

# *The Northwestern Lutheran*

July 11, 1976



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## Briefs by the Editor

Teaching is one of the primary functions of the Church. The Lord Jesus sent out His apostles to observe all things whatsoever I have commanded you." Teaching is not solely the duty of such who have been assigned to the classrooms of our Christian day schools. Nevertheless, those so assigned should know that they are exercising one of the primary functions of the Christian Church.

It's a joy to list the 1976 Teacher Assignments (page 215). The men assigned numbered 39, the women numbered 75. Some of the names listed are reassignments and thus not members of the class which graduated from Dr. Martin Luther College, New Ulm, Minnesota, on June 4. Of the 135 graduates, 33 were not placed at this time. For the most part, these had marriage plans and must wait until there are openings near their new place of residence. Many of these have already been called by this time, and most of the others will be placed by September. May God bless these new graduates, both those placed in our schools and those waiting to be called!

Looking ahead, we hope the day will come when they too may observe 40 years in the teaching ministry, as did a colleague in Waukesha (page 220), or 25 years (same page), or as did a man converted to Christ 25 years ago who has spent these years as interpreter and translator for our church in Japan (page 219).

The story of Deacon Ryuichi Igarashi of Japan is a remarkable story of the gracious working of God in the life of an individual and through him in the life of a church. To have available a man who could lucidly present God's Word and Luther's doctrine pure to an infant church in its own mother-tongue is indeed a great gift of God. The Holy Spirit has mightily

used him as a teacher in the church.

Numbered as teachers in the church are also our new pastors whose graduation is pictured and presented in this issue. They will be teaching classes just as often as proclaiming the Word from the pulpit — if not more often. Both functions are part of one and the same ministry.

Though not officially called as teachers in the church, many of our laymen and laywomen also exercise that function. The groundbreaking for the new LP Headquarters Building reminds us that there are some 2,000 leaders in our Synod who are having a profound affect for good on our growing boys and girls. [What's LP? Why, Lutheran Pioneers — started about 25 years ago.] Though most of these leaders teach through doing, everything is taught from the Christian point of view. Theirs, too, is an important service in the church, affecting as it does the next generation of church members.

President Carl Lawrenz's words to the Seminary graduates reminding them that they are the "salt of the earth" apply equally to our Christian day-school teachers and to our church's lay leaders. How important that is becomes clear when we look about us. It hurts to celebrate our nation's Bicentennial with the constant reminder that corruption is rampant in our nation. We had scarcely overcome Watergate, when the newspapers, radio, and TV were full of accounts of sex scandals — taking place in Congress of all places. We have a right to expect better morals from those who would be our leaders! It frightens to think that the accounts printed may only be the tip of the iceberg. It is clear that not only the church needs Christian teachers; our country also needs such who are the "salt of the earth."

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

## The Northwestern Lutheran

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## The Cover

Pictured is the Seminary Male Chorus  
taking part in the graduation service at  
Wisconsin Lutheran Seminary, Mequon,  
Wisconsin. Sixty-one graduates were for-  
mally presented to the Church on May 26,  
1976. For details, turn to page 213.

THE NORTHWESTERN LUTHERAN



## Editorials

**Life A Predicament** In an interview at the annual meeting of the Family Conciliation Courts, California Psychologist Richard Farson stated, "What is producing divorce is the discrepancy between what people feel they *should* have in their marriage and what they have." "This discrepancy," he added, "produces the frustration and desperation that leads to divorce court."

For this frustration and desperation he blames the American way of trying to find a technology for dealing with everything. "We have the idea that life is made up of problems we can isolate and solve," he said, "but family life is not a problem to be solved. It's not a problem. It's a predicament."

This makes sense, also from the Christian viewpoint. The world is in a predicament. This predicament has been brought about by sin. In addressing ourselves to the isolated problems of life, we are dealing with symptoms, not effecting a cure. As long as the cause remains, the symptoms persist.

As Christians believe, the cure is the redemption of the world from sin by God through His Son Jesus Christ. God through His inspired Word in the Holy Scriptures has informed us that He has extricated us from this predicament and that in due time He will destroy this corrupt world and replace it with "new heavens and a new earth, wherein dwelleth righteousness." Until God's promises reach their fulfillment in eternity, life will remain highly imperfect.

Married couples who expect perfection in their marriage are foredoomed to disappointment and frustration. God does not promise a perfect life here on earth. On the contrary, one of the first things the apostles impressed upon their followers was that "we must through much tribulation enter into the kingdom of God."

If married couples, appalled by something less than perfection in their married life, could accept this divine truth, along with the promises given to those who "endure to the end," few would ever see the inside of a divorce court.

Immanuel Frey

**Stocked Shelves** Easter Sunday somebody wondered whether we shouldn't wish "Merry Christmas" to the folks we probably wouldn't see again till next Easter. That thought had not occurred to me, but

I had often wondered what a warped view of religion the casual churchgoer must have.

He may drift in on a given Sunday, hear a sermon on Christian love or Divine forgiveness, and then think that he's got it all down pat.

But there is another side to God's grace: His fierce judgment upon those who trifle with it. The strong love of the Father for His child also involves stern discipline, "for whom the Lord loveth, He chasteneth."

The person doesn't get this, however, who is just fooling around with religion, whose faith is merely bits and pieces of sentimentality, who tunes in to the Word only when and if he feels like it.

It is the overall picture, the whole weight of Scripture that keeps us sane, and sober, and balanced amid the chaos of our times and fevered religious fads.

St. Paul carefully kept the New Testament Church firmly rooted in the Old Testament Scriptures. "The *whole* counsel of God," he said, steers us past the reefs of foaming emotionalism and stony formalism where so many suffer shipwreck.

This is the making of the "householder" whom Jesus spoke of, "who bringeth forth out of his treasure things old and new," who has on his shelves something for every circumstance of life.

John Parcher

**The Scientist Superman?** The myth of the superman doctor is evaporating. No longer is he seen by the public as omniscient, totally selfless, incorruptible, sympathetic, dedicated.

Another myth remains, that of the scientist, whom popular view reveres as an "objective, superintelligent, dispassionate human being." Michael Mahoney, who will soon publish *The Scientist: Anatomy of the Truth Merchant*, begs to disagree. Scientists use their reason well, he admits; but, he contends, so do conservative Protestant ministers. In fact, tests show that nonscientists are "much more conservative in their speculations and demand many more experiments before committing themselves to an hypothesis."

Even the greatest scientists were not completely objective. There is evidence that Mendel, the author of the laws of heredity, doctored his data to fit his theory. Isaac Newton, the great mathematician, is charged with manipulating his data also. Scientists have not always been completely honest when they advanced their pet theories.

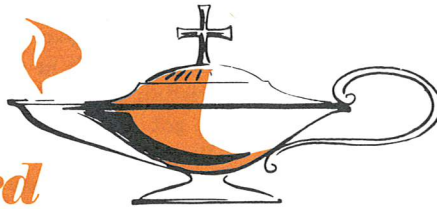
Humility is not a common virtue among scientists. Personal rivalry and fights often occur among eminent researchers. "Galileo, Newton, Descartes, Leibnitz, Pascal, Faraday, Lister, Davy — each one was engaged in bitter disputes over who had the right to claim an idea or discovery." "Secrecy, paranoia, and the race for recognition are still integral parts of the profession."

To the evidence that Mahoney has utilized to demonstrate that scientists also have feet of clay could be added the reaction of most scientists to data that undermine

(Turn to page 222)



## Studies in God's Word



# Bartholomew, An Apostle with Two Names (?)

Studying God's Word is a lifelong task for every child of God. Some truths of the Bible become plain immediately because God has explained them fully and has repeated them time and again to impress them on our consciousness. Included in this group are the great truths that pertain to our salvation — that by ourselves we are lost and condemned sinners but that God in His grace has sent His Son to suffer and die in our stead in order to secure for us forgiveness of sins, life, and salvation. That central message of Scripture is unmistakably clear.

On the other end of the spectrum lie truths that God has chosen not to reveal to us, for example, the exact time of His returning for judgment. "Of that day and hour," Jesus tells us, "knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36). It is not only foolish but a misuse of Scripture to try and pry into those secrets of the Father.

Between these two poles, however, lies a vast area where the child of God can grow in knowledge and understanding. *Growing* means coming to greater clarity and understanding. It means combining known facts to discover truths that may previously have escaped us. Here we are, of course, in an area of judgment and we need to be somewhat cautious about conclusions we draw lest we equate our opinions with "Thus saith the Lord." Hence the question mark after our title above. Did Bartholomew really have two names? It would seem so, and you may perhaps know him better by his other name.

### One of the Twelve

We have repeatedly referred to the four lists which name the 12 apostles. Bartholomew's name is included on each one of those lists (Matt. 10:3; Mark 3:18; Luke 6:14; Acts 1:13). You will note that in these lists Bartholomew is regularly associated with Philip, but other than that, absolutely nothing more is told us about Bartholomew in the three Synoptic Gospels.

