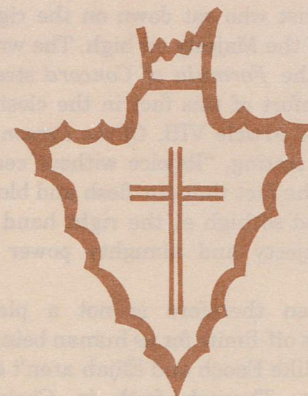
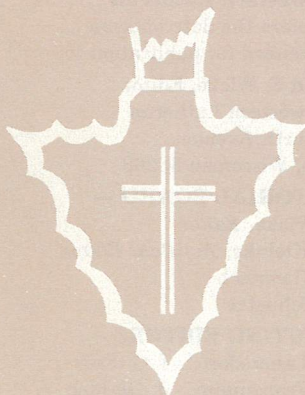
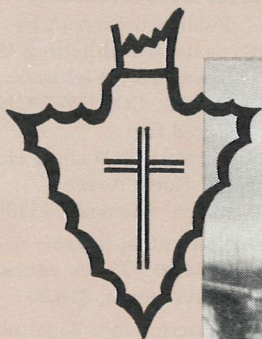


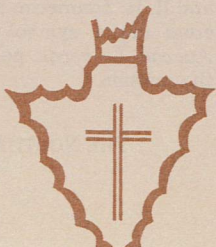
The Northwestern Lutheran

April 30, 1978



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Briefs by the Editor

This issue is dated April 30. On the following Thursday, May 4, we as followers of the Lord Jesus Christ will celebrate His Ascension. Many of our churches will conduct special services, but the world will take little notice. Unlike Christmas and Easter, the Festival of Ascension does not lend itself to commercialism. This is all the more reason why Christians should celebrate this festival. The world cannot intrude with its foolish notions. The Ascension is totally other-worldly. It assures us that our life is more than just a here and now; it assures us of an eternal future.

The Ascension should not have been a surprise to our Lord's disciples. The Psalmist in Psalm 68 had already spoken of it: "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men." Christ Himself not only foretold His death, but also foretold His Ascension. In John 7 we read that Jesus said: "Yet a little while am I with you, and then I go unto Him that sent Me." Later He added: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe." He also connected a promise with it: "I will come again and receive you unto Myself, that where I am, there ye may be also."

What makes the Ascension of our Lord particularly thrilling for us is that it is the God-man Jesus Christ who ascended into heaven, the God-man Jesus Christ who sat down on the right hand of the Majesty on high. The writers of the *Formula of Concord* stress the comfort of this fact in the closing words of Article VIII, *Of the Person of Christ*, stating, "Rejoice without ceasing in the fact that our flesh and blood is placed so high at the right hand of the majesty and almighty power of God."

Heaven therefore is not a place which is off-limits for us human beings. People like Enoch and Elijah aren't exceptions. Through faith in Christ's work of redemption, heaven is our fu-

ture home, our real home. Even our bodies will be raised again in glory to inhabit the heavenly home, to be forever with Him who having assumed our human nature spent 33 years among us.

For whom among all human beings on earth is heaven set aside? There are no restrictions of sex, race, color, or nationality. Religion? Yes, for our Lord Himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Man-made religions do not lead to Christ and therefore also not to the heavenly home. Heaven's citizens are all believers in Christ.

Believers, however, are not limited to one sex, or to a single color, or to a particular nation. That's why we rejoice to read that another missionary was recently commissioned for Japan. Through His preaching and teaching the Spirit will make Japanese nationals brothers and sisters in Christ, add them as members of the kingdom. That's why we are happy to read that our brothers and sisters in Apacheland are also concerned about sharing the Gospel with people elsewhere and everywhere.

That's why it's also encouraging to attend a Mission Seminary at our Wisconsin Lutheran Seminary. This year's seminar was devoted to a study of the priesthood of all believers in home missions and world missions. The work of the Church, it was pointed out, is the joint activity of laity and clergy alike. It is not dedicated to making this world a better place to live in or human life a more fulfilling experience, but to sharing with others the promise and hope of the Ascension.

*Draw us to Thee
Unceasingly,
Into Thy kingdom take us;
Let us fore'er
Thy glory share,
Thy saints and joint heirs
make us.*

*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*

The Northwestern Lutheran

Volume 65 Number 9
April 30, 1978

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$4.00 Three years, \$10.50
Five years, \$16.25

\$2.75 per subscription if 25 or more undressed copies are sent in a bundle to one address. Blanket subscription at \$3.25.

Second-class postage paid at
Milwaukee, Wisconsin.

Allow *four weeks* for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The *deadline* for submitting materials intended for publication in **The Northwestern Lutheran** is *five weeks* before the date of issue.

Address items intended for publication to:

Rev. Harold E. Wicke, Editor
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3512 W. North Avenue
Milwaukee, Wisconsin 53208

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The Cover

Pictured are the participants in the Apacheland Seminar (see page 137). Left to right, they are: A. A. Guenther, A. M. Uplegger, R. L. Stock, B. A. Huehn, J. Opitz, Q. Wiley, F. H. Nitz, L. F. Sonntag, W. A. Meier, H. E. Hartzell, D. W. Meier, and R. H. Zimmermann. — The arrow and cross are a symbol often used on *The Apache Lutheran* published monthly by the mission.

Editorials

Private Prejudice? Those who are familiar with Holy Scripture and who trust in it implicitly as the inspired Word of God have no difficulty arriving at firm convictions in the area of morality. This includes their convictions with regard to such controversial things as abortion and homosexuality, since the teachings of Scripture in these matters are not difficult to decipher.

Active proponents of liberal abortion laws and "gay rights," incensed by the opposition of those who espouse Biblical morality, protest loudly that in a free society no one has the right to impose his private religious convictions on those who differ with him. Upon sober reflection, however, this contention, which may at first strike one as being quite logical, raises some questions. Are not thieves, murderers, and liars — all of whom find themselves outside the pale of traditional and universal law — entitled to the same protection from the imposition of the views of others with regard to their conduct? Under this type of logic are they not likewise the victims of blue-nosed bigotry?

To us the answer is, of course, that standard morality is not a summary of private views. It derives from what is known theologically as "The Natural Knowledge Of God's Law." St. Paul writes about this in the second chapter of his Epistle to the Romans, where he says, "When the Gentiles, which have not the Law (as set forth in the revealed Word of God), do by nature the things contained in the Law, these, having not the Law, are a law unto themselves, which show the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Basic morality does not devolve from private and personal religious views. It is written in man's heart. Its universal application in codes of law from time immemorial, even among those who have had no contact with the revealed Word of God, proves it. So does the human conscience. While sinful man can and does act contrary to his natural knowledge of God's Law and his own conscience, this does not invalidate God's Law nor relegate it to the category of private religious prejudice.

Immanuel Frey

Crisis! A crisis has been infiltrating the Christian community. Usually crises blare out on the headlines of the world's newspapers. They arrive suddenly, seemingly out of nowhere. Not so the current crisis among the Christian churches on earth. It has come about slowly, unobtrusively, crept up unawares. It is a crisis of faith.

Faith, Christian faith, is an active and dynamic force in the lives of God's people. It changes their way of living, propels them into endeavors unthinkable to the unbeliev-

ing world and seemingly unachievable even to them. It brings smiles through tears, hope in the face of disaster, and a certainty and surety to their every step.

But the Christian community today walks with an uncertain step. Love for the lost, the weak, and the erring has grown cold. Commitment is faltering, a sense of purpose and direction often lacking. Worship has become neglected, Bible study relegated to the few, Communion attendance "for when the need arises." Conviction and certainty have begun to waver, God's Word to be questioned.

Deceived by continuing prosperity, well-kept churches, growing schools, and the bustle of daily activity, the Christian community has all too often substituted surface activity for substance, routine continuance for careful and sober vigilance. Thus spiritual anemia creeps into the churches of Christ.

When the primacy of God's Word and Sacraments is displaced, it cannot be otherwise. God's Word and Sacraments are the lifeline of faith — faith's source, faith's strength. Faith unfed weakens. And the weaker it becomes, the less it is fed. And the less it is fed, the weaker it becomes. And life becomes a cloud. God's lifesaving work falters. Joy in salvation declines.

Our Wisconsin Evangelical Lutheran Synod has not been untouched. A quick look at the percentages of our people worshiping on any given Sunday, the number using Bible classes, the dropout rate of our postconfirmands, the roster of inactive members, the frequency of communing, the percentages of income committed to the Lord's work, openly and honestly evaluated against the call to present ourselves as "living sacrifices" to our Lord, should give all of us some pause for thought. "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

Ronald Heins

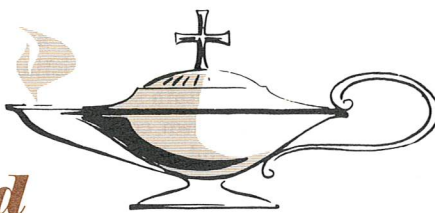
Luther — Steve Allen's Version

Steve Allen's *Meeting of Minds* is one of television's higher-quality programs. Recently, for example, Allen assembled Voltaire, Florence Nightingale, Plato, and Luther for several hours of lively conversation. The interplay of these famous personages as they spoke in character and held forth on twentieth-century affairs and problems was intriguing. The versatile and witty Allen serves up an interesting bill of fare.

