



The
Northwestern
Lutheran

September 2, 1979

In This Issue —

- A Voters' Meeting page 282
Inner-City VBS page 283
Naumann Role Underrated ... page 286

by the Editor



According to the latest count, some 20 new Christian day schools opened their doors in our congregations in late August and early September. Also four additional area Lutheran high schools. This means that many children and young people will be exposed to Christ-centered teaching on a daily basis for the first time. We pray for them, as well as for those who have been attending our schools previously.

During the summer months many congregations have experienced a change of teachers and many have been assigned new graduates about to begin their teaching careers in the schools of our Synod. For our beginning teachers we pray that they may never become disheartened and that their dedication may be such that meets the approval of the Lord our God. In fact, we praise and thank God for all the men and women who are devoting their time to teaching our children. We appreciate their love and their efforts.

The emphasis in our schools is, however, not on the new, not even in those schools that are opening for the first time. Whether the schools and the textbooks are new or worn, in all cases three books will be used in our schools that aren't new at all. One is the Bible.

Indeed an old book! It starts with creation and was put down in writing from the days of Moses and the Exodus to the days of the Apostle John at the close of the first century after Christ. Though old, it meets the needs of all — down to the last child born before Judgment Day.

Another ancient text is Luther's Small Catechism. It was published in 1529 and is thus 450 years old this year. It has weathered well and is still one of the chief textbooks used in presenting Christian faith and life to our children and bringing them to the feet of the Savior who cleansed them in holy Baptism.

A third book in regular use in our schools is the hymnal. It contains hymns going back to the Early Church, to the church of the Middle Ages, to the church of the Reformation, and also contains hymns of more recent vintage. It assists our children in praising the Lord and helps provide them with a sense of history, showing them that Christ has met the needs of every generation. He will meet their needs, too.

May the Holy Spirit continue to bless the use of these ancient texts in our schools and churches!

Dedication of Martin Luther Preparatory School Prairie du Chien, Wisconsin

October 14, 1979

Schedule for the Day:

Morning services in the chapel — 8:00 (for students), 9:30, and 11:00.

Noon lunch in the cafeteria — available at cost.

Guided tours — 1:00 to 3:00 and 5:00 to 7:00 P.M.

Cafeteria supper — freewill offering — 5:00 to 7:00 P.M.

DEDICATION SERVICE — 4:00 P.M.

Preacher — President of the Wisconsin Evangelical Lutheran Synod
Liturgist — Chairman of the Commission on Higher Education
Dedicator — Chairman of the MLPS Board of Control

Please note: Motels and campsites are available in the Prairie du Chien area as well as in the La Crosse, Wisconsin, and Dubuque, Iowa, areas. It is suggested that reservations be made at an early date. — No accommodations will be available for guests in the school dormitories.

*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

(ISSN 0029-3512)

Volume 66 Number 18
September 2, 1979

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 unad-
dressed copies are sent in a bundle to one
address. Blanket subscription at \$3.25.

Second-class postage paid at Milwaukee,
Wisconsin. POSTMASTER: Send address
changes to The Northwestern Lutheran,
3624 W. North Ave., Milwaukee, WI
53208.

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
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— THE EDITORIAL BOARD —

Rev. Harold E. Wicke, Editor
Rev. Walter W. Kleinke, Assistant Editor
Prof. Wilbert R. Gawrisch
Prof. Armin W. Schuetze

— CONTRIBUTING EDITORS —

C. Toppe R. Lauersdorf I. G. Frey
E. Fredrich T. Franzmann J. Gerlach
A. Panning J. Anderson

The Cover

Grace Lutheran Church, downtown Mil-
waukee, Wisconsin, recently celebrated its
130th anniversary. Tours of this historic
church may be arranged by calling its pas-
tor, Peter H. Kruschel, at (414) 774-9197,
or the church office at (414) 271-3006. See
also page 283.

Editorials

Who Is Right? An indignant newspaper reader fired off a letter to the editor, which was printed in due course under the title "Moral Views Differ." What the writer was incensed about was the position taken by an anti-abortion group on "moral" grounds. His point was that people differ as to their moral principles. He cited divorce, capital punishment, religious dietary laws, and euthanasia as examples. His letter raised the question: Who knows who is right?