The Gospel of John has no formal listing of the apostles. John makes no mention of a Bartholomew, but he associates Philip with another disciple, Nathanael. John tells us that as soon as Philip had been invited to follow Jesus, he immediately went out to break the news to his friend Nathanael: "We've found the Messiah foretold by Moses and the prophets" (John 1:45). Furthermore, in the post-Easter appearance (John 21) Nathanael is among the disciples to whom the risen Savior appeared at Lake Galilee. John seems to include Nathanael as one of the Twelve. It would seem therefore that when John speaks of Philip's friend, he calls him Nathanael. When the three Synoptic Gospels refer to the same person, they call him Bartholomew.

Add to that the fact that Bartholomew is not really a first name. It's a distinguishing second name. *Bar-* is a prefix meaning "son of." Thus Simon Peter at Matthew 16:17 is called "Simon Bar-jona," that is, Simon, son of Jonah. Just so the apostle under discussion seems to have had the full name of Nathanael Bartholomew, i.e., Nathanael, son of Tholomew (or

Tolmai, as it is also spelled).

### An Israelite Without Guile

Associate Nathanael with Bartholomew, and the Apostle becomes a familiar figure. He is the one who was skeptical when Philip wanted him to meet the Messiah whom he described as "Jesus of Nazareth" (John 1:45f.). To Nathanael's objection: "Can there any good thing come out of Nazareth?" Philip merely replied: "Come and see." As Nathanael approached, Jesus said of him: "Behold, an Israelite indeed in whom is no guile." *Israel* is a term Scripture uses for the descendants of Abraham who believed in God's promised Savior. It stands in contrast to *Jews*, the term used of those who refused to accept Jesus as their Messiah. That Nathanael was a true Israelite becomes apparent from his reaction to Christ's telling him that He knew all about him, even before Philip called him from under a certain fig tree. Nathanael's faith responded: "Rabbi, Thou art the Son of God; Thou art the King of Israel." That was true faith!

### Faith Blessed

Such faith is blessed with ever greater insight. Jesus promises: "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these . . . I say unto you (Nathanael: singular), hereafter ye (plural) shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:50f.).

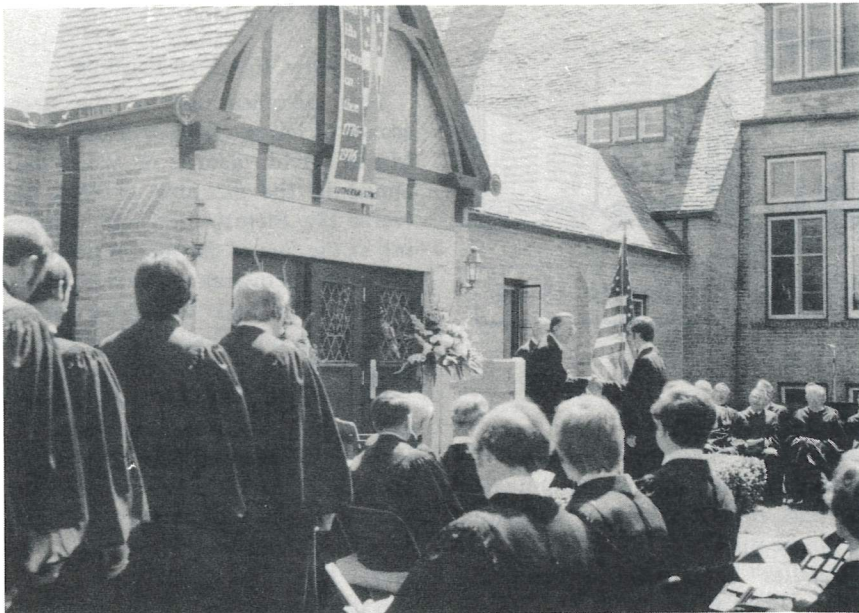
Note the change from singular to plural. The promise is meant not only for Nathanael but *all* believers who profess Jesus to be the Son of God and their spiritual King — for all of them heaven stands open. Like Jacob's ladder, Jesus is the link between earth and heaven for everyone who receives Him as Savior and King. Confessing Christ as our Savior puts us into the same camp as Nathanael. We may not know very much about Nathanael's personal life and history, but we share with him a Savior and an open heaven. That makes Nathanael Bartholomew good company!

Armin J. Panning



# *Salt of the Earth!*

By Prof. D. Kuske



**Graduation at Mequon**

Commencement activities at Wisconsin Lutheran Seminary, Mequon, Wisconsin, began on the evening of May 25, 1976, as the 48-voice Seminary Male Chorus presented its Commencement Concert at Calvary Lutheran Church, located just a short distance from the Seminary campus. Since overflow crowds in recent years had more than taxed the capacity of the Seminary chapel, it was felt advisable to use the larger worship facility recently erected by Calvary Church.

The song service centered on the theme, "The Church Year In Song." The logo created for our Synod's celebration of our country's Bicentennial was pictured on the cover of the worship bulletin. Together with the voices of young men lifted in songs of praise to our Lord, it reminded us that the greatest gift we have in this land of ours from the hand of God is the free use of God's Word.

Wednesday, May 26, dawned clear and cool, but the protection of the Seminary circle made it a very pleasant morning for the more than 1,600 guests at the outdoor graduation service. A noon luncheon was served with the help of the Wisconsin Lutheran Seminary Ladies Auxiliary.

In the graduation service 61 men were formally presented to the Synod as candidates for the holy ministry. Their assignments reflected the outreach of our Synod during the past few decades into all parts of our country and into many areas beyond our land. No less than 24 states and four areas beyond our country — Antigua, Brazil, Canada, and Zambia — will welcome these graduates as they begin their Gospel ministry. Sixty-seven Senior vicars were also assigned. Of these, four will serve as tutors and four will begin work in new missions.

President Lawrenz of the Seminary, in his address based on Matthew 5:13, reminded the assembly and the graduates that wherever Christians may go they serve as "the salt of the earth." In his introduction he commented on how the Bicentennial logo on the service folder and on the banner above the library entrance reminds us of the many blessings God has sent our way in this country, especially the priceless boon of religious liberty. It was against this background that Professor Lawrenz urged the hearers to consider the Savior's description of Christians as the salt of the earth. He reminded

them of what this entails and of the danger inherent in being such salt.

That our country in its Bicentennial year is in need of spiritual salt that seasons, purifies, and preserves is evident. Our people's consciousness of God's natural law has been so blunted by many educators and leaders in our country that God's holy will is being ignored and openly despised in the life and morals of many in our land in the name of "freedom."

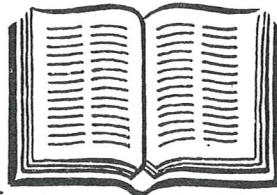
Professor Lawrenz pointed out that our Lord does not say that Christians "ought to be" the salt of the earth but that they "are" the salt of the earth. Just as salt does its work of seasoning and preserving, so Christians by living their faith will serve as spiritual salt holding up God's good and gracious will before their fellow men today even as the early Christians did in the midst of the old pagan world. However, to serve as salt, Christians will not only strive to live lives which reflect their heartfelt thankfulness to God but will also let the light of His Word shine by proclaiming it to all who will hear. Thus it is especially by the public proclamation of the Word in the public ministry that the Seminary's graduates will be serving as the salt of the earth. This will be a source of blessing to our country, for it is because of the believers that God's blessing rests upon a country. Yet this is only a by-product of a faithful pastor's work. The central purpose in the preaching of God's Word is that lost sinners may learn to know Jesus as their Redeemer and embrace Him in saving faith.

Since all men have an Old Adam, all Christians and these graduates as well face a real danger — the danger that they may lose their savor as salt and be good for nothing but to be cast out. Professor Lawrenz therefore exhorted his hearers to drown their Old Adam and to arm and strengthen their faith by daily repentance and by the diligent use of the means of grace. He also urged the graduates to remain faithful in their study of the Word so that they might always be and remain "the salt of the earth."

(Turn to page 222)



# Mining the Treasure of God's Word



Exodus 19-24

Bear in mind that God has now multiplied the family of Israel into the great nation promised to Abraham in Genesis 12:2a, and that He is now leading this nation back to their land (Gen. 12:1). And review what we learned in the last lesson.

## Then Read Exodus 19:1-15

Note how long it had been since they had left Egypt (verse 1) — something more than two months. Then look at your map and measure how far they had traveled (a little more than 200 miles). Calculate the average distance traveled per day. With such a large crowd of people, including children and elderly, they probably traveled one day and rested the next. Their destination is given in the last four words of verse 1 and the last three words of verse 2. (Underline or hi-lite, and locate on your map). The area would resemble the mountainous areas of eastern Nevada. The name of this mountain is given in verse 11 (hi-lite), and the name of the range of mountains is found in Deuteronomy 1:2.