A good deal of historical research goes into such a program. In the case of Luther, apparently it wasn't enough. Luther was represented as taking a perverse satisfaction in the fact that God predestined nine out of ten people to hell. But predestination to damnation is not Luther's doctrine; it is Calvin's. In his pre-Reformation days Luther, indeed, did not speak as clearly on this doctrine as he did later, when he clung to the words, "God would have all men to be saved," and declared that men were damned because, like the inhabitants of Jerusalem, they rejected God's grace; it was not because God had predestined them to damnation and that thus they had no chance to believe and be saved.

(Continued on page 143)

Studies in God's Word



The Epistle from Jude

The last Epistle in our series, the little letter of 25 verses from the pen of Jude, runs true to the pattern in that it too is a "General Epistle." It is addressed simply "to those who have been called, who are loved by God the Father and kept by Jesus Christ" (1, NIV). As such it is addressed to all believers, but precisely who the first readers were is rather hard to determine. A striking feature of the letter is that it resembles so closely the second chapter of *Second Peter*. The recipients of Peter's Epistles seem to have been Gentile Christians in Asia Minor. It is probable, therefore, that Jude too is addressing these same readers.

Not One of the Twelve

The author calls himself "Jude, the servant of Jesus Christ and brother of James." In the two lists where brothers among the Apostles are specifically named (Matt. 10:2-4; Luke 6:14-16), James and Jude are *not* called brothers. In Acts 1:13 where the King James Version reads, "Jude the brother of James," it is to be noted that "brother" is in italics, indicating that this word is not in the original but has been supplied in translation. The more normal word to supply would be "son," as is done in many translations. Furthermore, the author of our letter seems to exclude himself from the Apostolic group when he says, "Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ" (17).

Brother of Our Lord

There is, however, in the New Testament a combination of James and Jude who are specifically called brothers. They are the brothers of our Lord, twice mentioned in the Gospels (Matt.

13:55; Mark 6:3). In speaking of the *Epistle of James* we noted that James the Just, the brother of our Lord, was the acknowledged leader of the Christian congregation in Jerusalem. Having so well-known a brother would make it natural for the author of our letter to identify himself to his readers as "Jude, a servant of Jesus Christ, and a brother of James."

Prophecy and Fulfillment

What Peter foretold, that Jude seems to be combating. Peter predicted: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Pet. 2:1). In his letter Jude states that though he would much rather write about "our common salvation," yet "it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints, for there are certain men crept in unawares . . . denying the only Lord God and our Lord Jesus Christ" (verses 3 and 4).

Contend for the Faith

Jude has enduring value in that it is a battle-cry to Christians of all time to contend earnestly for the faith. We live in a tolerant and ecumenical age. It isn't fashionable to say: "We don't agree with you. We can't join you because your doctrines don't agree with Scripture." And yet, Jude reminds us that we must take a stand! False doctrine is not just a quirk or an idiosyncrasy. It is "damnable heresy." It destroys faith and brings "swift destruction." Jude would awaken in us a horror of false doctrine by showing the

havoc it has wreaked in the past — for the people of Sodom and Gomorrah (7), for the children of Israel (5), for the angels that "kept not their first estate" (6).

In pointing out the certainty of the destruction that awaits the ungodly, Jude invokes also the testimony of Enoch (verses 14 and 15), testimony which is not recorded in the Old Testament. We do not know where Jude got his information. Where did Paul learn of Jannes and Jambres (II Tim. 3:8)? Some would like to say that Jude is quoting from the apocryphal book *Enoch*. The dating of the apocryphal writings is a debatable matter, and it is as possible that *Enoch* draws on the letter of Jude as that Jude is quoting from *Enoch*. But assuming that Jude is referring to a writing which his readers know, that would merely parallel the quotations from Greek poets that Paul allows himself (Acts 17:28; I Cor. 15:33; Titus 1:12). Paul quotes them on points where they happen to be correct (note Titus 1:13), not to underwrite *all* their poetry.

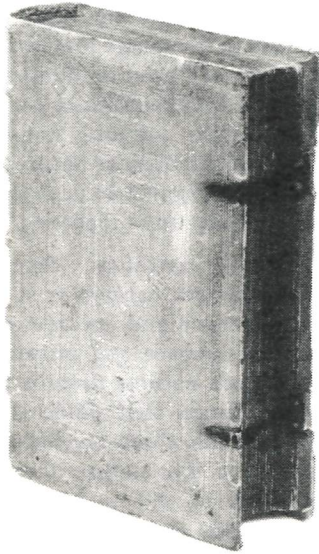
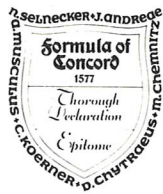
Source of Help

While Jude is stern and unyielding against false teachers, yet he is also most helpful in the positive aspect of providing strength to resist their attacks. Jude would remind us that not our keenness in detecting error nor even our resoluteness in fighting it are the real source of our protection. No, our bulwark is of a far higher sort. "Keep yourselves in the love of God," he urges, "looking for the mercy of our Lord Jesus Christ unto eternal life" (21). Individually and as a church body we have enjoyed an unusual measure of protection and preservation against false doctrine. But let us see that for what it is. It is *grace* from God, *mercy* from our Lord Jesus Christ!

The world remains a dangerous and inhospitable place, but our Savior's grace is as close as His Word and Sacraments. With these we need not fear but can confidently say with Jude: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever" (verses 24 and 25).

Armin J. Panning

400 Years of The Formula of Concord



The Book of Concord

Remember Nicodemus? By night he came to Jesus and addressed Him: "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him." It was more than a statement; it was a question.

In the course of their conversation, Jesus in direct words told Nicodemus who He was and why He had come among men. He said: "And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The words of Jesus are clear: He is both Son of God and Son of Man, God

The Formula and The Person of Christ

and man in one person. He, the Son of God, was sent on earth by the Father and born a man of the Virgin Mary, so that suffering and dying as the Christ, the God-man, He might redeem all mankind.

To make Christ anything different than what Scripture reveals Him to be, means to lose our eternal salvation. A mere man could not pay for the sins of the world; God as God could not die. But the God-man Jesus Christ did both.

It is for this reason that the *Formula of Concord* in Article VIII: *Of the Person of Christ*, defends the Scriptural truth "that the divine and human natures in Christ are personally united, so that there are not two Christs, one the Son of God, the other the Son of Man, but that one and the same is the Son of God and Son of Man, Luke 1:35; Romans 9:5. . . . Hence we believe, teach, and confess that (in Christ) God is man and man is God, which could not be if the divine and human natures had in deed and truth absolutely no communion with one another."

A Truth Always Attacked

Human reason cannot fathom the truth that "Christ is and remains to all eternity God and man in one undivided person, which, next to the Holy Trinity, is, as the Apostle testifies, I Timothy 3:16, the highest *mystery*, upon which our only consolation, life, and salvation depends" (*Formula of Concord*).

This doctrine was already attacked in the Early Church. A heretic by the name of Marcion, who taught in Rome about 150 A.D., denied the human nature of Christ. Arius, a presbyter in

Alexandria who died in 336 A.D., falsely taught that Christ is not true and eternal God. Nestorius, patriarch of Constantinople after 428 A.D., falsely insisted that God and man in Christ are not one person but the Son of God is one, and the Son of Man another. Eutyches, a presbyter in Alexandria in 448 A.D., falsely asserted that the divine and human natures of Christ were mingled into one essence and that the human nature had been changed into the Deity. These and similar heresies concerning Christ were rejected by the Early Church and are also rejected in the *Formula of Concord*. The heresies, however, have not died out. They are rampant in the outward church in our day.

Time, in its *Religion* section of February 27, 1978, contains a very informative article entitled "New Debate over Jesus' Divinity." It quotes theologians from the Church of Rome, from the Church of England, from the Southern Baptists, and from other denominations who by their doctrines are undermining the teaching of Holy Scripture that Jesus is both God and man in one person.

It will be informative to read or re-read the *Time* article. Liberal theologians, including those of the Lutheran persuasion, may be willing to say that Jesus is "divine," but according to them that does not mean that Jesus Christ is God, the preexistent Son of God, true God equal with the Father, nor the mighty Creator of all. So, the ancient heresies are very much alive. We need the testimony of the Scrip-

(Continued on next page)

ture and of the *Formula of Concord* to defend ourselves against them.