Another letter-writer wrote to Billy Graham, defending his own homosexuality as "a private thing and entirely normal." In his reply Dr. Graham stressed the importance of looking to the Bible for answers on controversial questions. "Otherwise," he said, "we can only swap personal opinions which may not necessarily have much value."

Moral views differ on a variety of subjects. It is furthermore true that under our nation's constitution everyone is entitled to his or her opinion. But the fact that one holds a personal opinion, however sincerely, does not make it right.

"I think . . ." or "I feel . . ." cannot preface the deep questions which plague all mankind. This approach offers personal opinion, which varies greatly, is often contradictory, and thus affords no certainty. We need to *know*.

This is why Holy Scripture was written under the inspiration of God. It has divine answers to controversial moral and spiritual questions. When we cite them, we can say, "Thus saith the Lord"; and we can be sure they are right.

Immanuel Frey

More And More "Entitlement"? American workers demanded "entitlement" before 1970, but not as large a measure of it as in the present decade. There were such entitlements as coffee breaks, health insurance, longer vacations, earlier retirements; but since 1970 they have demanded many more of these "fringe benefits."

Today a large measure of young people believe that they are entitled to a job "as a social right," whether they have earned the right to a job or not. Employee health benefits have increasingly included dental as well as medical benefits. Maternity-leave options with pay and/or reemployment provisions have been developed. Companies provide health spas for their employees. Work options such as job sharing, flexible work hours, or staggered hours have been highly publicized. Many retired workers enjoy pensions that almost equal the income they earned during their working years.

Increasingly, American workers, especially the younger, better educated, and more affluent parts of the population, demand "full enjoyment as well as full employment." Success is not enough. It no longer satisfies "their deepest psychological needs, nor nourishes their self-esteem nor fulfills their cravings for the full, rich life" as a writer in *Current Issues in Higher Education* puts it. Do they want

more personalized workplaces? Do they want more disposable income and more time for leisurely self-indulgence (the "weekends" of the Michelob commercials)? They feel that they are entitled to job quality as much as they are entitled to the job itself.

What has happened to the "Protestant work ethic" of former years? That ethic believed in a day's work for a day's pay. To work hard for a living was not the exception; it was the rule. The employee was at least as much concerned about what he owed the employer as what the employer owed him. There was more sense of pride in the quality of work performed. Those who believe in that "Protestant work ethic" today are pitied or ridiculed, if not resented, by increasing numbers of self-seeking, materialistic, pleasure-seeking Americans.

But the "Protestant work ethic" is based on the Bible's work ethic. Christian workers will not resent strenuous toil; for them Genesis 3:19 still obtains: "In the sweat of thy face shalt thou eat bread." Christian employees apply Paul's words to themselves: "That with quietness they work and eat their own bread"; they avoid burdening others to provide for them. Christian working men and women are not "slothful in business"; they are "fervent in spirit; serving the Lord." In God's Book, obligation and service come before "entitlement."

Carleton Toppe

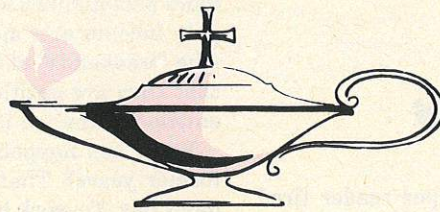
To the Member of a Mission Do you feel all alone in that exploratory group or in that small mission? Do you think that your little group cannot accomplish very much by itself? Do you feel lonely, separated as you are from other WELS congregations by hundreds of miles? Are you disheartened because two more families were transferred from your midst just when you had grown sufficiently to make another request to the General Board for Home Missions for mission status or planning authority? Do you often find yourself saying: "If only we had a church building that we could call our own"?

It is easy to don the disheartened spirit while being part of an exploratory group or a small mission. The odds seem to be against you. You can come to the self-pitying conclusion that no one else cares for you out there, that the Lord really is not with you always as He has promised, and that the only area desperately needing help right now is yours. It seems only natural to ask: "Why should I set up the chairs, bring the hymnals, and move the piano on Sunday morning? Why should I greet and be friendly to the visitors? Why should I canvass and witness to my Savior? Why should I count the offerings and help fill out all those forms?" In short, "Why should I be doing everything?"