In verses 5-6 we find one of the rich nuggets of Scripture. Underline both verses and put a star in the margin. This records the covenant God made with the nation of Israel (hi-lite the last four words of verse 3). As we learned in Genesis 12:1-3, a "covenant" is an agreement or contract made between two parties; but in Scripture it is always God who sets forth the terms. Israel's obligations are set forth in verse 5a: "obey My

voice" and "keep My covenant" (hi-lite); and God's promise or obligation is that they would be "a peculiar treasure unto Me" (hi-lite). The word "peculiar" had a different meaning in 1611. Then it meant "belonging exclusively to one person." Thus God's part of the covenant was that He would make the nation of Israel His own special people. This is the origin of Israel's claim that they are "God's chosen people." Verse 6 explains this more fully. The word "holy" means "set apart for God's service." That was their calling; they were to be a nation set apart for God's service. Unfortunately, most of the Israelites misunderstood this and took it to mean that they were better than the other nations of the world; but other people have made this mistake too. Israel's response to this covenant is given in verse 8a. Underline their reply.

Now notice what God said He was going to do (verse 9a), and when (verse 11); and what He told Moses to do (verse 10). Look up the word "sanctify" in a dictionary. This is an important Biblical word. Verse 10b describes the outward preparations, which were a picture of the inner, spiritual preparations God had in mind when He said they must be "sanctified."

There is an important principle involved here, namely that sinful creatures cannot come into the presence of the holy God. To be "holy," of course, means to be without sin. See how this principle is applied in the

closing verse of Revelation 21, which gives a picture of heaven. This is precisely man's problem — every person's problem — ever since the Fall into sin (Gen. 3:1-6), that we are separated from God.

## Now Read 19:16-20:26

This describes one of the great scenes of human history. Read again Moses' vivid picture of what happened in the morning of that day (verse 16). Picture the people gathering at the foot of the mountain (verse 17), the earthquake which followed (verse 18b), and the cause (verse 18a). Then note God's instructions in verse 24b.

Chapter 20:1-17 is a very important part of the covenant (verse 5). Here God specifies clearly what He expects of His chosen people, this holy nation — what they must be, how they must live. We call this the moral law.

Note the reaction of the people in 20:18,19; and what Moses said God's purpose was in giving them the Law (last four words of verse 20 — hi-lite).

## Next Read 21-24:11

Chapters 21-23 give the civil law, that is, the specific laws that would govern their society and their dealings with one another. Perhaps the most important section in this collection is the last paragraph, 23:18-33, which sets forth the basic principle they were to follow after they entered their land. This principle is found in verses 32 and 33. Underline it and memorize it; put a star in the margin. Then hi-lite the words "make no covenant" and "they shall not dwell in thy land." These were their basic instructions. They must not allow any of the native tribes to live in the land, which meant that they must all be driven out. And the reason for this is clearly stated in verse 33b. This was the essential part of the covenant, that they were God's people. Naturally, they could have no other gods.

Chapter 24:3b records the people's response to these terms of the covenant. We'll have to take the rest of this covenant next time. Hope you had a good day.

Julian G. Anderson



# — 1976 Teacher Assignments —

## MEN:

Adickes, Mark  
 Faith—Fond du Lac, WI (NW)  
 Bakken, Richard  
 Zebaoth—Milwaukee, WI (SEW)  
 Breitreutz, Orville  
 St. Lucas—Kewaskum, WI (NW)  
 Buege, James  
 Trinity—Minocqua, WI (NW)  
 Buschkopf, Robert  
 St. John's—Minneapolis, MN (MN)  
 Campbell, John  
 Bay Pines—Seminole, FL (SA)  
 Dobberpuhl, Darrell  
 St. John's—Antigua, West Indies (SA)  
 Dretske, Robert  
 First Lutheran—Racine, WI (SEW)  
 Eberhardt, David  
 Trinity, Goodview — First, Minnesota City, MN (WW)  
 Festerling, John  
 St. Paul—Cudahy, WI (SEW)  
 Hartwig, William  
 Calvary—Sheboygan, WI (NW)  
 Hewitt, James  
 Messiah—Wichita, KS (NB)  
 Hoffmann, Gregory  
 St. Matthew—Janesville, WI (WW)  
 Janke, Richard  
 Bethany—Concord, CA (A-C)  
 Kassulke, Paul  
 First German—Manitowoc, WI (NW)  
 Lemke, Steven  
 Peace—Hartford, WI (SEW)  
 McBain, Randall  
 St. Paul—Columbus, OH (MI)  
 Metzger, John  
 St. Paul—Lake Mills, WI (WW)  
 Miller, Gregory  
 St. Peter—Balaton, MN (MN)  
 Moeller, James  
 Abiding Word—Houston, TX (A-C)  
 Mundt, William  
 Grace—Durand, MI (MI)  
 Nelson, Jason  
 Beautiful Savior—Carlsbad, CA (A-C)  
 Nitschke, Norman  
 Grace—Yakima, WA (PNW)  
 Proeber, Leonard  
 St. Peter—Plymouth, MI (MI)  
 Ricke, Mark  
 Grace—Glendale, AZ (A-C)  
 Rodmyre, Stephan  
 Trinity—Kaukauna, WI (NW)  
 Schultz, David  
 Our Savior—Wausau, WI (WW)  
 Schultz, Steven  
 Michigan Lutheran Seminary—Saginaw, MI (MI)  
 Schumacher, Paul  
 Trinity—Neenah, WI (NW)  
 Seeger, Kurtis  
 Jerusalem—Morton Grove, IL (SEW)  
 Sellnow, David  
 St. John—Baraboo, WI (WW)  
 Storm, Jay  
 Trinity—Jenera, OH (MI)  
 Streiter, Steven  
 Emmanuel—Fairfax, MN (rural) (MN)  
 Tatge, Gilbert  
 Northwestern Preparatory School  
 —Watertown, WI (WW)  
 Tews, Lowell  
 Trinity—Caledonia, WI (SEW)  
 Warning, Gerald  
 Zion—Sanborn, MN (MN)  
 Weisheim, Carlton  
 Jordan—West Allis, WI (SEW)

Wels, Ronald  
 Michigan Lutheran Seminary—Saginaw, MI (MI)  
 Wooster, James  
 Northwestern Lutheran Academy—Mobridge, SD (D-M)

## WOMEN:

Baehman, Connie  
 Salem—Milwaukee, WI (SEW)  
 Banick, Lorraine  
 St. Andrew—Chicago, IL (SEW)  
 Beemer, Judy  
 Zion—Mission, SD (NB)  
 Bonitz, Cheryl  
 St. John—Sparta, WI (WW)  
 Bruce, Melissa  
 Bethany—Kenosha, WI (SEW)  
 Burger, Kathleen  
 Gethsemane—Davenport, IA (WW)  
 Burmeister, Barbara  
 Christ—Big Bend, WI (SEW)  
 Carl, Susan  
 Redemption—Milwaukee, WI (SEW)  
 Cowley, Linda  
 St. Paul—Riverside, CA (A-C)  
 DeKarske, Gail  
 Salem—Owosso, MI (MI)  
 Doletzky, Barbara  
 St. Peter—Helenville, WI (WW)  
 Enstad, Jackie  
 Grace—Portland, OR (PNW)  
 Farrell, Roxanne  
 Apache Mission—East Fork, AZ (A-C)  
 Fischer, Laurie  
 Grace—Durand, MI (MI)  
 Frank, June  
 Northwestern Lutheran Academy—Mobridge, SD (D-M)  
 Frank, Kim  
 St. Philip—Milwaukee, WI (SEW)  
 Gardner, Deborah  
 St. Paul—Mt. Calvary, WI (NW)  
 Geier, Dianne  
 Zion—Monroe, MI (MI)  
 Guettler, Lynne  
 St. John (Newtonburg)—Manitowoc, WI (NW)  
 Hartwig, Rebecca  
 St. Paul—Stevensville, MI (MI)  
 Hartwig, Susan  
 St. Paul—Green Bay, WI (NW)  
 Heinz, Debra  
 St. John—Two Rivers, WI (NW)  
 Johnson, Susan  
 St. Paul—Wonewoc, WI (NW)  
 Kennitz, Cynthia  
 Christ—North St. Paul, MN (MN)  
 Kiecker, Gwendolyn  
 Messiah—South Windsor, CN (MI)  
 Klessig, Susan  
 Trinity—Brillion, WI (NW)  
 Krohn, Suzanne  
 Zion—Valentine, NE (NB)  
 Kuhl, Suzanne  
 St. John—Goodhue, MN (MN)  
 Landry, Carol  
 St. Mark—Watertown, WI (WW)  
 Lau, Nancy  
 St. Martin—Watertown, SD (D-M)  
 Lenz, Susan  
 St. Paul—Tomah, WI (WW)  
 List, Esther  
 St. John—Nodine, MN (MN)  
 Loeschen, Connie  
 Christ the Lord—Houston, TX (A-C)  
 Lohmiller, Joyce  
 Eastside—Madison, WI (WW)  
 Malchow, Carol  
 Grace—Pueblo, CO (NB)