The Controversy

Article VIII on this controversy follows immediately after the *Formula's* discussion of the Lord's Supper. There is a reason. When Luther taught according to Scripture that our Lord Jesus Christ in His Holy Supper together with the bread and wine gives all communicants His true body and blood, Zwingli and Calvin said that that was impossible, because Jesus according to His body was at the right hand of God and that it was not natural or possible for His body to be at more than one place at one time. This, of course, does not agree with the words of Institution. Jesus made it explicit that He was giving His disciples the body given into death for them and the blood shed for them. His words thus are not just a figure of speech. And He who spoke of His body and blood also said: "Lo, I am with you always, even unto the end of the world."

Sad to say, even some of the theologians of the Augsburg Confession after the death of Luther adopted the arguments of the Sacramentarians and rejected Luther's Scriptural teaching. It was therefore necessary that this point be thoroughly discussed in the *Formula of Concord*.

Christ Is One Person But Has Two Natures

The *Formula* states: "We believe, teach, and confess that the Son of God, although from eternity He has been a particular, distinct, entire divine person, and thus, with the Father and the Holy Ghost, true, essential, perfect God, nevertheless in the fullness of time assumed also human nature into the unity of His person, not in such a way that there are now two persons or two Christs, but that Christ Jesus is now in one person at the same time true, eternal God, born of the Father from eternity, and a true man, born of the most blessed Virgin Mary, as it is written Romans 9:5: *Of whom, as concerning the flesh, Christ came, who is over all, God blessed forever.*"

In *This We Believe* our Synod confesses itself to the same Scriptural truth. It states: "We believe that

Jesus Christ is the eternal Son of God, who was with the Father from all eternity (John 1:1,2). In the fullness of time He took a true and complete, yet sinless, human nature to Himself (Gal. 4:4) when He was conceived as a holy child in the Virgin Mary through a miracle of the Holy Spirit. The angel testified: 'That which is conceived in her is of the Holy Ghost' (Matt. 1:20). Jesus Christ is that unique person in whom the true God and a true human nature are inseparably united in one, the holy God-man, Immanuel."

Scripture ascribes to our Lord Jesus Christ all the attributes of God. He has all power in heaven and on earth. Scripture also ascribes to Him all the attributes of man. He is born and He died. He was hungry and thirsty. Christ is both God and man.

The Relation of the Two Natures in Christ

The relationship of the two natures in the person of Jesus Christ was the real point of controversy in the mid-1500s. Zwingli, Calvin, the Reformed, and the false Lutherans held that the union between the divine and human natures in Christ was only a formal union, one in name only. They held that the personal union rendered only the names and titles common. They stated that the Divinity had nothing in common with the humanity, nor the humanity with the Deity. They considered it only words, and no more, when it was said that the Son of God died for the sins of the world, or that the Son of Man is almighty. Because of His human nature, they believed that it was impossible for Christ to be at the same time in more than one place, much less everywhere, with His body.

All of these positions, of course, contradict what Scripture says and lift human reason above the express words of Scripture. But, even more, in the final analysis, they deny the eternal deity of Christ and thus rob us of our salvation. The *Formula* puts the result this way: Then "Christ should be no more and do no more with His sufferings and life than any other mere saint." Then, of course, we must work out our own salvation, an impossible task. Also a needless task, for the simple words of the Gospel teach that "God so loved the world that He

gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

With the *Formula of Concord* we therefore confess: "We believe, teach, and confess that now, in this one undivided person of Christ, there are two distinct natures, the divine, which is from eternity, and the human, which in time was assumed into the unity of the person of the Son of God; which two natures in the person of Christ are never either separated from, or mingled with, one another, or changed the one into the other, but each abides in its nature and essence in the person of Christ to all eternity . . . Christ is not two distinct persons but one single person, notwithstanding that two distinct natures are found in Him, unconfused in their nature and essence and properties."

The *Formula* continues: "Since in Christ two distinct natures exist and remain unchanged and unconfused in their natural essence and properties, and yet of both natures there is only one person, hence, that which is, indeed, an attribute of only one nature is ascribed not to that nature alone, as separate, but to the entire person, which is at the same time God and man."

It is not difficult for us to speak of Christ as a man. He had all the physical features and feelings of a man. Scripture, however, also ascribes all divine attributes to Jesus Christ. Thus we read in the *Formula*: "To quicken, to have all judgment and all power in heaven and on earth, to have all things in His hands, to have all things in subjection beneath His feet, to cleanse from sin, etc., are not created gifts, but divine, infinite properties; and yet, according to the declaration of Scripture, these have been given and communicated to the man Christ, John 5:27; 6:39; Matthew 28:18; Daniel 7:14; John 3:35; 13:3; Matthew 11:27; Ephesians 1:22; Hebrews 2:8; I Corinthians 15:27; John 1:3; 14:51." It will be beneficial for you to read and study these Scriptures.

The *Formula* adds: "This is possible to no other man, because no man is in such a way united with the divine nature, and installed in such divine almighty majesty and power through and

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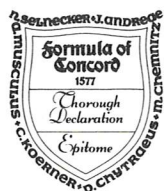
in the personal union of the two natures in Christ, as Jesus, the Son of Mary. For in Him the divine and human nature are personally united with one another, so that in Christ *dwelleth all the fullness of the Godhead bodily*, Colossians 2:9."

Being both God and man in one person, Jesus Christ was able to pay for our sins with His holy precious blood and His innocent suffering and death; He is able to give us His body and blood in the Sacrament for the forgiveness of our sins; He is able to be with us unto the very end; He is able to receive us to Himself in our last hour.

The final words of the *Formula* are words that each of us need to take to heart. They are: "And we admonish all Christians, since in the Holy Scripture Christ is called a mystery upon which all heretics dash their heads, not to indulge in a presumptuous manner in subtle inquiries, concerning such mysteries, with their reason, but with the venerated Apostles simply to believe, to close the eyes of their reason, and bring into captivity their understanding to the obedience of Christ, II Corinthians 10:5, and to take comfort [seek most delightful and sure consolation], and hence to rejoice without ceasing in the fact that our flesh and blood is placed so high at the right hand of the majesty and almighty power of God. Thus we shall assuredly find constant consolation in every adversity, and remain well guarded from pernicious error."

We reject the teachings of men like Arius, Nestorius, Zwingli, Calvin, Hans Küng, Edward Schillebeeckx, Robert Alley, Joseph Sittler, and others. We take our stand with Matthew, Luke, Paul, Athanasius, Luther, and the formulators of the *Formula of Concord*. That means we take our stand with Jesus Christ, the Son of God and the Son of Man, our Redeemer and Savior.

H. Wicke



Commissioned for Japan



The Commissioning Service

"Face Your Mission With Confidence!"

"Face Your Mission with Confidence!" That was the encouraging word spoken to our newest missionary to Japan, Pastor David M. Haberkorn, in a 4:00 P.M. commissioning service at St. Peter's Lutheran Church, Fond du Lac, Wisconsin, on Sunday, February 12, 1978. Using I Timothy 1:10-12, Pastor Keith Haberkorn reminded his brother that it takes courage to preach the Gospel in Japan today just as it did in the world of Paul's time, but that he should preach that Gospel without shame, clinging to faith in Jesus Christ as his Savior, even as Paul did.

Taking part in the commissioning service were the members of the Executive Committee for Japan: Mr. Clarence Krause, Pastor Luther Weindorf, who read the rite of commissioning, and Pastor Ronald Freier. Assisting were Pastors Harold Essmann, Karl Gurgel, Walter Hoepner, T. W. Zuberbier, Martin Janke, and Jeffrey Kutil.

Following the service, a dinner was served by "The Gleaners" ladies group of St. Peter's. This was followed by a brief program under the direction of Pastor Martin Janke.

Pastor David Haberkorn, the son of Marlowe and Marcella Haberkorn, was

born in Fond du Lac, Wisconsin, on August 10, 1948. Mrs. Haberkorn, the former Shirley Glanz, is likewise a native of Fond du Lac, and is the daughter of Herman and Jean Glanz. The Haberkorns have three children: Rebecca 4, Jonathan 3, and Marci 1.

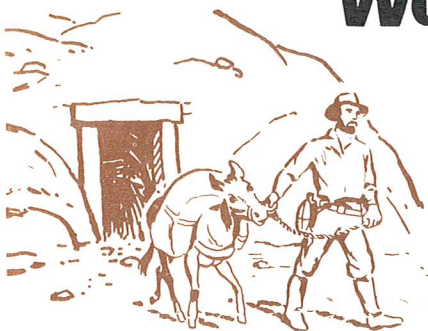
Pastor Haberkorn attended St. Peter's Lutheran School and Winnebago Lutheran Academy in Fond du Lac. He was graduated from Northwestern College in Watertown, Wisconsin, in 1970 and from Wisconsin Lutheran Seminary in 1974. Upon his graduation he was assigned to three parishes in Burke, Gregory, and Herrick, South Dakota. Mrs. Haberkorn is a graduate of Winnebago Lutheran Academy and of Dr. Martin Luther College, New Ulm, Minnesota.

The Haberkorns left for Japan on February 17, 1978. After several stopovers, they arrived in Tokyo on February 21. They will make their home in Tsuchiura where Pastor Haberkorn will begin his language study.