I know a 94-year-old grandmother who in the early 1940s felt exactly the same way you do when only a handful of people gathered in her home for exploratory services. Not long ago she saw about 500 people assembled to dedicate a new church at a new site because the first site and chapel were too small. She would be quick to supply the answer to your question the next time you ask: "Why should I be doing everything?"

(Continued on page 290)

Studies in God's Word



Abraham — Assured by God Read Genesis 15:7-21

When men want assurance, contracts are drawn up and signatures set down. Even then there is no absolute assurance that promises will be kept and provisions met. How much different with our God! When his love stoops down to seal his promises to needy men, we can trust his covenant wholeheartedly. This we see as in our study of *Abraham — Father of the Faithful* we come to "Abraham — Assured by God."

A Sign Requested

Abraham was a child of God's grace. Called by God's grace out of Ur of the Chaldees, he had responded with a faith worked by that same grace. When his faith faltered as it viewed God's promises of the land and the seed still unfulfilled, God's grace renewed it so that it could be said: "Abraham believed in the Lord and he counted it to him for righteousness." Now again we see God's grace as he deals with Abraham's request for a sign that the divine promises will be kept.

"Lord God," Abraham asked, "whereby shall I know that I shall inherit it?" His request was not fueled by doubt as if God was not to be trusted, but rather filled with concern for himself. Here was the prayer of a believer humbly recognizing his own weakness and reaching for some assurance, something substantial to be placed under the feet of faith. Like Gideon putting out the fleece to be drenched with dew by the God of grace (Judges 6:37) and like the nobleman praying to the same God of grace (Mark 9:24), "I believe, help thou mine unbelief," so Abraham's faith reached for a sign.

At times we'd like a sign, too. We'd like to have God's promises spelled out a little more clearly and his blessings come a little more quickly when the vision of a heavenly home seems so far away and the reality of an earthly existence seems so filled with sin and sorrow. No, we don't wonder at Abraham's request. We do, however, marvel at God's response. We adore the love which causes God to stoop so low and deal so gently with the frailties of his children. Just look at how he answered Abraham's request for a sign.

A Covenant Received

Abraham received a sign he could well understand. In a day when written agreements were rare, men sealed their word with solemn ceremony. Animals would be slaughtered, split in two, and placed into two rows. Between the bloody rows the two contracting parties would then walk, sealing their word and signifying what should happen to them if they were to break the covenant. In his great love God condescended to confirm his promises to his friend Abraham according to the fashion of the day.

According to God's instructions, Abraham prepared the scene, but hour after hour passed without additional divine command. Meanwhile, in the vision came words about the future. The dreadful darkness which fell on Abraham presaged the prospects ahead for his seed. There would be more than 400 years of stay in a strange land and part of that stay would be filled with oppressive slavery. Ahead lay bondage under Egyptian whips, babies doomed to the

Nile, cities built with the bricks of suffering. But God would remember his promise. He would judge an Egypt which refused to listen to him and he would bring his people out with great possessions (Exodus 3:22). When his divine patience with the Amorites, who symbolized the heathen tribes of Canaan, had been exhausted by their gross godlessness, God would smite them and give the land to his people. Though Abraham would not live to see this happen, yet he could be sure of God's promise of the land, the seed, the Savior.

How so? Because God's covenant is different than man's. God's promises are entirely one-sided. God makes the promises, binds himself to the promises, and delivers what he has promised. Man only receives as God gives. So Abraham learned. He must have been puzzled that he had not been commanded to walk between the two rows of carcasses. The answer came in the thick blackness when the furnace of fire passed between the rows. That portable oven, a few feet high, with a hole in the top through which the fire could draw, was a majestic symbol of the Lord's glory. He who later showed himself in the burning bush and in the pillar of fire (Exodus 3:2 and 13:21) now appeared in a form of fire well known in the tents of the nomads of that day. What a moment that must have been for Abraham when this symbol of the Lord passed between the rows. In his grace the Lord had promised. Now in his love he stooped to confirm that promise with a unilateral, binding covenant of grace. The land, the seed, the Savior would come from him!