McBain, Lynn  
 St. Stephen—Beaver Dam, WI (WW)  
 Mielke, Kay  
 Jerusalem—Morton Grove, IL (SEW)  
 Monthie, Hope  
 St. Matthew—Niles, IL (SEW)  
 Monthie, Jane  
 Bethany—Hustisford, WI (SEW)  
 Mueller, Arlene  
 Gethsemane—Oklahoma City, OK (NB)  
 Needham, Cheryl  
 Trinity—Nicollet, MN (MN)  
 Ozburn, Joan  
 Ocean Drive—Pompano Beach, FL (SA)  
 Polzin, Nancy  
 Trinity—Bay City, MI (MI)  
 Potratz, Suzanne  
 St. Martin—Watertown, SD (DM)  
 Price, Jane  
 Immanuel—Hadar, NB (NB)  
 Rach, Barbara  
 Emanuel—Redeemer—Yale, MI (MI)  
 Raddatz, Cynthia  
 Good Shepherd—Beloit, WI (WW)  
 Rathbun, Joanne  
 St. Paul—Franklin, WI (SEW)  
 Reinhardt, Debra  
 St. Paul—Saginaw, MI (MI)  
 Rick, Laura  
 St. Andrew—St. Paul Park, MN (MN)  
 Richette, Susan  
 Our Savior—Jacksonville, FL (SA)  
 Roekle, Ruth  
 St. Lucas—Milwaukee, WI (SEW)  
 Schaefer, Linda  
 Trinity—Neenah, WI (NW)  
 Schoeneck, Lois  
 North Trinity—Milwaukee, WI (SEW)  
 Schultz, Jane  
 St. Paul—Rapid City, SD (D-M)  
 Schultz, Joyce  
 Epiphany—Racine, WI (SEW)  
 Schwartz, Joann  
 Michigan Lutheran Seminary—Saginaw, MI (MI)  
 Spittlemeister, Terri  
 Salem—Loretto, MN (MN)  
 Spitzer, Lois  
 Zion—Crete, IL (SEW)  
 Streier, Georgia  
 St. Paul—Cannon Falls, MN (MN)  
 Sulzle, Colette  
 Garden Homes—Milwaukee, WI (SEW)  
 Templin, Jenise  
 Mt. Calvary—Redding, CA (A-C)  
 Tews, Christine  
 Peace—Livonia, MI (MI)  
 VanDriessche, Cynthia  
 St. Paul—Stevensville, MI (MI)  
 Walling, Linda  
 Michigan Lutheran Seminary—Saginaw, MI (MI)  
 Weyenburg, Vicki  
 Faith—Antioch, IL (SEW)  
 Whaley, Cynthia  
 St. John's (Newtonburg)—Manitowoc, WI (NW)  
 Wheeler, Ellen  
 Christ—Milwaukee, WI (SEW)  
 Wherley, Susan  
 St. John—Westland, MI (MI)  
 Wiechmann, Joslyn  
 St. John—Wrightstown, WI (NW)  
 Wilsman, Karen  
 Zion—Rhineland, WI (NW)  
 Winkler, Linda  
 Immanuel—Medford, WI (WW)  
 Woidke, Kathleen  
 Our Savior—Wausau, WI (WW)  
 Wolter, Sharon  
 DMLC—New Ulm, MN (MN)  
 York, Patricia  
 St. Paul—Wisconsin Rapids, WI (WW)



## Focus on the Bicentennial

by Prof. Edward C. Fredrich

# The States and Religious Freedom

In an age when the power of the federal government is increasing rapidly and in a time when a major election factor is an anti-Washington voting bloc, we tend to forget that ours is a dual system of government with power and authority resting both in the federal and in the state government. Actually the state role in religious affairs is substantial and in the early years of our country's history was primary.

This situation was definitely demonstrated when the federal government at the very outset took Congress out of the religious field with the First Amendment stipulation, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Consequently, the federal role in religious matters has been limited in the past mainly to Supreme Court rulings on the matter or executive decisions in practical cases.

The states, however, had to deal with questions regarding religion from the time they came into being in 1776. When the colonies declared themselves independent of the rule of King George III and Parliament, one of the first issues confronting them was what to do about the church situation, whether that was a religious establishment or not.

### Conceived in Liberty

A few of the colonies-turned-states could simply continue their tradition and heritage of freedom of religion as it had been practiced in their domain already before 1776. Notable examples are Rhode Island, Pennsyl-

vania, and Delaware.

Some states, like New York and New Jersey, had been able to limit efforts to set up state-sponsored churches to temporary and local establishments. The changing situation in 1776 enabled them to secure what they had preferred all along, religious freedom and equality.

In a number of colonies, where establishment had been the order of the day prior to 1776, the decision was promptly made to replace the old unsatisfactory arrangement with the more desirable system whereby all would enjoy religious liberty. In several other colonies this process took much longer.

### Victory in Virginia

Ten years of debate and conflict would elapse before religious liberty was secured in Virginia. The long struggle merits special attention for several reasons. For one thing, Virginia and her leaders in those days played a bellwether role in relation to her sisters in the short-lived Confederation and in the creation of the enduring federal system, the United States of America. For another, the Virginia debates at that time clearly spelled out the arguments for each of the three basic viewpoints on the issue: state establishment of one church, in this case Episcopalian; some government aid for all or most churches; and religious freedom and equality, with all churches on an equal basis and operating without state support. Arguments heard then between exponents of the second and third viewpoints sound very much

like those heard today when such issues as state aid for church-supported schools are debated. The 1776 treatment of the issue under discussion is highly relevant to the 1976 situation.

Back in 1776 in Virginia it was mainly the Anglicans or Episcopalians who backed establishment, that is, if it were a continuation of the old Anglican establishment that had prevailed since 1607. The majority, however, consisting of most non-Anglicans and some Anglicans, viewed the established clergy as pro-British and anti-Revolutionary, and wanted to put an end to the system that favored one church above all others. That it took them 10 years was not because they were not agreed on terminating the old arrangement, but because they could not make up their mind in the disturbed situation what the replacement should be.

There were strong voices raised in favor of a general state assessment on all citizens that would supply funds that could then be distributed to the various churches for their support. This was the view of Patrick Henry, and the opposition could only neutralize his persuasive oratory by electing him to the governor's chair where he had to preside and could not debate. George Washington also for a time seems to have favored general assessment.

The arguments advanced on behalf of this plan were the same as those heard today from people and politicians advocating the use of tax money for religious purposes. Admitting that it is unfair to establish just one



church above all others, they hold that churches do so much good in the moral and charitable field that it is wisdom for the state to subsidize the effort. Back in 1776 when voluntary support of churches by their own members was not the widespread practice it is today, and when there were fears the various churches could not stand on their own financial feet, this line of argument was powerful. Small, struggling church bodies, like the Lutherans, may well have been inclined in that direction.

Fortunately, however, the opposing view prevailed, calling for an end to any and all use of state funds to support churches. Jefferson had pioneered in advancing this proposal. In his diplomatic absence in France, Madison supplied leadership. The Baptists and most Presbyterians were allies, along with other non-Episcopalians. Finally the Bill for Establishing Religious Freedom was passed and became law on January 16, 1786. The Episcopalian establishment was ended.

#### Laggards in Liberty

The Puritan or Congregational establishment in New England lasted much longer. Bicentennial literature tends to portray Boston and Massachusetts as a sort of cradle for this country's liberties. Just the opposite is the case in the matter of religious liberty.

The Connecticut establishment endured until 1818. The established clergy, led by President Dwight of Yale, fought hard to keep their privileges. They finally yielded to an idea whose time had come over 40 years before.

Massachusetts Congregationalists clung to their establishment for another 15 years until 1833 when the constitution was amended by a 10-to-one margin in favor of an end to privilege and inequality. The Massachusetts disestablishment story serves, as well as anything, to point out the basic difficulties of the establishment system, even for the favored church, and the overriding advantages for all concerned of complete religious freedom.

Establishment had led to a situation in Massachusetts that saw tax-paying dissenters enrolled as mem-

bers of an area society or parish without actually being members of the Congregational congregation that formed its nucleus. The privileges of establishment were desired, but not the creed of the church or the obligations of full membership.

When liberalism and Unitarianism made inroads in the early part of the 1800s, the larger society would vote in the calling of a pastor for a Unitarian while the actual congregation would favor a Trinitarian Congregationalist. In the resultant legal cases, the courts consistently ruled in favor of the majority of taxpayers and against the majority in the congregation. The establishment system actually saddled the established Congregationalists with unwanted Unitarianism. As the old saying has it, the establishment was hoisted with its own petard. It soon joined the forces seeking to end the establishment.