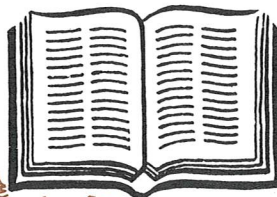
May the blessings of God go with this young missionary and his courageous family as they undertake this difficult assignment in the building of God's kingdom!

John A. Ruege

Mining the Treasure of God's Word



Isaiah 58-66



BY JULIAN G. ANDERSON

Today we conclude our study of Isaiah with the final nine-chapter section, which brings us a most appropriate message for this Easter and Ascension season. The theme is the future redemption and glory of God's people in the kingdom of Christ, both here and in eternity. This theme is introduced, along with those of the previous two sections, in 40:2 — "she (Israel) hath received of the Lord's hand double for all her sins." This is echoed by the Apostle Paul in II Corinthians 4:17. The contrast in these nine chapters is between the true Israel and the hypocrites. We begin our digging in

Chapters 58-60

The opening verse is a call from God to Isaiah to speak to the people of Judah about their sins (underline). God then condemns them for their hypocrisy in verses 2-5. This is followed by three pleas to serve Him faithfully (verses 6 and 7, 9b and 10, and 13), and three promises to those who heed His words (verses 8 and 9a, 10b and 11, and 14, underline the first two).

Chapter 59:1,2 states two most important facts (underline); and verses 3-8 give a vivid picture of God's rebellious people. In verses 9-15a Isaiah speaks about the present situation, noting that the people are walking in darkness, a common theme in Isaiah (5:20, 9:2, 42:7, and 49:9) and Paul (Rom. 13:12, II Cor. 6:14, Eph. 5:8-11, Col. 1:13, I Thess. 5:4,5), and that this has brought down God's wrath upon them (verses 15b-19). The prophecy then closes with a promise of the Re-

deemer to come, verses 20 and 21 (underline verse 20).

Chapter 60 opens with a beautiful promise of the coming of Christ (verses 1-3, underline and compare John 8: 12 and 1:4,5,9). God then speaks of the glory of the new Israel in the rest of the chapter, speaking of their coming punishment and deliverance as past (verse 10b, underline). As the description goes on, the future merges into eternity from verse 15 to the end (hi-lite eternal in verse 15). The prophecy closes on a truly exalted note in verses 19-22 (underline), a passage which the Apostle John undoubtedly had in mind when he penned the closing chapters of the Book of Revelation (see 21:23 and 22:5).

Next, Chapters 61-63:6

This subsection opens in dramatic fashion with Jesus speaking directly of Himself and His work in 61:1-3 (underline and compare Luke 4:18,19). He then continues to speak about His kingdom in verses 4-9 (at verse 6 compare I Pet. 2:5 and 9). In verses 10 and 11 Isaiah cries out in joy, speaking for all believers who are clothed in Christ's perfect righteousness (underline and hi-lite the phrase beginning "He hath covered . . . righteousness").

In chapter 62 God speaks directly, describing the glory of the true Israel (hi-lite righteousness, salvation, and glory in verses 1 and 2, and underline verse 2). In verse 4b Hephzibah means "My delight is in her," and Beulah means "married," as explained in verse 5. In verses 10 and 11 we have the

words God addressed to John the Baptist (underline verse 11, beginning "Say . . .").

Chapter 63 opens with Isaiah asking a question (verse 1a) to which Jesus replies (verse 1b). Isaiah's next question (verse 2a) is also answered by Jesus (verses 2b-6), indicating that He has already judged Edom, which is a symbol or picture of all those who hate God's people.

Then Chapters 63:7 — 66

In the first prophecy (63:7 — 64) Isaiah speaks on behalf of the people, noting God's past mercies (verses 7-9) and Israel's apostasy (verse 10), confessing their sins (64:5b-7, underline verse 6), and asking forgiveness (63:15-19; 64:5a and 8-12).

The opening paragraph of chapter 65 speaks of God's disappointing experiences with His people in the past, summed up in verse 2 (underline). The next paragraph tells of the future and God's intentions, namely, that those who seek Him will be saved (verses 8c-10), while those who forsake Him will be destroyed (verses 11 and 12). In verses 13-16 the contrast between "My servants" and "ye," the unbelieving majority (hi-lite these words), stands out clearly in five pairs of statements. But in verses 17-25 the prophecy soars to the heavenly heights as time merges into eternity and God speaks beautifully of Israel's ultimate salvation in the new heavens and the new earth and the new Jerusalem, the Kingdom of Glory. Underline verses 17 and 23-25, and compare with II Peter 3:13 and Revelation 21:1,2.

Chapter 66 opens on the same note. Jesus, the universal King and Judge, promises comfort and salvation to all the penitent believers (verses 2, 10-14, and 18-23, underline verses 2b, 18b, and 22); and threatens to punish eternally all the wicked hypocrites and unbelievers (verses 5 and 6; 15-17; and 24 — underline verse 24).

Now you can see why Isaiah is called the Evangelist of the Old Testament, for no other Prophet speaks so often and so clearly of the Messiah to come, especially in chapter 53, where God's promise to Adam and Eve is expanded and expounded in fullest measure, as we see Jesus, the perfect Sacrifice, dying vicariously for our sins.

Two-Day Subsidy Seminar In Apacheland

On February 9-10, 1978, a self-study seminar took a close look at our Synod's work among the Apache Indians of Arizona. Since our church began its work among the Apache Indians in 1893, this is our oldest world mission field.

The site of the seminar was St. Peter's Lutheran Church, Globe, Arizona. Participating were the seven missionaries who are serving the 1,300-plus communicant members of the 10 congregations on the White Mountain and San Carlos Reservations. They are: Pastors A. S. Guenther, H. E. Hartzell, B. A. Huehn, D. W. Meier, L. F. Sonntag, R. L. Stock, and Quincy Wiley, our only Apache pastor. Field secretary R. H. Zimmermann, Principal J. Opitz, and our 60-year veteran missionary, Pastor A. M. Uplegger, now retired, also attended. Pastors F. H. Nitz and W. A. Meier, members of the executive committee, were also present. The seminar was sponsored by the Executive Committee for the Lutheran Apache Missions.

Each participant in the seminar was asked to report on one of the essays delivered at the World Mission Conference on Subsidy, which was held at Leland, Michigan, in June 1977. Each essay was summarized, discussed, and then applied directly to the work in Apacheland. Numerous parallels surfaced between our work in this unique field and the work in the more recent and far-flung world mission endeavors. Seven papers were reviewed on Thursday, five on Friday.

The missionaries agreed on a number of fundamental points. When our work began among the Apaches 85 years ago, the Apaches were "wards" of the U.S. Government, only recently placed on their respective reservations. Total dependence on "alien" support for even the necessities of life did not foster an attitude of self-reliance. While God has granted exceptional economic progress to the Apaches — a little-known and seldom-expressed added blessing of 85 years of preaching

the Gospel of Christ — the fact remains that our church is still, for the most part, laboring in a welfare situation. Current Caucasian attitudes in the country could perpetuate this for some time.

Deterrents

Two barriers lie in the way of progress in Apacheland toward becoming a fully "indigenous" church. In the first place, our Synod is operating four Christian day schools and one Lutheran high school on the reservations. Contrary to the indigenous church policy, we have thus provided programs and facilities far beyond the ability of the Apaches to assume, fund, and operate at present. But the education program is a blessing and is being utilized by the Apache Christians to the fullest. Sixteen teachers currently are teaching 519 Apache pupils in these Christian day schools, a teacher-pupil ratio of one to 32-plus. Four teachers guide the 93 high-school students, a ratio of one teacher to 21 students. Not only are the schools filled, but students have even been turned away. The Executive Committee has adopted the policy that any additional school growth will have to be funded by the local congregations.

The second barrier deterring progress toward self-support is inflation, a demon which plagues all of us. If church work elsewhere suffers from the problem that more money does less work, the problem is only amplified on the reservations by the welfare syndrome. Anyone on Social Security can attest to the fact that increases not only do not keep pace, but always come too late. So the struggle is as real among the Apache Christians as it is among the rest of us.

Encouraging Progress

Nevertheless, progress has been most encouraging in recent years. At present our Apache congregations provide salary support in the amount of \$2,300 per month. The annual total supports almost half of the pastors in

the field. In addition, the congregations are meeting almost all of the ordinary "running expenses" of their local churches, as well as supporting the Synod's operating budget to the amount of \$14,349 last year. Tuition, fees, and hot-lunch charges generate another \$93,250 per year, an amount which thus does not have to be provided through the Synod's budgetary support. One congregation is presently also paying the teacher's salary out of its local budget, and several others are planning to do so.

As a Synod, our support of the work in Apacheland is two-pronged. The largest portion of subsidy goes toward the salaries of the seven pastors, 20 teachers, and five staff members on the two reservations. The remainder is chiefly restricted to major maintenance, facilities, and equipment costs.