What more assurance do we need? That Baby in Bethlehem's manger, that sacrifice on Calvary's cross assure us that God has done it all. "He has remembered his holy covenant, the oath which he swore to our father Abraham," "He has visited and redeemed his people" (Luke 1:68,72,73). That gospel message of forgiveness, that washing of water with the Word, that very Body and Blood in his Supper assure us that God still does it all. In his love he still stoops down to needy men. In his grace he still fulfills his promises and lifts men up to the heavenly Canaan.

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 1
Luke 3:23-37



BY JULIAN G. ANDERSON

In our last lesson we studied Luke's account of the birth, circumcision and early life of John the Baptist. Before you begin your work today, review that lesson and reread Luke 1:26-38. Then turn to

Matthew 1:18-25

This incident probably took place very shortly after the birth of John the Baptist, and about 3 months after the angel Gabriel had appeared to Mary. By now it was absolutely necessary that God explain to Joseph what was happening (see v. 18). The description of Joseph reminds us of Zechariah (compare v. 19a with Luke 1:6). He was a kindly man who didn't want to accuse Mary publicly of adultery, but wanted to settle the matter as quietly as possible (v. 19b). What follows is the second announcement of Jesus' birth (vv. 20 and 21). Note that Joseph is also a descendant of *David* (v. 20, hi-lite), and that the angel was sent to remove his fears and suspicions by giving a brief but full explanation of Mary's condition (v. 20b). Verse 21 repeats Luke 1:31, with the further explanation of why the child must be called "Jesus" — because the name means "Jehovah saves." (Hi-lite the name and the rest of the verse.)

Next note the quotations in verse 23 from Isaiah 7:14 and 8:10, and the way Matthew introduces them in verse 22, since this is one of the most distinctive things in Matthew's Gospel — a reference noting that this whole event was a fulfillment of Old Testament prophecy. This tells us that Matthew wrote his

Gospel for the *Jews*, to convince them that Jesus truly was their long-awaited Messiah. Joseph's actions in verses 24 and 25 cover the remaining time until the birth of Jesus. But before we read that story we will look at something else.

Matthew 1:1-17 and Luke 3:23-37

We must consider the close connection between the birth of Jesus and the Old Testament Scriptures as a whole. First note that Matthew *begins* his Gospel with a list of Jesus' ancestors, going back to the great heroes *David* and *Abraham* (hi-lite both names and note in the margin the two great prophecies in 2 Samuel 7:12-16 and Genesis 12:1-3). Matthew goes back to Abraham (v. 2), who was the father of the *Jewish nation*; and he gives the ancestry of Joseph (1:16, hi-lite), who was Jesus' legal father according to Jewish law.

Now look at Luke's list, noting first 3:23b, that Jesus "was the son (as was supposed or as it was thought) of Joseph" (hi-lite), reminding us that he was *not* Joseph's son at all (see 1:34 and 35), and had only *one* human parent — Mary. Luke then proceeds to list Mary's ancestors or genealogy, beginning with her father Heli. Mark the fact that Luke takes his list all the way back to Adam and the original promise of a Savior in Genesis 3:15, because Luke is presenting Jesus as the promised Savior of the whole world. In fact, he goes a step farther and gives Jesus' true identity as the *Son of God* (hi-lite and compare 1:35).

Now we see why it was necessary that *both* Joseph and Mary be descendants of *David*, which would also connect both of them with all the earlier prophecies. We also see why the names on the two lists do not agree from David to Joseph and Mary, because the two had separate genealogies, Joseph belonging to the reigning royal line beginning with Solomon, while Mary's branch of the family descended from Nathan, another of David's sons.