#### New States, New Freedoms

As new states were admitted to the Union, joining the original 13 discussed up to this point, they without exception guaranteed their citizens religious liberty and freedom of worship. The guarantee usually came in the state constitution and its Bill of Rights.

Kentucky, the second of the added states, has a typical guarantee. It stipulates, in words Jefferson drafted, "All men have a natural and indefeasible right to worship God according to the dictates of their own consciences; that no man of right can be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent."

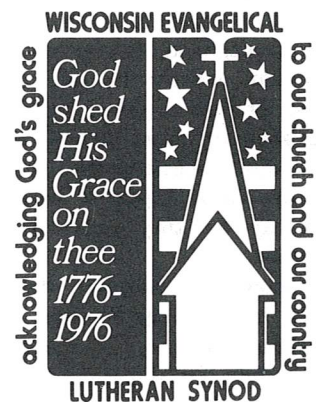
It is interesting to note that the heartland of our country and our church body is blessed by another guarantee of religious liberty. In addition to the state stipulations on the subject, the Great Lakes area can look back to the old Northwest Ordinance of 1787 in which the Confederation, again in words Jefferson drafted, ordered that in all states to be created in the lands between the Mississippi, the Ohio, and the Great Lakes, "No person . . . shall ever be molested on account of his mode of worship, or religious sentiments."

#### Fail-Safe Feature

What if the states, that seem to be in control in the religious field, encroach erroneously on the religious freedoms of their citizens, as Nebraska and Oregon did in the years of World War I and its aftermath with legislation harmful to parochial schools? We can be thankful that an additional safeguard has developed in the past 50 years through Supreme Court interpretation of Amendment Fourteen.

Originally passed in the Civil War and Reconstruction days, this constitutional addition of 1868 declares: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States." After some 50 years the U.S. Supreme Court began to apply this wording to the freedom of religion field and rule that the Amendment One guarantee of religious liberty, originally only applicable to the federal government, was, as the legal phrase has it, "carried over" into the field of state citizenship. Since then both state and federal governments share the obligation of safeguarding our religious liberties.

What if this double guarantee, this fail-safe feature fails? This might hamper the work of the church and the worship of the believer, but church work and saving faith could continue. Freedom of religion is not a means of grace. It is, however, a very special and very rich gift of God to Americans in almost all of its states for almost all of their years. Its recipients, you and I, will celebrate the gift jubilantly and vigilantly.





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"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:9).  
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# Japan —

## Babel Becomes Pentecost

### As Experienced by Missionary H. Johne

The confusion of tongues which began at Babel is something we live with every day that we are in Japan. Even though we "know" Japanese, there is much that we do not understand and even more that we are unable to express in Japanese. This becomes very frustrating when dealing with such things as, for example, the intricacies of Japanese income tax regulations. It produces a special brand of anxiety when you find yourself unable to communicate in depth with another person. I remember once trying to carry on a conversation with a Japanese man whose thoughts I found unusually intriguing. We were both trying to communicate, but we kept running into the language barrier. After almost an hour of this he said, "I wish you knew more Japanese. We would have so much to talk about."

#### The Curse of Babel

The curse of Babel is far more significant when it comes to trying to convey the Gospel message to others. Memorizing the proper vocables is hardly a beginning. The words that we use in Japanese for such concepts as sin, grace, God, forgiveness, etc., don't mean exactly the same thing that the English or Greek words do. The missionary must become aware of these differences and then be careful to use these Japanese words in such a way that they cannot be misunderstood.

One soon finds, however, that differences in language include much more than differences in the meanings of words. The Japanese patterns of expression are very different from ours. A recent announcement in our

Japanese church bulletin read something like this: "If anyone were to bring flowers for the altar, we request you to do this." In English, I think we would expect the last half of the sentence to read, "We would be grateful." If you translate literally from English to Japanese, you almost invariably come out with something that is garbled.

There is at least one more level in this "confusion of tongues." That is the line or direction of thought that you use when presenting or explaining something. In English we are accustomed to having a man get right at what he wants to say. This approach frequently seems crude, even rude, in Japanese. The more personal the subject matter — and finally what is more personal than your religious convictions! — the more delicate and indirect the Japanese manner of speaking becomes. An American has extreme difficulty trying to fit himself into these Japanese thought patterns.

#### The Holy Spirit Breaks the Barrier

Thank God that we are able to see how the Holy Spirit who broke the language barrier on the first Pentecost still breaks that barrier today.

He does so by providing us with Japanese pastors. These are men who through their concentrated study of the Scriptures have matured and are continuing to mature in the faith. Because they are Japanese, they are able to convey the Gospel message in the words, expression patterns, and thought patterns best suited to their own people. These men are invaluable to our work. At present all three of our Japanese pastors are

preaching. All three are also involved in our literature program. Deacon Igarashi, who is especially gifted in languages, is our literary editor. It is through the special gifts of men such as these that the Holy Spirit is breaking down the language barrier that obstructs the Gospel message. And it appears that the Lord will continue to bless this mission church with more Japanese pastors. At present we have three men studying in our seminary program.

The Holy Spirit also breaks down the language barrier through the expatriate missionary. Although we foreigners who came to Japan as adults shall never be able to speak the language the way the Japanese people do, nevertheless the Holy Spirit does use our preaching and teaching to gather the elect into His communion of saints. We missionaries marvel at the patience of our Japanese people in putting up with our language deficiencies. We marvel even more at the Holy Spirit who in spite of the language barrier brings these people to faith.

Each day the Lord permits us to be here in Japan we find that we are experiencing both the frustration of Babel and the joy of Pentecost.

H. Johne

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"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language" (Acts 2:6).  
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## As Experienced

### In the Life and Work of Deacon Ryuichi Igarashi

#### Called to Faith in Christ

Ryuichi Igarashi was born on August 10, 1925, or as the Japanese count time, in the 14th year of Tai-sho. His father worked in a bank, and his mother was of a good family. He can recall boyhood days on the island of Sado in the Sea of Japan. In the age of the proscription of Christianity, Christians were frequently banished to the island of Sado. Was this his introduction to Christianity?

At the time Ryuichi was on the way home from a prisoner-of-war camp in Siberia, his father died. He came home to Kamo City, Niigata Prefecture, Japan, to his widowed mother, brother, and two sisters. He was now the head of the family. Life was still miserable in post-war Japan in 1950. Ryuichi was happy to be alive and with his family.

Before being drafted, Ryuichi had spent some time studying foreign languages at a university. In Siberia he became interpreter between the Russians and the prisoners. Upon returning to Kamo City, he found a job as a high-school teacher, although not fully accredited. When Missionary Poetter came to Kamo City to live, he also evangelized in neighboring Nagaoka City where Mr. Igarashi was teaching. Ryuichi began to attend Bible class, and was in the missionary's first baptism class. The Holy Ghost bestowed the blessings of forgiveness of sins and life and salvation upon him through His Word in and with the water of baptism on December 23, 1951. Thus the Holy Ghost began his work in the life of Ryuichi Igarashi by the power of the Gospel in the Means of Grace.

#### Called to Serve the Savior

The Holy Ghost not only called Ryuichi to faith in his Savior Jesus Christ, but also called him to serve his Savior with his many talents for these past 25 years. Since the missionary needed an interpreter and



Deacon Ryuichi Igarashi

language teacher, Mr. Igarashi was approached and was moved by the Holy Spirit to accept. This partnership, under God, has continued for 25 years. In the early days it meant that Mr. Igarashi spent long hours with the missionary on the Japanese language. Evenings and weekends he interpreted at the meetings in Kamo, Sanjo, Nagaoka, Hanyuda, Tagami, and other towns. Sermons and materials in Japanese for Bible classes were prepared together with the missionary. As his theological knowledge increased, Mr. Ryuichi Igarashi became more and more valuable.

Since at this time Ryuichi still did not consider theology his real bent, he would stay up half the night studying Russian, French, and English. After mastering these, he later added German, Spanish, Greek, Latin, Hebrew, and a smattering of other languages. He studied a language by reading its best literature, and thus became a veritable walking encyclopedia. Yet he is a very practical man.

Mr. Igarashi was originally employed as interpreter-translator. The interpreting part has practically become unnecessary, but his work as translator has increased greatly. Over the years he has translated *The An-*

*notated Catechism* by E. W. A. Koehler and *Church History* by J. P. Koehler from the German; portions of Qualben's *Church History*; the series on evolution from *The Northwestern Lutheran*; *God's No and God's Yes — The Proper Distinction Between Law and Gospel* by C. F. W. Walther; J. P. Meier's articles in *The Northwestern Lutheran* on the Augsburg Confession and the Smalcald Articles; *Basic Doctrines of the Bible and Guidance from God's Word* by A. W. Schuetze; and *Christ and the Holy Scriptures* by H. E. Wicke. He has produced numerous other articles and essays.