Changing Conditions

Many changes have occurred in Apacheland over the 85 years that we have labored in this special field with the Gospel of Christ. At the same time there have been many changes in the Synod's approach to world missions. The desire to become self-supporting is prominent in the hearts of our laborers! But most of all, the prayer that this subsidy seminar and Apache self-study may further the zeal of each of God's children to do all that is possible in faithfully carrying out the task which the Savior has assigned to each of us: "Preach the Gospel to every creature"!

Pastor W. A. Meier

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More Than An Armchair Interest In Archaeology

Each Pastor An "Archaeologist"

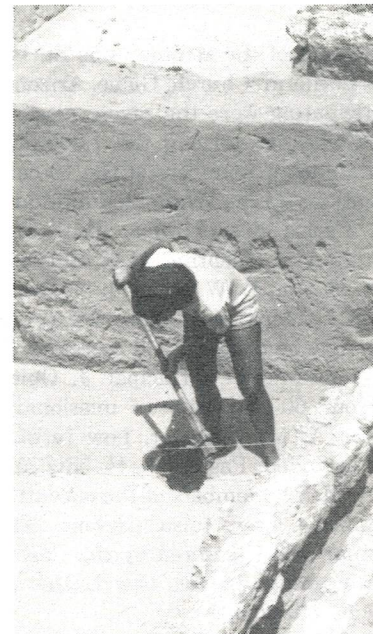
Many people know that archaeology is the study of the long, long ago. Your pastor practices a type of archaeology every time he prepares a message for you from God's Word. He studies the ancient language of the Biblical text. He tries to place himself back in time. He pictures himself on the shore of the Sea of Galilee, or in the tent of Abraham, or next to the road which leads up from Jericho to Jerusalem. Your pastor feels an obligation to present the Lord's Word to you in vivid reality, just as Isaiah or Paul once did to their hearers.

But, quite naturally, there are adjustments to be made — not in the message of God's Word surely, but in background and in detail. You want to know how much a "widow's mite" was really worth. You ask for a clear picture of the shepherd with his sheep. You reach out for the full range of meaning behind each of the Lord's parables which were often based on episodes from ancient life in the Holy Land. This is not easy. After all, thousands of years put distance between

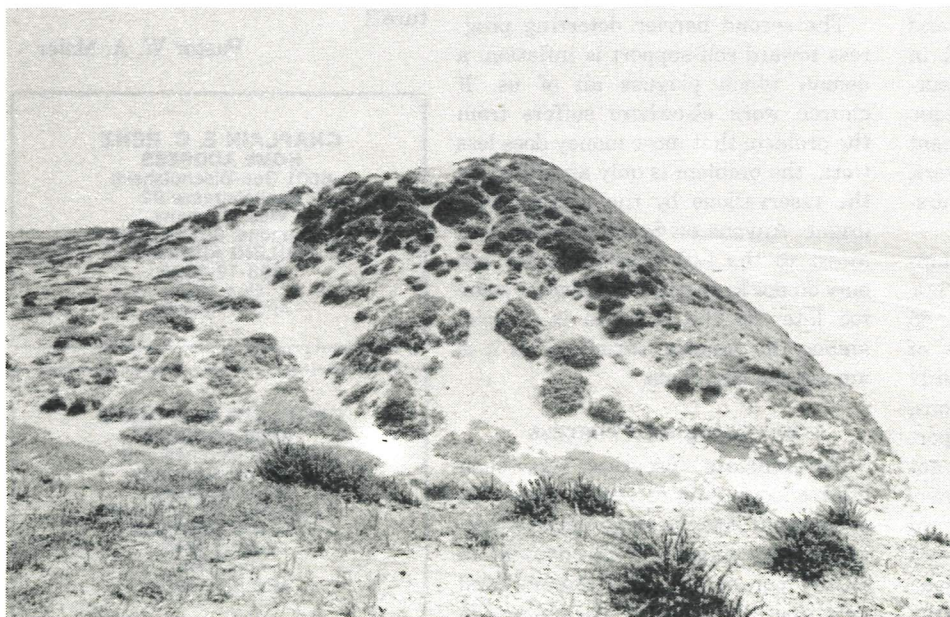
you and when it all happened, and half a world lies between you and where it all took place. When your pastor digs into his books to make your Bible come alive for you, we could call him an "armchair" archaeologist.

There's another kind of archaeologist, the one who travels up and down the hills of modern Israel, the one who actually digs into the refuse of ancient buried cities. Forty-seven of your fellow Lutherans in the WELS and ELS have recently decided to take more than an armchair interest. They are to travel and dig from July 25 to August 31 this summer. Twenty-three parish pastors, seven Seminary students, six Synodical professors, a missionary from Colombia, a missionary from Africa, six wives, two college students, and a layman have been accepted into the five-week-long program offered by Wisconsin Lutheran Seminary called "Summer Quarter in Israel '78." Eligible participants will earn credits toward a masters degree in sacred theology. The Seminary has offered summer study in Mequon since 1972 to promote professional growth among men whose life work is the public ministry in our Syn-

od or sister synods. SQI '78, as it is called, will be the first summer session on "another campus."



Volunteers at work,
1977, Tel Michal



Tel Michal,
ancient city mound
on the shore of
the Mediterranean

Photos by Avraham Hai,
used with permission of
Tel Aviv University

"With Many Hands, With Many Voices"

Seminary Mission Seminar

Maybe it has some connection with the increasing trend toward individualism in our contemporary society; maybe it's due to the newer, more accurate translations of Ephesians 4:11, 12; undoubtedly it is due to the work of the Holy Spirit: the heightened awareness of the role of the laity in the church, the renewed stress on the priesthood of all believers that has become evident in the church today, including our own Synod. This emphasis was reflected in the theme for the 19th annual Mission Seminar at Wisconsin Lutheran Seminary: "With Many Hands, With Many Voices — The Universal Priesthood In Missions."

New Format

There were some changes in Mission Seminar this year. It had become tradition in recent years to hold it during the Epiphany season; this year it was held during Lent. An even greater de-

parture was the scheduling of sessions on three alternate Tuesdays, spanning a month: February 14, February 28, and March 14, rather than on three to five consecutive days. The new arrangement was appreciated by all involved, including guests, who found it easier to accommodate their schedule to the new pattern.

First Day

The seminar lasted from 9:20 A.M. till 12:30 P.M. on each of the three days. After an opening service in the chapel, the assembly went to the gymnasium for the rest of the sessions. Two presentations highlighted each session, with time for discussion. On the first day, Pastor Ronald Roth of St. Lucas Congregation, Milwaukee, set the keynote in his chapel address on II Timothy 2:2 when he spoke of "The Ministry of Multiplication." Through the work of the pastor alone, members can be add-

ed to God's kingdom. But when the membership in general, the priesthood of believers, is active in spreading the Gospel, the number of souls won for Christ is *multiplied*.

This served as a fitting introduction to the opening essay presented by the executive secretary of the Division of Home Missions and entitled "Practicing the Priesthood of All Believers According to Ephesians 4:11-16." A panel had been organized to stimulate discussion of Pastor Norman Berg's paper, centering on three issues: the importance of stated purposes, objectives, and goals for the work of the universal priesthood in a congregation; existing traditions that fail to encourage the practice of the universal priesthood; and specific aids for putting the universal priesthood into practice in family, congregation, and the church at large. In connection with this last point, consideration was also given to possible

(Continued on next page)



Tel and Travel

Tel Michal is to be one classroom. The rest of the land of Israel could be considered another. By digging five days a week for four weeks and by traveling in a chartered bus on five

consecutive weekends, each SQI '78 student will gather firsthand experience in Biblical archaeology and Biblical geography.

A "tel" is an ancient buried city. Tel Michal is a site located on the Mediterranean shore just north of modern Tel Aviv. It was inhabited for almost 2000 years, from the age of Abraham to the time of Christ. The Tel Michal project teaches archaeological technique to people with no previous experience. Learners wake at 4:30 A.M., work till past noon on the tel, and spend late afternoon and early evening sorting and interpreting what has been found. Work proceeds under the direction of a team of trained archaeologists who are connected with the Tel Aviv Institute of Archaeology. A member of the team next summer will be Prof. John C. Lawrenz of Michigan Lutheran Seminary in Saginaw. He previously worked with the Tel Aviv Institute in 1970 and 1972 at Beer Sheba in southern Israel. Our own Seminary staff will be represented by Professors Wilbert Gawrisch, John Jeske, Carl Lawrenz, Paul Nitz, and Armin Panning.

On weekends the SQI '78 staff will do more than lead a tour of the usual tour-

ist spots. Tire tracks will lead off the beaten path to search out remote sites. Mountains will be climbed to grasp the panorama of Biblical history as it once unfolded. Lively discussions will peg the Biblical events to their proper setting. Maps will come alive and gain permanent meaning. Pictures will capture scenes for future reference.