In the list from Abraham to David, Matthew lists one name between Hezron and Amminadab, and Luke gives two. The reason is that Matthew lists exactly 14 names in each of his three divisions (1:17), although the first of these periods was about 1,000 years, the second, 400 years, and the last 600 years. To get each list down to 14 names Matthew had to omit some names. And in checking his list from David to the captivity (the shortest period) against the lists in Kings and Chronicles, we find that Matthew omitted three names between Joram and Uzziah, and two more between Josiah and Jehoiachin. We have no way of checking the lists in the other two sections, where many more names must have been omitted. Nothing, however, is lost by these omissions. The lists are factual and correct as they stand, even though they are not complete. In fact, in Matthew 1:1 Matthew trims the whole list to just *two* names. In those days every Jewish family had a complete genealogy, so that both Matthew and Luke had access to such complete lists.

Matthew's addition of the names of four women in verses 3-6 is puzzling to the average reader today, since he pointed out that one of Jesus' ancestors was the result of an incestuous union (Jacob and Tamar), another came from an adulterous union (David and Bathsheba), and a third was born to a prostitute (Rahab)! By doing so, however, Matthew shows us the truly *human* side of Jesus' family tree, that his ancestors were no different from anyone else's. And Jesus would surely not have objected to this, since he was always ready to identify himself with *sinners*. Rahab and Ruth also show that our Savior had some "gentile blood" in his veins, a special comfort for us.

A Voters' Meeting

Typical and Not So Typical

There were elections. A president, a secretary and a treasurer were chosen. Another member was reelected to take care of welfare needs. A new heater and a desk lamp were approved for the church office, with a price limit set on both. The revised design for a new electric sign on the corner below the church was accepted. The congregation's first usher was appointed. It was announced that another Sunday-school teacher would be needed because of expansion. The monthly letters sent to the "weaker" members of the congregation were read and discussed.

Sounds like a typical meeting in a typical congregation, right? Wrong! This particular voters' meeting was held in Nozomi (Hope) Lutheran Church, Tsuchiura City, Japan. Naturally, the meeting was conducted in Japanese. Vacancy Pastor Harold Johne was kind enough to keep me, a language student of one year, informed as to what was going on.

Even though it seemed like a typical voters' meeting, there were several decisions which were not so typical. One involved the extension of the Sunday school into a neighboring town. Because the children of his neighborhood were so far from Tsuchiura Sun-

day school, Mr. Najihara decided to conduct Sunday school in his own home. Since there were no organists available, he met the need by purchasing a small electronic organ and taking organ lessons. After he married and he and his wife looked for a new house, they made sure to buy one with an extra room which could be used for Sunday school. None of this was done for money or praise. It was done to share the gospel with the children of the neighborhood and with their parents and friends. The voters, wanting to acknowledge the Najiharas' love for the Savior, decided to give them a small monthly donation to help defray the added utility expenses.

Another not so typical decision resulted from a discussion on how to vary the activities of the congregation's Evangelism Sunday, the once-a-month Sunday when the members usually hand out tracts either downtown or in some more compact neighborhood. The voters decided to use some of their Evangelism Sundays to visit shut-ins. They knew that Pastor Johne visited the shut-ins regularly, but they wanted the shut-ins to realize that the rest of the members of the congregation were also concerned about them. This deci-

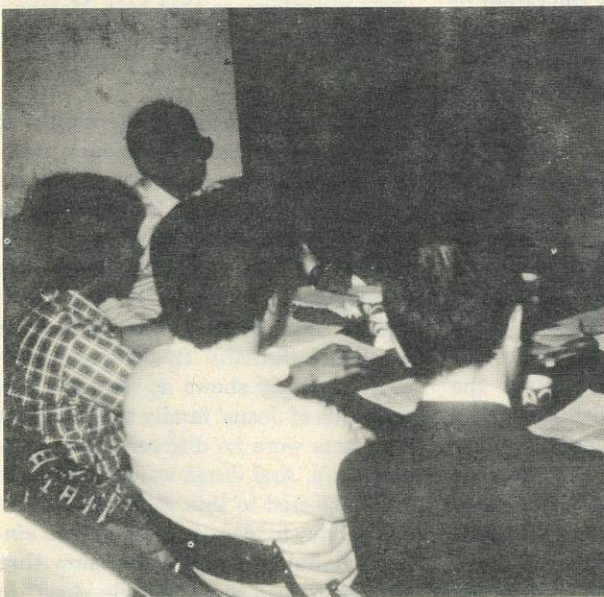
sion was put into action on the next Evangelism Sunday. The congregation divided into four groups and visited four of the shut-ins. One person in each group read a portion of Scripture and led in hymns and prayers. These visits not only comforted and strengthened the shut-ins, but also those who did the visiting.



