri 63128. Phone: 314/843-4177.

**BEVERLY HILLS, FLORIDA**

WELS exploratory services are being held in the Inverness/Dunnellon area. The services are held every Sunday at 3:00 p.m. in the parish hall of Our Lady of Grace Catholic Church, Beverly Hills, Florida. Please send names of interested parties to: Rev. Mark A. Goeglein, 4900 Arcadia Rd., Holiday, Florida 33589.

**TEXAS EXPLORATORY SERVICES:**

At LUBBOCK — Services are held on Sunday evenings. For time, place, and other information, contact Mr. John Nierste, 5438 - 78th Street, Lubbock, Texas 79424, phone (806) 797-2679.

At SAN ANGELO — for service information contact Pastor M. Wagenknecht, 7620 Circle Drive, Fort Worth, Texas 76118, phone (817) 281-8015.

At TEMPLE — for service information contact Pastor J. Radloff, 10601 Bluff Bend Drive, Austin, Texas 78753, phone (512) 836-4264.

At CORPUS CHRISTI — for service information contact Pastor C. Leyrer, 2526 Niagra, Corpus Christi, Texas 78405, phone (512) 888-6416.

For additional information contact the chairman of the Texas Mission District, Pastor Walter Diehl, 9422 Clearhurst Drive, Dallas, Texas 75238, phone (214) 348-6069.

**TIME AND PLACE**

**NASHVILLE, TENNESSEE**

Rock of Ages Ev. Lutheran, our mission in Nashville, Tn., is now meeting at Goodlettsville Elementary School, just off Two-Mile Pike, one-half mile from exit No. 22 of I-65 North. For information call: Pastor R. H. Stadler, 124 Elnora Drive, Hendersonville, Tn., 37075. Phone: 1-615-824-3894.

**WINTER HAVEN, FLORIDA**

The WELS mission in Winter Haven, Florida, is now holding its services in the Woman's Club on the corner of Pope and 7th St. N.W. at 3:00 p.m. Sundays. Pastor G. P. Kionka of 537 Wymore Road, Maitland, Florida 32751, is the interim pastor. People in Winter Haven may call 293-0377 or 294-6655 for further information.

**HOUGHTON, MICHIGAN**

Worship services for students at Michigan Technological University are being held every Sunday at 7:00 p.m., with Sunday school and Bible class at 6:00 p.m. Services are held at the Christian Science Church, 209 W. Montezuma, Houghton, Michigan. Names of WELS families or interested persons in Houghton, Hancock, Calumet, Laurium, and L'Anse should be sent to: Pastor Paul E. Kante, Box 607, Stambaugh, Michigan 49964.

**COLORADO SPRINGS, COLORADO**

**New Place of Service**

Salem Ev. Lutheran Church has moved its place of worship to Keller Elementary School, 3730 Montbello. The school is located in the N. E. area of Colorado Springs. Time of service is 10 a.m. If more information is desired, contact Pastor E. Ahlsvede, 22 W. Clover Circle, Colorado Springs, CO 80906. Phone: (303) 576-5814.

**FORT SILL, LAWTON, OKLAHOMA**

WELS civilian and military visitors and residents in the Fort Sill/Lawton area are invited to attend Communion services held the last Sunday of each month at 3:30 p.m., Sheridan Road Chapel, Ft. Sill, Oklahoma. For more specific information and direction contact: Major Carl B. Eggleston, 524 L. N. Lauman Ave., Ft. Sill, Oklahoma 73503, Telephone: (405) 351-3137.

**RELOCATION**

Harvard Street Lutheran Church (ELS) of Cambridge, Massachusetts, serving WELS, FAL, and ELS members in the Boston area, has relocated to Burlington, Massachusetts. Sunday services (10:45 a.m.) are now being held at the Pine Glen School, two blocks east of junction 3A and Rt. 62 in Burlington. Rev. Paul G. Madson, 30 Richfield Rd., Arlington, Massachusetts. Phone: 646-7584.

**FT. CAMPBELL, KENTUCKY**

Worship services at Ft. Campbell, Ky., are now being held the third Sunday of each month at 7:00 p.m., in Chapel No. 8, on Indiana Avenue. Information requests should be sent to Pastor R. Stadler, 124 Elnora Drive, Hendersonville, Tn. 37075. Phone: 1-615-824-3894.

**GAINESVILLE, FLORIDA  
New Worship Location**

Beginning with the first Sunday in June, 1974, Zion Ev. Lutheran Church of Gainesville, Florida, will be conducting its Sunday morning worship at the Holiday Inn located just west of the interchange of I-75 and state road 26 (Newberry Rd.). The time remains 10:30 a.m.

John C. Lawrenz, Pastor

**GERMAN HYMNALS**

Any congregations wishing German hymnals may contact St. Lucas Congregation, which has 85 hymnals available for the asking. Write: St. Lucas Ev. Lutheran Church, 2605 S. Kinnickinnic Street, Milwaukee, Wisconsin 53207.