One Pastor's Anticipation

SQI '78 will be an adventure with a purpose. One pastor wrote in anticipation: "I look to this trip to bring me a fuller knowledge of the Bible's background and setting . . . to better understand the geographical, geological, and climatic factors which influenced the lives of the ancients, . . . to better understand the people of antiquity themselves, their social organization, their government, their art, and their daily lives, . . . not as dead statistics, but as living people with hopes and dreams and fears, people who could laugh and sweat and cry, people such as we pastors meet every waking day."

John C. Lawrenz, co-director

Mission Seminar

(continued)

hazards of a vigorous emphasis on the practice of the universal priesthood in a congregation. The discussion was curtailed only by time limitations.

After the break, Pastor Hugo Warnke, California District Missionary, gave an inspiring, uplifting talk on the pastor as the "master copy" for all the other priests, the believers, in his flock. Though no time was left for formal discussion at the seminar, his personal vivid presentation and thought-provoking content stimulated considerable informal discussion afterwards.

Home Missions Highlighted

Two weeks later Pastor David Dolan of Palos Heights, Illinois, opened Day No. 2 of the Mission Seminar by directing the assembly's attention to I Thessalonians 1:2-8, a "how-to" text. He explained that while methods and specific technology are useful and necessary in both the public ministry and the universal priesthood, yet the basic "how-to" originates in the Gospel. Only when our hearts are full of the Gospel can techniques and methods of ministry be put to proper use.

Day No. 2 centered on the role of the laity in home mission congregations. This was highlighted by Pastor Robert Hartman. Serving the Michigan District, Pastor Hartman has recently filled a new type of position in our Synod, that of a District Mission Counselor. He began his presentation by telling what is involved in his work, an explanation especially interesting and informative to seminarians, many of whom will be working with mission counselors in the near future. A District Mission Counselor is not a mission developer, like a district missionary, but is in effect a field representative for the district mission board. His main goal is to help a mission congregation become self-supporting as soon as possible. To this end, his work can be divided into six phases: 1) pre-exploratory work, before a mission is actually begun; 2) work with exploratory missions, lasting approximately six months; 3) in-service training, culminating with a seminar for pastors of mission congregations; 4) serving as a counselor in the acquisition and development of land and facilities; 5) working with the pastor in helping a congregation in its fi-

nancial growth toward self-supporting status; 6) serving as an administrative staff assistant to the district mission board. The latter is a very necessary function, since some district mission board chairmen, in addition to shepherding their own congregations, need to spend up to 30 hours a week and may be gone up to 100 days a year on district mission board business.

Updating Recent Trends

Continuing on the home mission theme, Secretary Berg reported on trends in our home missions. He mentioned, for example, that our new mission outposts tend to be in smaller metropolitan areas (50,000-100,000) today rather than in the larger ones. This is due partly to the fact that we have already entered many of the large metropolitan areas. But Pastor Berg also mentioned that we are careful to observe general population trends (for example, the tendency of late by some people to move back into the inner city) and to act accordingly in our mission expansion. Mention was also made of lay leadership among minority groups in our Synod. Specifically, while people of minority groups comprise 16 per cent of the membership of our inner city churches, yet 26 per cent of the leadership in these congregations is by minority group members.

The Laity In World Missions

The universal priesthood in world missions was the focus for the final day of Mission Seminar, March 14. The chapel address was by a former missionary to Hong Kong, Pastor Gerald Lange, now an instructor at Wisconsin Lutheran High School, Milwaukee. Using II Corinthians 4:3-6, he reminded his hearers of the urgency of preaching the Gospel, especially to those who are as yet without it. Then Missionary John Janosek, home on furlough from Malawi, addressed the group on a feature of world mission work related to the universal priesthood: the issue of subsidy. When our African brothers, who by our standards are still living in poverty, see the homes of our missionaries, modest by American standards, but lavish for Africans; when they see that our missionaries own cars, and that the church body in America can erect churches that are well beyond their own means, they are hard put not

to look to us as to a "rich uncle," instead of to themselves for initiative and self-support. Thus the entire concept of the universal priesthood is more difficult to get across because of the economic factor alone. But there are heartwarming exceptions, some of whom Pastor Janosek introduced through his slides.

Conclusion

Mission Seminar 1978 had a rather special conclusion. Giving his farewell reflections was the man who was primarily responsible for initiating Mission Seminars at our Seminary in 1960, Pastor Edgar Hoenecke, now retiring from the position of executive secretary of the Division of World Missions. Speaking in his usual compelling manner, Pastor Hoenecke reviewed the mission history of our Synod, offering unique insights and affirmative answers to the questions of whether our struggle for mission emphasis, sadly lacking in our early years, was worthwhile, and whether we are now on the right track in our mission work. No one objected when he continued speaking after the closing bell. In fact, the seminar concluded with a spontaneous standing ovation in appreciation of this man who has been such a driving inspiration in our Synod's mission work. Two days later, the Seminary student body "threw a party" in honor of the two retiring Hoenecke brothers: Edgar, from the world mission board, and Gerald, from 26 years of faithful labor in the Seminary classroom.

As usual, Mission Seminar was organized by a student committee, in cooperation with a faculty representative and the mission boards, and with the help of quite a number of additional students. Even students' wives, the "Sem Gems," helped out by supplying cookies for the breaks. Thus the organization and presentation of the seminar embodied the very concept it sought to convey. That concept is expressed well in the words of St. Paul used as a heading in the seminar booklet: "Therefore I urge you, brothers, in view of God's mercy, to offer yourselves as living sacrifices, holy and pleasing to God, which is your spiritual worship" (Rom. 12:1).

Jonathan Rupprecht
Mission Seminar Publicity

Looking at the Religious World

information and insight

Millennialists and The Middle East

In a previous column, Prof. E. Fredrich reported on the celebrated newspaper ad in which Protestant evangelicals took President Carter to task for not upholding the Baptist interpretation of Biblical prophecy pertaining to the Middle East.

Many Lutherans are unfamiliar with the premillennial views of those who advocate them. If you are one of the many, you may find the following paragraphs of interest. They appeared in the religion section of the *Chicago Tribune* edited by Jack Houston. They were attributed to Dr. George Sweeting, president of the Moody Bible Institute in Chicago and editor of the *Moody Monthly*.

Israel will find itself surrounded by four confederations of unfriendly powers. To the north will be Russia, to the south, Egypt, to the east, China, and to the west, the Common Market countries. A world dictator will rise from the European confederation, which these Bible students call the Anti-Christ. Under his reign, the world will enjoy a period of peace and economic prosperity, and religion will thrive in one ecumenical body.

For its protection, Israel will make a covenant with this dictator and will be permitted to rebuild the Temple in Jerusalem. Israel will also prosper economically and will expand its borders east into Saudi Arabia. Meanwhile, Russia will desire the land Israel occupies and will manipulate Egypt into invading Israel, starting World War III. Russia will join Egypt in war against Israel, and the Common Market nations will use the war as an excuse to invade the land. Russia will eventually be annihilated. The European dictator will set up rule in Jerusalem and

from there invade Egypt.

While in Egypt, the European invaders will hear of an impending invasion of Israel by China and other Eastern nations. The nations will gather in the Valley of Megiddo, between the Port of Haifa and Sea of Galilee, for the Battle of Armageddon.

Millennial teaching is fancy, not fact. The above paragraphs should convince you anew of the soundness of the conviction expressed in the Augsburg Confession which labels such views as fables.

Creation? Yes and No

Recent evidence corroborates the Bible by concluding that the world began with a single act of creation. That is the considered conviction of Dr. Robert Jastrow, founder-director of NASA's Goddard Institute for Space Studies, and faculty member at Columbia University.

In a new book, *Until The Sun Dies*, Dr. Jastrow asserts: "In science, as in the Bible, the world begins with an act of creation." He also contends that "as a result of recent discoveries we can say with a fair degree of confidence that the world has not existed forever; that it began abruptly, without apparent cause, in a blinding event that defied scientific explanation." He adds that in the holocaust when the world began "the evidence needed for a scientific study of the cause of creation was destroyed."

The question of the origin of life, Jastrow says, "is beyond the reach of scientific inquiry." That means it is a matter of faith, like the Biblical creation account. Jastrow candidly acknowledges that to be true. Scientists hold to the validity of their view of the origin of life, he says, "without having concrete evidence to support that belief."

We appreciate Dr. Jastrow's reminder that the assured results of scientific inquiry into origins are not always so sure. However, before anyone claims

Dr. Jastrow as an ally of Biblical truth about origins, he ought to read the same Dr. Jastrow's essay in *Time* (Feb. 20, 1978, p. 59) which concludes *Time's* special feature on "The Computer Society."

In that essay Jastrow says: "Since the majority of planets in the universe are not merely millions but *billions* of years older than the earth, the life they carry — assuming life to be common in the cosmos — must long have passed through the stage we are about to enter. A billion years is a long time in evolution; one billion years ago, the highest form of life on the earth was a worm."

Creation, Yes!

Michigan State University professor of natural science, Dr. John Newton Moore, has been teaching a course advocating the creationist view of origins at MSU since 1972. Faculty colleagues took action to have the course dropped, arguing that Moore's course "violates the concept of separation of church and state."