A fellowship lunch

You will admit that these were indeed God-pleasing decisions — typical of a voters' meeting, and also not so typical. It is evident that God's Word is not returning empty in Japan. God is blessing your prayers and your loving support of mission work richly and daily. Continue to pray for us and for God's continued blessing on this work of preaching the gospel so that there will be more and more such "not so typical meetings."

David M. Haberkorn



Use these publications to contact Japanese people in your area

Concentrating on the Lord's work!

NEW PUBLICATION IN JAPANESE

Twenty-one Sermons Following the Church Year

These are short sermons selected from the Lutheran Evangelical Christian Church's radio broadcast series, "A Moment with Jesus." This booklet (48 pages) may be used as devotional material for people whose first language is Japanese.

Order from:

The Lutheran Ev. Christian Church
Literature Committee
c/o H. R. Johne
23-27 Komatsu, 3-chome
Tsuchiura City, Ibaraki Ken
Japan 300

For further information on Japanese publications see the Northwestern Publishing House catalog page 51, or contact H. Johne.

Milwaukee Inner-City VBS Project

In order to help our WELS congregations in Milwaukee's central city meet the challenge to bring Christ to their community, a group of 23 volunteers came to Wisconsin Lutheran College on June 14 to participate in the Central City VBS Project. They had been recruited by the Special Ministries Board from the Junior and Senior classes at DMLC for the most part. There were also a few volunteers from Northwest College and from the Seminary.

Workshops were conducted on Friday and Saturday mornings to train and prepare them for ministry to the Black community in the central city. They were then assigned to one of the five congregations participating in the project to assist the teachers who had been recruited from the congregation. The churches involved were Jerusalem, St. Peter's, St. Philip's, Siloah and Zebaoth. The teachers were all commissioned in the worship services on Sunday morning.

For the next two weeks classes were taught in the mornings, followed by lunch at each of the churches for those working there. Afternoons were set aside for preparing the lessons and the arts and crafts for the next day and to

continue canvassing in the community. Each evening everyone returned to Wisconsin Lutheran College for a joint meal and devotion followed by various recreational activities, Bible study, and final preparations for the next day.

Afternoons of the second week were spent making follow-up calls at the homes of the students to talk to the parents about VBS, the Christian day school, Sunday school and other services that the congregation offers to its community. An invitation was also extended to all to attend the special VBS Sunday worship service on July 1 which marked the end of the project.

In some cases, the work that the Lord has done and is doing through these volunteers and their faithful efforts may not be apparent or noticeable, but a lot of good gospel seed has been planted. But there have been many blessings which are easy to see. The impact that an enthusiastic group of young Christians can make in a congregation and its community in only two short weeks is amazing. And each of the volunteers would be quick to tell you how much the project has meant to him or her personally as a spiritual-growth experience.



Barb Laubenstein, Len Punke, and Cindy SeEVERS practice a song for their VBS classes.

We would like to thank Wisconsin Lutheran College for permission to stay in their dormitories and to use their fine facilities. The opportunity to stay together, eat together, worship together, and get to know each other better contributed to an atmosphere of Christian fellowship which made the experience rich and rewarding.

And finally we thank our God for planting his love in the hearts of these volunteers. That was the motivation for them to take two weeks from their busy summer schedules to come to Milwaukee. May the gospel message which they shared with the people of the central city flourish there and bear much fruit for Christ's kingdom!