He is now working on *Hermeneutics Notes* for the Seminary and *The Shepherd under Christ*. His long range project is *The Formula of Concord, Through Declaration*.

Mr. Igarashi is a gift of God. Through him God is giving us our Lutheran material in Japanese. As co-editor of the *Kaiho*, the journal of our church in Japan, He has put his talents to work to produce a fine journal which brings the spiritual food of the Word of God and Luther's doctrine pure to our people and contacts.

Missionary Richard Poetter  
in "The Rising Sun," Spring 1976



# Direct from the Districts

## Northern Wisconsin

### Lay Officer Dies

The Northern Wisconsin District lost a faithful lay officer when the Lord on March 4, 1976, called to Himself the soul of Mr. Otto F. H. Pagel of Green Bay. At the time of his death, Mr. Pagel was serving his second term as a member of the District Board for Student Aid, a position to which he was first elected in 1968.

When Mr. Pagel took up residence in Green Bay in 1944, he and his family became active in our WELS churches there. They were among those members of St. Paul Congregation who in 1960 began the mission that is now St. Mark Congregation on the northwest side of Green Bay. Mr. Pagel served as the first president of St. Mark's and as a member of the board of elders.

Funeral services for Mr. Pagel were held at St. Mark's Church by his pastor, Rev. Carl Voss, on March 8. The words of comfort were Jesus' last words from the cross. Mr. Pagel was 68 years of age.

Survivors include his mother; his wife; one daughter, Mrs. Walter (Janet) Klann of Glendale, Arizona; and two sons, the Rev. Carl Pagel of Baltimore, Maryland, and Paul Pagel, USAF, Honolulu, Hawaii.

May the Lord of the Church continue to raise up humble, faithful servants such as Mr. Pagel!

### Anniversary — Faith, Oshkosh

Faith Ev. Lutheran Church, Oshkosh, Wisconsin, observed the 25th anniversary of its organization on Sunday, May 9, 1976. Guest speaker for the occasion was Rev. Glenn Unke, Manitowoc, who served Faith from 1958 to 1967. Faith's first resident pastor, Rev. Howard Kaiser, Cedarburg, who served the congregation from 1952 to 1958, conducted the liturgy.

The first service of Faith was conducted by the late Pastor W. Wiechmann of Neenah in a renovated dwelling at 1728 Ohio Street on February 11, 1951. The congregation

was formally organized on April 15 of that same year. Pastor Wiechmann guided the congregation until the arrival of Pastor Kaiser in July, 1952. Other shepherds who have served Faith Congregation, besides Pastors Kaiser and Unke, include Rev. John Ruege (1967-70) and Rev. Robert Christman (1971-74). Faith's current pastor is Rev. A. W. Tiefel. The congregation, whose church building is located at 1745 Ohio Street, numbers 260 souls.

## Northern Wisconsin

### Kaukauna Pastor Marks 25 Years in the Ministry

Trinity Lutheran Church, Kaukauna, Wisconsin recently observed the 25th anniversary of their pastor's ordination into the holy ministry. Pastor John W. Mattek was ordained on April 29, 1951.



Pastor J. Mattek

Pastor Mattek came to Trinity in March, 1965, after serving St. John's Congregation in Gibson, St. John's Congregation in Two Creeks, and Faith Congregation in Fond du Lac.

Preacher for the special service was Pastor Larry Pautz of West Bend. Pastor Pautz was one of Pastor Mattek's first pupils to enter the ministry. Presently three of Pastor Mattek's own sons are preparing for public service in the church.

Pastor Pautz noted in his sermon that pastors not only have the privilege of preaching salvation in Jesus Christ to others, but themselves need

God's Word as well as the next person. He assured Pastor Mattek that his labors had not been in vain in the Lord.

Pastor Mattek has served on the governing boards of all three Lutheran high schools in the Northern Wisconsin District: Winnebago Lutheran Academy, Fox Valley Lutheran High School, and Manitowoc Lutheran High School. Presently he is a member of the District Nominating Committee and chairman of the District Committee on Special Ministries.

Pastor Mattek is married to the former Elsie Zierzow. The Matteks have ten children.

## Southeastern Wisconsin

### Forty Years in Teaching Ministry

On May 16, 1976, Trinity Ev. Lutheran Congregation, Waukesha, Wisconsin, observed the 40th anniversary of Martin Rauschke's service in the teaching ministry. Of these, 25 years were spent at Trinity.

A dinner for family, relatives, and friends was followed by the anniversary service at 2:00 p.m. Pastor Clayton Krug, pastor of Trinity Congregation, served as liturgist. Special music was sung by the children of Trinity School. Pastor H. Wicke, editor of *The Northwestern Lutheran*, preached the anniversary sermon. Using the words of Matthew 28:20, he chose as his theme "Faithful Teacher! Faithful Lord!" The service was followed by a reception in the Fellowship Hall.

Mr. Rauschke was born in New Ulm, Minnesota, on November 22, 1913. He graduated from Dr. Martin Luther College in 1935. Five years as principal at Trinity Lutheran School in Marinette, Wisconsin, were followed by four years as principal at Woodlawn School, West Allis. He then taught at St. Lucas School, Milwaukee, for seven years, until he became principal of Trinity, Waukesha, 25 years ago. He has seen the latter school grow from a faculty of two teachers and an enrollment of 46 pupils to a faculty of eight teachers and an enrollment of 188. During these years he also served his Conference and his District in many capacities.



In 1939 Mr. Rauschke married Agnes Seefeldt of Marinette. They have three children.

May our Lord continue to bless Mr. Rauschke and make him a blessing to many others!

#### Church Dedication at Menomonee Falls

"Let the favor of the Lord our God be upon us, and establish the work of our hands" (Psalm 90:17) served as inscription on the Dedication Service folder. It was also the text on which Pastor Herbert Kruschel preached in the afternoon service of praise and thanksgiving.

On May 16, 1976, Bethlehem Ev. Lutheran Church of Menomonee Falls, Wisconsin, in two morning services of dedication, heard Pastor Philip Janke encourage the congregation to use its new church in fulfilling the dual purpose of every Christian's life. He urged the continued proclamation of salvation, that man might live in Christian faith and that he might die a Christian death.

The new church has an area of



Bethlehem Lutheran at Menomonee Falls

8,000 square feet, including a full multipurpose room on the lower level. The nave has seating for 300, with the overflow area able to accommodate 200 additional worshippers.

The building is a modified A-frame with wood arches and decking and brick veneer. The windows, light fixtures, and chancel cross feature faceted glass.

It was with great joy that the members of Bethlehem Congregation

moved into their second new church home only 16 years after the congregation's organization. The congregation numbers 600 communicants, 850 souls. The pastor of the congregation is Roland F. Zimmermann.

May the gracious Lord continue to hold His hand of blessing over Bethlehem, and may the congregation continue to give humble praise, honor, and thanksgiving to the gracious Lord!

## Breaking Ground for LP Headquarters Building



On Sunday, May 23, 1976, the first shovels of dirt were turned in a ground-breaking service for the new Headquarters Building for the Lutheran Pioneers. The officiant for the service was the Rev. Richard Weeks,

pastor of St. John's in Burlington, Wisconsin, and the chaplain of Train number 1. Mr. Bruce Thompson, National Commander, the wife of the former owner of the property, the contractors, and several members of

Taking part in the ceremony were: Don Schone (designer), David Young (LP National Council), Howard Urbanek (LP National Council), Mark Young (LP member), Bruce Thompson (National Commander), Mrs. Tom Sieker (former land owner), Mrs. Gertrude Foltz (original LP sponsor), Roy Hagedorn (Vice-Chairman of LP Council), Frank Voss (general contractor), Rev. Richard Weeks (pastor of St. John's and chaplain of Pioneer Train No. 1).

the National Council took part in the service.

The building site is located north of the city of Burlington on old Highway 36 or Loomis Road. The building, which will contain several offices, a board room, a library, a large work area for mimeographing and mailing, and a 30 x 36-foot storage area, will be built of steel at an estimated cost of \$60,000. The many services demanded by over 400 chartered Trains, 5,000 boys and 2,000 leaders, will flow from this building.

Twenty-five years ago, Lutheran Pioneers started with one Train, with much of the equipment needed by

(Continued on next page)



## Headquarters (continued)

that Train in the Thompson home. Today, the many items from books to uniforms which are used by the Trains across our nation are still stocked for sale in the Thompson home. The reams of paper printed with training aids and helps are produced and mimeographed in this same home. The Lord has so richly blessed this youth program that it is no longer possible to service the organization from a home. Our new building, which can be expanded in the future should the need arise, will

### Pastor and Mrs. Martin C. Schroeder

Within the space of two weeks God in His mercy called to Himself the souls of Pastor and Mrs. Martin C. Schroeder. Mrs. Schroeder died suddenly on May 17, 1976, and Pastor Schroeder, after two years of declining health, on June 1.