University president, Dr. Clifton R. Wharton Jr., recently ruled in favor of the continuation of the controversial course. Said Wharton: "The university has a responsibility to confront its students with a wide range of ideological positions, provided the university does not demand that any student accept a particular viewpoint."

Creation, Maybe

A bill introduced into the Minnesota State legislature would require Minnesota schools to teach Biblical creation along with evolution. According to the bill, special creation means that "all matter and life was created out of nothing (ex nihilo) by divine power approximately 6,000 to 10,000 years ago in six solar days."

The bill's advocates contend that absence of the creation account in the curriculum results in "an inaccurate analysis of the subject of origins and therefore violates the principle of academic freedom." We agree. We disagree however that the teaching of a specific interpretation of the Genesis account, even if it is the correct one, can be mandated in public schools.

Let the churches teach the specifics, and let the schools offer supernaturalism as a viable alternative to naturalism in science courses.

Joel C. Gerlach

Direct from the Districts

DAKOTA-MONTANA

Reporter Thomas Schmidt

25 Years of Grace at Sioux Falls

Grace! A familiar word! It also has been the experience of Good Shepherd Lutheran Church. For the past 25 years this congregation in Sioux Falls, South Dakota, has "tasted that the Lord is gracious" (I Pet. 2:3). The words of Jacob: "I am not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servant," were reinforced by the morning guest speaker, their former pastor, the Rev. David Krenke, on Sunday, October 16, 1977. In his sermon, he led the congregation to meditate on "A God-pleasing Anniversary." "Past blessings from, unworthiness before, and dependence upon God" were forthrightly acknowledged. The afternoon guest speaker was the Rev. Herbert H. Birner of Burton, Michigan, who had served them from 1954 to 1962. Present pastor of the congregation is the Rev. Dennis A. Hayes, who has served them since 1973.

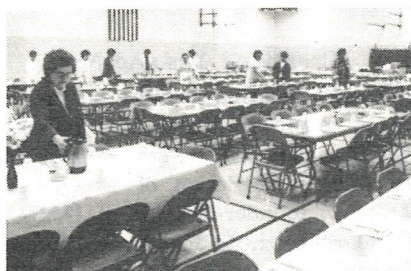
Good Shepherd started as a mission of the Wisconsin Synod in July 1952 with about 40 souls. The building that now serves them was constructed in 1962 with a loan of \$37,600 from the Synod. They became self-supporting in 1969. Under the leadership of Pastor Hayes and the Board of Education, the congregation learned to recognize the great advantages of having a Christian day school. On September 12, 1976, Good Shepherd's voters decided to open a Christian day school in the congregation's anniversary year, 1977. The school opened August 29, 1977, with an enrollment of 25. Today, more than 189 communicants and 271 souls meet for worship at Good Shepherd Lutheran Church. Confident that a gracious God can do great things through weak instruments, Good Shepherd Lutheran just recently purchased land in southeastern Sioux Falls and is making plans to build a new church, a day school with gymnasium facilities, and a new parsonage. "Praise God from whom all blessings flow!"

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Iron Ridge Dedicates

On Sunday, March 5, 1978, St. Matthew's Ev. Lutheran Church, Iron Ridge, Wisconsin, dedicated a gymnasium/fellowship hall as an addition to its school. Preaching for the occasion was Pastor George Boldt, president of the Southeastern Wisconsin District. He spoke on Haggai 1:7,8, using as his theme: "Your Building Purpose — To Glorify God." Pastor Boldt warned the members against the temptation to say, "Look what we have done," and



Gymnasium/Fellowship Hall

encouraged them to remember that the true purpose of this and all building programs is to give all glory to God. The Rev. Douglas Semenske, pastor of St. Matthew's, served as liturgist and read the rite of dedication.

After the service in church, the congregation proceeded to the gymnasium/fellowship hall for the opening-of-the-doors ceremony. Mr. Kenneth Schulz, president of the congregation and chairman of the building committee, presented the keys to Mr. Douglas Klitzke, principal of the school. Music was then provided by St. Matthew's choir and a luncheon served to over 300 guests by the Ladies Aid.

The new gymnasium/fellowship hall provides 4,000 square feet of space for school gym classes and athletic contests, as well as fellowship for the members of St. Matthew's and its various organizations. The building is of masonry construction. Since much of the work was done by volunteers, the total cost of the building was only \$60,000. The building committee served as its own general contractor.

With the Lord

Teacher Waldemar Pape 1907 - 1978

Teacher Waldemar Pape was born on January 23, 1907, in the Town of Forest, Fond du Lac County, Wisconsin. He was the son of Mr. Arthur F. Pape and his wife, Clara Toepel.

Mr. Pape was graduated from Dr. Martin Luther College in New Ulm, Minnesota, in 1928. During the next 43 years he taught in Christian day schools in St. James, Minnesota; Lewiston, Minnesota; Reedsville, Wisconsin; Medford, Wisconsin; St. Paul, Minnesota; and Caledonia, Minnesota. In 1971 he retired from the teaching ministry because of the disabilities brought on by Parkinson's disease. During the days of his retirement he was a member of St. Peter's Lutheran Church, Fond du Lac, Wisconsin. He

died on Tuesday, March 21, 1978.

Teacher Pape married Elizabeth Binger at Renville, Minnesota, on July 7, 1929. She survives him, as do three sons: Teacher Ronald Pape of St. Joseph, Michigan; Teacher Gordon Pape of Fond du Lac; Gerald Pape of St. Paul, Minnesota; two daughters: Eunice (Mrs. Reuben Kramer) of Lannon, Wisconsin, and Audrae (Mrs. Joel Stege) of White Bear Lake, Minnesota; 14 grandchildren; his stepmother, Mrs. Johanna Pape of Manitowoc; eight sisters, and one brother.

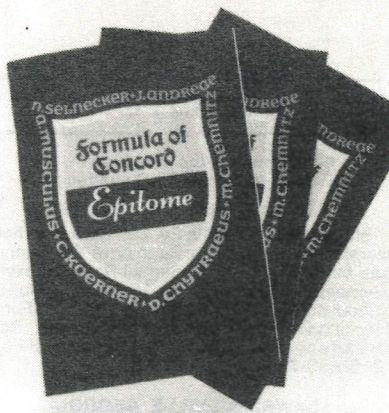
The funeral service was conducted at St. Peter's Lutheran Church on March 25, 1978. Pastor Karl A. Gurgel delivered the sermon on Mr. Pape's confirmation text, I Timothy 6:12: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." By the grace of God, these words accurately describe the life and work of our brother.

Karl A. Gurgel

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This new 46 page paperback edition now makes the *Epitome* available to all Lutherans interested in reading the confessional documents of their church. It is the familiar translation by Dau and Bente as found in the Concordia Triglotta. *Formula of Concord — Epitome* is NPH's first publication commemorating the 400th anniversary of The Book of Concord. This book was published in 1580 to commemorate the 50th anniversary of the Augsburg Confession. The Book of Concord is a collection of all the Lutheran confessional writings, including the Formula of Concord, signed in 1577 by more than 8,000 pastors, princes and city councils.

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**CLOSING EXERCISES
AT THE
SYNODICAL SCHOOLS**

**Wisconsin Lutheran Seminary
Mequon, Wisconsin**

Closing Concert — May 30 at 7:30 P.M.
Graduation Service — May 31 at 10:00 A.M.

**Northwestern College
Watertown, Wisconsin**

Alumni Meeting — May 16 at 3:00 P.M.
Alumni Luncheon — May 16 at 5:00 P.M.
Commencement Concert — May 16 at 7:30 P.M.
Graduation Exercises — May 17 at 10:00 A.M.

**Dr. Martin Luther College
New Ulm, Minnesota**

Alumni Meeting — June 1 at 4:00 P.M.
Commencement Concert — June 1 at 8:00 P.M.
Graduation Exercises June 2 at 10:00 A.M.

**Northwestern Preparatory School
Watertown, Wisconsin**

Commencement Concert — May 16 at 7:30 P.M.
Graduation Service — May 17 at 1:30 P.M.

**Martin Luther Academy
New Ulm, Minnesota**

Commencement Concert — May 31 at 8:00 P.M.
Graduation Exercises — June 1 at 10:00 A.M.

**Michigan Lutheran Seminary
Saginaw, Michigan**

Commencement Concert — May 26 at 7:30 P.M.
Graduation Exercises — May 27 at 10:30 A.M.

**Northwestern Lutheran Academy
Mobridge, South Dakota**

Commencement Concert — May 24 at 8:00 P.M.
Graduation Exercises — May 25 at 10:30 A.M.

WINONA AREA CAMPING

The Winona Area Councilmen's Conference is sponsoring two one-week camping sessions for the youth of area WELS congregations.

The Teen Camp (12 years old and up) will run from June 25 to July 1, 1978, at a cost of \$35.00 per camper. The Youth Camp (ages 8-11) will be held from July 2 to July 8, at a cost of \$30.00 per camper.

Congregations interested may want to contact Mr. Gerald Kastens for a slide presentation on the camp. His address is 418 S. Baker, Winona, Minnesota 55987.

Editorial (from page 131)

Another of Steve Allen's distortions occurred when he had Luther snort vindictively that heretics should be put to death, despite the fact that on a number of occasions Luther clearly stated the opposite. As early as 1521 Luther told the Catholic theologian, Jerome Emser, regarding burning heretics at the stake, "I would not have it done." Nor should the state kill heretics: "I cannot advise or permit that false teachers be put to death." Referring to John Huss, he wrote, "We should vanquish heretics with books, not with burning." (The Catholics did the burning.) Luther knew that God's Word alone availed against heresy.

It is ironic that Allen, who was reared in the Roman Catholic Church, a church whose inhuman Inquisition repeatedly tortured and burned heretics, should represent Luther (and his church) as advocating the execution of heretics. What does history record? How many heretics have Lutherans executed?

Fortunately Luther's doctrine and Luther's accomplishments have been inscribed too deeply in history for a TV entertainer to deface. Steve Allen should do his homework. Or did he decide to present Luther as he did in spite of his homework?

Carleton Toppe

INSTALLATIONS

(Authorized by the District Presidents)

Pastor:

Vaccarella, Lee, as pastor of St. Luke's, Little Chute, Wisconsin, on March 12, 1978, by R. Ash (NW).

**APPLICANTS WANTED
FOR ASSISTANT CONTROLLER**

The Board of Trustees is seeking applicants for the position of Assistant Controller to assist the Synod's Treasurer and Controller. The position requires knowledge of the fundamentals of accounting. The primary area of responsibility will be maintaining the accounting records and the preparation of financial reports. Knowledge and experience with mini-computer accounting systems is desirable. Applicants should forward a resume including education, work experience, positions held, references, salary requirements, church membership, condition of health, age, and marital status. Send resumes to Pastor Elton H. Huebner, Executive Secretary, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. Deadline for applications is May 20, 1978.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bartelt, Randall J.
4851 Foxwood Drive
Charleston Heights, SC 29405
Phone: 803/552-3333

Schuppe, Edward P.
2052 Pompano Parkway
Orange Park, FL 32073
Phone: 904/269-3770

Vaccarella, Lee
1306 N. Taylor St.
Little Chute, WI 54140
Phone: 414/788-4408

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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:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

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

Alabama	Montgomery
Alaska	Sitka/Ketchikan*
Arizona	Chandler
	Sierra Vista*
Arkansas	Little Rock
California	Modesto
	Placer County
	Santa Maria*
Connecticut	Trumbull*
Florida	Ft. Walton Beach*
	Lakeland*
	Sarasota
	Zephyrhills*
Georgia	Lawrenceville
Idaho	Pocatello
Illinois	Belleville
	Downers Grove
	Ettingham*
Kansas	Salina*
Indiana	Muncie*
Iowa	Clinton
Michigan	Big Rapids*
	Imlay City
Minnesota	Fairmont*
	Grand Rapids
	Northfield*
	Plymouth/Maple Grove*
Missouri	Joplin*
	S.E. Kansas City
Montana	Helena
	Missoula*
Nebraska	Fremont*
	O'Neill*
Ohio	Ashtland
	S.W. Cleveland*
	Dayton
	Lima
Pennsylvania	Harrisburg
Tennessee	Knoxville
Texas	Ablene*
	Midland/Odessa*
	Wichita Falls*
Washington	Moses Lake*
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

EXPLORATORY

JOPLIN, MISSOURI

Exploratory services are being conducted in Karen's Studio, 1910 Ohio Street, Joplin, Missouri 64801. Sunday school and Bible class begin at 3:30 p.m. and the worship service at 4:30 p.m. For information call 417/781-8759 or 816/884-5252; or write to Pastor W. T. Niermeier, P.O. Box 56, Harrisonville, Missouri 64701.

SANTA CLARITA VALLEY, CALIFORNIA

Exploratory services are being conducted at the Courtney Club, 26525 Golden Valley Road, Saugus, California, at 8:30 a.m. References should be directed to Pastor Richard Yecke, 42520 N. 21 Street West, Lancaster, California 93534. This field comprises the communities of Saugus, Newhall, Valencia, and Canyon Country.

NAMES

FERGUS FALLS/BATTLE LAKE, MINN.

Please forward the names of WELS and ELS members who have moved into the Battle Lake and Fergus Falls area to Pastor Gary A. Griep, 715 Scandia, Alexandria, Minnesota 56308.

TIME AND PLACE

Visiting the Smokies? Stop at Knoxville, Tennessee

KNOXVILLE, TENNESSEE

Shepherd of the Hills Ev. Lutheran now holds worship services each Sunday at the Tennessee Motor Inn, 6200 Papermill Road, Knoxville, Tennessee. Worship is at 10:30 a.m., Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Scott Stone, 8540 Dresden, Knoxville, Tennessee 37919 (615/693-7494).

LAWRENCEVILLE, GEORGIA NORTHEAST ATLANTA

Sola Fide Ev. Lutheran now holds worship services each Sunday at the Kinder Care Center, Langley Road, off Hwy 29, Lawrenceville, Georgia. Worship is at 10:30 a.m., Sunday school and adult Bible study at 9:00 a.m. For information contact Pastor Larry Zahn, 3157 A. Ferrite Loop, Lawrenceville, Georgia 30245 or call 404/962-1894.

COMING TO ARKANSAS?

If so, please note our new place of worship. King of Kings Ev. Lutheran Church, Little Rock, is now worshipping at the Holiday Inn (South), located at Interstate 30, exit 65th Street. We worship every Sunday at 10:00 a.m., with Sunday school and adult class at 11:00 a.m. Names of prospects should be sent to: Pastor A. L. Schmeling, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone: 501/565-3600.

FT. WALTON BEACH, FLORIDA FLORIDA PANHANDLE

Worship services are conducted each Sunday at 4:00 p.m. (Sunday school at 3:00 p.m.) at the Kinder Care Center, North Street, off Race Track Road, Ft. Walton Beach, Florida. This is the Eglin Airforce Base area. Names and information may be forwarded to Mr. Gerry Fisher, 8 Moroni Lane, Ft. Walton Beach, Florida 32548 (904/242:4054) or to Pastor Frederick S. Adrian, 91 Freeway Dr., Mobile, Alabama 36619 (205/661-1971)

VACATION REPLACEMENT

Holy Word of Austin, Texas, is in need of a WELS pastor to conduct worship services on June 25 and July 2 while Pastor James Radloff and family are in California for the district convention and vacation. Stay in the parsonage and see Texas from the central location of Austin. For more information, contact Pastor James Radloff, 10613 Walnut Bend Dr., Austin, Texas 78753; phone: 512/836-4264.

Michigan-Ohio Super Rally

The members of the Lutheran Women's Missionary Society in Michigan and Ohio are planning their fourth super rally for May 10, 1978. It will take place at St. Luke Lutheran Church, Vassar, Michigan. Hosting the rally will be the Michigan Thumb Circuit.

Arrival time is set for 10:00 A.M., with opening devotion at 11:00 followed by the business meeting. The afternoon session will feature Pastor Leonard Koeninger as guest speaker. He will present a lecture and display on the work being done by our Synod in Southeast Asia. The ladies will also have a freewill offering, proceeds of which will be used to further the mission work in Southeast Asia. The closing devotion is scheduled for 2:20.

All LWMS ladies in Michigan and Ohio are urged to set aside May 10 to join in this Christian fellowship. It promises to be an inspirational day for all.

SOUTHEASTERN WISCONSIN CHICAGO CONFERENCE

Date: May 9, 1978; 9:00 a.m. CDT.

Place: Palos Ev. Lutheran Church, Palos Heights, Illinois; D. Dolan, host pastor.

Preacher: L. Hieber, O.T. Text (alternate: D. Thompson, N.T. Text).

Agenda: Exegesis of James 1: R. Schleicher; alternate. Exegesis of James 2: E. Meier, alternate. Abortion! What Should We Be Doing (continued): R. Mueller; Excommunication Versus Self-Exclusion: A. Siggelkow; The Right To Die Controversy: W. Meier, alternate.

R. W. Pasbrig, Secretary

CHOIR ROBES

Thirty-nine (39) choir robes are available to a mission congregation for shipping charges. They are being offered by the choir of St. Matthew's Ev. Lutheran Church, Oconomowoc, Wisconsin. If interested, contact Mr. Charles Boehme, 737 Polk, Oconomowoc, Wisconsin 53066, or call 414/567-5381.

EVANGELISM MATERIALS

The Religious Survey (revised edition) provides a detailed procedure for canvassing homes in urban and rural areas. \$1.00 per copy.

Let Us Pray (third revised edition) provides evangelism prayers for almost every occasion. \$0.60 per copy.

Order from **Evangelism Bookshop**, 3624 West North Avenue, Milwaukee, Wisconsin 53208. When ordering add 50 cents minimum handling charge or 10 per cent of the order.