Mrs. Schroeder was born Grace Emilié Daniels, daughter of Adolph Daniels and Emilie Luebke, on September 6, 1897, in Detroit, Michigan. Her funeral service was held on May 20, 1976, at Bethel Congregation, Bay City, Michigan. Pastor John Kurth was liturgist, and Pastor H. C. Buch directed words of comfort to the family based on Psalm 77:10,11. The committal service was conducted by Pastor H. Lichtenberg in Milwaukee, Wisconsin, on May 22. The time of her earthly sojourn was 78 years, 8 months, and 11 days.

Martin Carl Frederick Schroeder was the son of John Schroeder and Amanda Thurow. He was born in Milwaukee, Wisconsin, on September 3, 1886. In 1916 he graduated from Concordia College, Milwaukee, and from the Ev. Lutheran Seminary, Wauwatosa, Wisconsin, in 1919. His first call was to the congregation at Nichols, Wisconsin.

On June 9, 1920, he was united in holy wedlock with Grace Daniels. Pastor and Mrs. Schroeder were privileged to observe their golden wedding in 1970.

Pastor Schroeder also served congregations in Jacksonport and Bailey's Harbor, Wisconsin, and Pardeeville, Wisconsin, before accepting the

serve the Trains of our congregations well. Dedication of the building is planned for September 19 of this year.

Donations from congregations, Trains, and individuals are coming to the present headquarters everyday. It is the prayer of the leaders of the program that the building will be paid for by the time of dedication. The mailing address is: Lutheran Pioneers, Inc., P.O. Box 66, Burlington, Wisconsin 53105.

Pastor David Ponath,  
Director of Public Relations  
Lutheran Pioneers, Inc.

Lord's call to serve Bethel Ev. Lutheran Church, Bay City, Michigan. He retired from the active ministry in 1966 after more than 47 years of faithful service, the last 37 at Bethel. For the past nine years the Schroeders lived in Saginaw and were members of St. John's Congregation.

Pastor Schroeder served the Michigan District as financial secretary and visiting elder of the Northern Conference, and as chairman of the District Mission Board. He served the Synod as a member of the General Mission Board, the Executive Committee of the former mission in Poland, and the Executive Committee of the Apache Indian Mission.

Burial services for Pastor Schroeder were held at Bethel Church, Bay City, on June 4, 1976. Pastor John Kurth served as liturgist. Pastor H. C. Buch spoke on Hebrews 4:9-11. Pastor H. Lichtenberg conducted the committal on June 5 in Milwaukee. The time of Pastor Schroeder's earthly sojourn was 79 years, 8 months, and 29 days.

Pastor and Mrs. Schroeder leave to mourn two daughters: Grace Strohschein of Saginaw, Michigan, and Gloria Huston of Newport News, Virginia; two sons: Prof. Martin Schroeder, New Ulm, Minnesota, and Russell, Milwaukee; 15 grandchildren; and 2 great-grandchildren.

Pastor Schroeder is also survived by a sister, Mrs. Theophil Uetzmann of Manitowoc, Wisconsin, and two brothers, Walter of Wild Rose and Pastor Arnold Schroeder of Milwaukee.

H. C. Buch

## Editorials (continued)

their theory of evolution. Barefoot prints, or shoe prints, are found together with manmade articles in coal beds. Dinosaur tracks and human footprints have been found together in various places. Modern pine pollen has been found in each layer of rock from the top to the bottom of the Grand Canyon, including what the geologists consider very ancient rock formations, the pre-Cambrian.

The dust on the moon proved to be thick enough for only approximately ten thousand years' accumulation instead of the thick blanket scientists predicted would be found before man set up a flag on the moon.

And what do most college classroom geologists and biologists and their unquestioning students do about these and thousands of other scientifically established data that prove that the theory of evolution is inconsistent and irrational? Are these "objective, superintelligent, dispassionate" scholars ready to scrap an impossible theory? Do they follow facts and truth wherever they lead, or does human pride keep them from facing up to embarrassing facts?

The scientist is not a superman, least of all when he is godless. If he is godfearing, he knows he is not a superman.

Carleton Toppe

## Seminary (continued)

The prayerful response of the graduates, as well as that of all who serve in the Gospel ministry, is well expressed by the class hymn written by one of the graduates.

Oh, send us forth, dear Lord, we pray

In faithfulness e'er to obey

The call to us extended.

Oh, grant that we may steadfast be

And never from the battle flee

Until this life is ended.

That, boldly, by Thy power,

Every hour, may confess Thee;

In our labors praise and bless Thee.

Give us a measure of the love

That bro't Thee from Thy throne above

To die for all creation.

Help us proclaim peace far and wide

So that Thy name be glorified

In every race and nation.

Take us, make us, faithful preachers,

Willing teachers, gladly serving,

From Thy pathway never swerving.



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(Submitted through the District Presidents)

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Tel. (507) 454-1277

**Hackbarth, Herbert, em.**  
308 Emerson Lane  
Mankato, MN 56001

**Hanke, Paul R.**  
815 West Main St.  
Belle Plaine, MN 56011

**Kahrs, H. A., em.**  
985 Mayer St.  
Height Apt. 1  
Menasha, WI 54952

**Lemke, Dennis R.**  
P.O. Box 250  
Beverly Hills, FL 32661  
Tel. (904) 489-3027

**Neumann, Karl H.**  
Route 1, Box 107  
Beaver Dam, WI 53916

**Ninmer, Donald P.**  
824 London St.  
Menasha, WI 54952

**Warnke, Harold E.**  
1120 80th Ave. North  
Apt. 210  
Seminole, FL 33542  
Tel. (813) 397-2837

### Teachers:

**Grebe, Karl**  
10517 Fair Oaks Blvd., Apt. G  
Fair Oaks, CA 95628

**Sprengeler, Arthur J.**  
1313 No. 2nd St.  
Watertown, WI 53094

## VACATIONERS TO THE BLACK HILLS

If you are planning a Bicentennial tour of Mt. Rushmore and the northern Black Hills, you are invited to attend services at St. Paul's in Rapid City, South Dakota (located at Ninth and Fairview; services at 8:00 and 10:15 a.m.); Trinity in Sturgis (located at 2109 Baldwin; service at 9:00 a.m.); or Hope in Spearfish (located at Jackson and Yale; service at 10:45 a.m.).

## REQUEST

The new WELS mission congregation in Charleston, South Carolina, is in need of Communion ware, altar furnishings, and hymnals (in good repair). Please address inquiries and offers to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072, or phone (803) 356-0471.

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

### Ordinations:

#### Pastors:

**Korthals, James F.**, as assistant pastor at St. Paul's, Stevensville, Michigan, on July 11, 1976, by H. Kuske (Mich.).

**Valleau, Dennis J.**, as pastor of Emmanuel, LeHigh Valley, Pennsylvania, on June 13, 1976, by R. MackKain (Mich.).

### Installations:

#### Pastors:

**Clarey, Charles**, as pastor of Faith, Sussex, Wisconsin, on May 2, 1976, by H. Kruschel (SEW).

**Fuerstenau, Gordon A.**, as pastor of Trinity, Rt. 2, Winona, Minnesota, on June 6, 1976, by D. Fischer (W. Wis.).

**Hanke, Paul R.**, as Chaplain and Resident Services Director of The Lutheran Home, Belle Plaine, Minnesota, on May 30, 1976, by F. Nitz (Minn.).

**Neumann, Karl H.**, as pastor of St. John's, rural Beaver Dam, Wisconsin, on May 16, 1976, by F. Mutterer (W. Wis.).

**Ninmer, Donald P.**, as pastor of Bethel, Menasha, Wisconsin, on May 30, 1976, by O. Sommer (N. Wis.).

**Schlicht, Robert W.**, as Chaplain and Administrator of The Lutheran Home, Belle Plaine, Minnesota, on May 30, 1976, by F. Nitz (Minn.).

## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin 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 our

### WELS MEMBERHIP CONSERVATION

3512 W. North Ave., Milwaukee, Wis. 53208  
Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Mobile Montgomery*
Alaska	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley* S. Tempe* Verde Valley* Little Rock*
Arkansas	East Anahaim
California	Modesto* Petaluma Placer County* Sacramento Boulder* Greeley Clearwater Daytona Beach* Engelwood Sarasota* Belleville* Springfield West Chicago Westmont LaFayette* Merrillville S. Fort Wayne*
Colorado	Burlington
Florida	Dubuque Shenandoah* Fenton* Gaylord Grand Ledge Port Huron Washington Cambridge Eden Prairie* Lakeville Northfield* Owatonna Rochester* North Kansas City Fremont* Scottsbluff* Reno Nashua Las Alamos Las Cruces* Long Island Syracuse Charlotte* Ashland* S.E. Columbus Tillamook County* Altoona Glenshaw (N. Pittsburgh) Harrisburg* Lehigh Valley Charleston Mitchell Beaumont* Lubbock Wichita Falls* Pullman Beckley* Antigo* Germantown* Holmen-Galesville* Hudson Middleton Plymouth* Prairie du Chien (Preaching Station) Edmonton* Vancouver* Pembroke*
Illinois	
Indiana	
Iowa	
Michigan	
Minnesota	
Missouri	
Nebraska	
Nevada	
New Hampshire	
New Mexico	
New York	
North Carolina	
Ohio	
Oregon	
Pennsylvania	
South Carolina	
South Dakota	
Texas	
Washington	
West Virginia	
Wisconsin	
Alberta	
British Columbia	
Ontario	

\*Denotes exploratory services.

## EXPLORATORY

### PLYMOUTH, WISCONSIN

Exploratory services are being held in Hotel Mitchell, downtown Plymouth, at 8:00 a.m. Sundays. For information, or to submit names of prospects, please call Mr. and Mrs. Ted Hansmann at (414) 892-7349, or Pastor John Baumgart at (414) 533-4385.

### TILLAMOOK, OREGON

Exploratory services are being held each Sunday evening at 7:00 in Tillamook, Oregon. Services are held in the Senior Citizen's Building at 4th and Stillwell. Send names of interested people to Pastor Warren Widmann, 7712 NE Klickitat, Portland, Oregon 97213, or to Mr. John Main, 2520 6th St., Tillamook, Oregon 97141, or phone (503) 842-2794.

### BELLEVILLE, ILLINOIS

Exploratory services are being held at Augustine's Restaurant just south of the intersection of Routes 158 and 460 on Route 158 in Belleville, Illinois, at 11:00 a.m. Sundays. Please send names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033; telephone (314) 837-7489.

### GERMANTOWN, WISCONSIN

Exploratory services are being conducted at 10:00 a.m. Sundays at the Marine Bank, corner Pilgrim and Mequon Roads, Germantown, Wisconsin. Send names to Pastor John Raabe, 1080 Alfred Street, Brookfield, Wisconsin 53005, or phone (414) 782-5852.

## NAMES REQUESTED

### KNOXVILLE, TENNESSEE

Please forward names of WELS people and prospects living in the Knoxville, Tennessee, area to Mr. and Mrs. Michael Burke, 105 Edinboro Lane, B-22, Oak Ridge, Tennessee 37830, or to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072.

### CHANDLER, SOUTH TEMPE, SOUTH MESA, ARIZONA

The Arizona-California District is planning to begin exploratory services this fall in the Chandler, South Tempe, South Mesa area of metropolitan Phoenix. Please send names of any interested Wisconsin Synod members as well as other interested parties in that area to: Pastor Daniel Pautz, 904 Roosevelt Street, Tempe, Arizona, 85281; or phone (602) 967-3277.

## TIME AND PLACE

### ARVADA/WESTMINSTER, COLORADO Change in Worship Location

Shepherd of the Valley Ev. Lutheran Church, our WELS mission in north Denver, is now conducting its worship services at The Colorado Lutheran Home, 8001 W. 71st Ave., Arvada, Colorado. Sunday school and Bible class begin at 9:15 a.m., followed by the worship service at 10:30 a.m. If you are in the north Denver area, please come and worship with us. Names of prospects should be sent to: Pastor James Kuehl, 9073 Kent St., Westminster, Colorado 80030; phone: (303) 429-8853.

### WISCONSIN LUTHERAN COLLEGE WANTS NAMES

Wisconsin Lutheran College requests the names of high-school seniors who may be considered for recruitment into next year's freshman class. The school seeks those students who are WELS members in good standing, who possess the necessary academic gifts for college work, and who are not planning to become teachers or pastors in the Wisconsin Synod. Mail the names and addresses to:

Admissions Office  
WISCONSIN LUTHERAN COLLEGE  
407 N. Glenview Avenue  
Milwaukee, Wisconsin 53213  
414-774-8620



# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Five months ended May 31, 1976

	Subscription Amount for 1976	5/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 351,776	\$ 146,573	\$ 163,622	111.6
Dakota-Montana .....	218,873	91,197	83,097	91.1
Michigan .....	1,115,796	464,915	400,592	86.2
Minnesota .....	1,177,243	490,518	554,732	113.1
Nebraska .....	221,420	92,258	87,527	94.9
Northern Wisconsin .....	1,247,301	519,709	499,108	96.0
Pacific-Northwest .....	99,040	41,267	45,268	109.7
Southeastern Wisconsin .....	1,542,708	642,795	604,665	94.1
Western Wisconsin .....	1,465,523	610,634	572,090	93.7
South-Atlantic .....	71,860	29,942	35,824	119.6
Total — 1976 .....	\$7,511,540	\$3,129,808	\$3,046,525	97.3
Total — 1975 .....	\$7,041,663	\$2,934,026	\$2,836,071	96.7

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended May 31, 1976 with comparative figures for 1975

	Twelve months ended May 31		Increase or Decrease*	
	1976	1975	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$7,293,877	\$6,784,134	\$509,743	7.5
Pension Plan Contributions .....	80,830	83,416	2,586*	3.1*
Gifts and Memorials .....	127,719	228,182	100,463*	44.0*
Bequests .....	88,880	—	88,880	—
Earnings from Fox Estate .....	44,486	100,218	55,732*	55.6*
Other Income .....	16,020	14,812	1,208	8.2
Transfers from Other Funds .....	94,633	51,358	43,275	84.3
Total Income .....	\$7,746,445	\$7,262,120	\$484,325	6.7
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$4,503,822	\$4,193,811	\$310,011	7.4
Worker-Training — Income .....	1,875,459	1,671,421	204,038	12.2
Worker-Training — Net .....	\$2,628,363	\$2,522,390	\$105,973	4.2
Home Missions .....	1,496,957	1,348,245	148,712	11.0
World Missions .....	1,203,381	1,209,964	6,583*	0.5*
Benevolences .....	940,321	850,795	89,526	10.5
Administration and Services .....	728,798	549,216	179,582	32.7
Total Operations .....	\$6,997,820	\$6,480,610	\$517,210	8.0
Appropriations — Building Funds .....	198,916	189,916	9,000	4.7
Appropriations — CEF Program .....	572,287	819,362	247,075*	30.2*
Total Expenditures .....	\$7,769,023	\$7,489,888	\$279,135	3.7
Operating Gain/Deficit** .....	\$ 22,578**	\$ 227,768**		

Norris Koopmann, Treasurer & Controller  
Donald E. Wilke, Assistant Treasurer  
Milwaukee, Wisconsin 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of:	Cutoff Date:
July	August 6
August	September 7
September	October 7
October	November 5

### LUTHERANS ON JULY 4, 1776

The July issue of the *Wisconsin Lutheran Quarterly* will contain an article entitled "The Lutheran Church in America on July 4, 1776," by Prof. Edward Fredrich. In the Bicentennial year this article may be of special interest also to many of our lay people. For \$1.25 you may order a copy of this issue of the *Wisconsin Lutheran Quarterly* from Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

**CHAPLAIN E. C. RENZ**  
**HOME ADDRESS**  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
**MAILING ADDRESS**  
398-12-3568  
Box R  
APO NY 09185

### "NEW SPIRIT OF '76"

During the month of July, the Wisconsin Lutheran Viking Band of Milwaukee, Wisconsin, will play a number of concerts and march in numerous parades in areas where congregations in fellowship with WELS are located. Please note the following dates and places: July 19: Kokomo, Indiana; 20: Miamisburg, Ohio; 21: Columbus, Ohio; 23: Falls Church, Virginia; 24: Washington D.C. and Falls Church, Virginia; 25: Washington D.C.; 26: Berkeley Heights, New Jersey; 27: Rochester, New York; 29: Ann Arbor, Michigan; 30: Morton Grove, Illinois; and July 31: Carpentersville, Illinois.

### "GRACE FOR GRACE"

About 1,000 copies of the mission booklet "Grace for Grace," which was published by the Board for World Missions, are still available at 25 cents each. Orders may be placed with Prof. Martin Albrecht, 11820 N Luther Lane 65W, Mequon, Wisconsin 53092

## CALL FOR NOMINATIONS

### Michigan Lutheran Seminary

Since Prof. Matthew Zehms has accepted the call to the Synod's new mission field at Altoona, Pennsylvania, the Board of Control of Michigan Lutheran Seminary asks the voting members of the Synod's constituency to submit nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field.

Nominations and pertinent data should be in the hands of the undersigned no later than July 31, 1976.

Mr. Milton Bugbee, Secretary  
MLS Board of Control  
206 South Alp  
Bay City, Michigan 48706