Seminarian Michael Albrecht
Rev. James Witt III

GRACE OF MILWAUKEE IS 130

On May 20, 1979, members and friends of Grace Lutheran Church, Milwaukee, Wisconsin, gathered to celebrate the 130th anniversary of this historic congregation. The guest speaker was Rev. Elton Huebner, executive secretary of the Synod's Board of Trustees and former pastor and present member of Grace Congregation. He addressed the audience with the words of the Lord in 1 Samuel 3:2-10, "Speak, Lord, thy servant heareth." Pastor Huebner pointed out that as the Lord taught Samuel to recognize his voice through the prophet Eli, so the Lord has taught the people of Grace to hear and heed his voice through the congregation's pastors, teachers and lay leaders. In our own day God expects us to listen to his message and then transmit it to others. A fellowship dinner and program followed the services.

The Lord has looked with favor on Grace, one of the founding churches of the Wisconsin Evangelical Lutheran Synod. In its 130-year history Grace has had only seven pastors: Johannes Muehlhaeuser (1849-67), Theodore Jaekel (1868-1906), Carl Gausewitz (1906-27), William Sauer (1928-52), Elton Huebner (1952-61), Elmer Mahnke (1962-75), and Peter Kruschel (1976 to the present).

While the Lord has blessed Grace with a rich heritage, recent years have been trying ones for the congregation. Its central-city neighborhood deteriorated in the middle years of the century. At times the congregation seemed unsure of its future. It appears now, however, that this too is a thing of the past. Under God's guiding hand the congregation now finds itself in a neighborhood that has been redeveloped, sur-

rounded by colleges, apartments and condominiums. The congregation is growing, the potential is encouraging and exciting. The members of Grace are confident that they play an important role in God's plans for Milwaukee's downtown area. Presently there are 372 communicants and 423 baptized souls.

The times and the scenery may change, but the message does not. We join Pastor Gausewitz, who said at the 75th anniversary in 1924: "We preach Christ crucified. To the visitors within our gates we extend an invitation, no matter who you are, to worship with us. Whether sad or joyful, discouraged or full of hope, poor or rich, old or young, friendless or befriended, here you will be led to know your sin and your Savior Jesus Christ; here you will not be entertained, but edified and your heart lifted up to God."

Looking at the Religious World

information and insight

Living Together For A Week

United Presbyterians and Southern Presbyterians (Presbyterian Church in the U.S.) were closer together in the last week of last May than they have been since their Civil War split over a century ago. They held simultaneous general assemblies under one roof, that of the huge H. Roe Bartle Convention Center in Kansas City. Three times before the two Presbyterian bodies have met at the same time in the same city but this time they were able to meet at the same time in opposite ends of the same building.

How close to reunion are the two major Presbyterian denominations? The PCUS convention passed a measure which makes it easier to establish "union synods," that is, regional bodies holding membership in both the UP and the PCUS. There are already 10 such union presbyteries involving 300,000 members and 1,200 pastors, and another in Oklahoma is scheduled for formation next New Year.

Much joint work is already being conducted. The PCUS convention passed resolutions enlarging the scope of such endeavors. Both conventions expressed disapproval of homosexuality and approval of the Nestle boycott. The Southerners raised questions about the controversial WCC Zimbabwe grant which the UP supported.

Speculation was rife at both general assemblies about the inevitable reunion date. The mid-eighties seemed to be the consensus prediction. Perhaps the living together for one week in May will have speeded the permanent arrangement.

Carolina Church-School Compromise

Hard-pressed independent Christian schools in North Carolina have gained some ground in their struggle to avoid regulation by the state educational agency. The state legislature has passed two bills that remove private schools from the jurisdiction of that agency.

There are still requirements that the private schools must meet. Competency tests must be administered but the schools are allowed to select any set of tests that are nationally standardized. Old regulations regarding fire, health and safety standards are also still in force.

The private schools, however, are not required to hire only teachers certified by the state educational agency. They are also not held to teaching all subjects prescribed for the public schools.

At this distance it appears that a suitable working arrangement has been achieved for private schools in North Carolina. The restrictions retained appear fair and necessary, while the worst threats to the true freedom of the private schools have been eliminated.

Lutheranism's Shape In 1982

Late in June representatives of three Lutheran bodies met to plot possible Lutheran restructure. Represented were the Lutheran Church in America, the American Lutheran Church and the Association of Evangelical Lutheran Churches. They comprise about two-thirds of United States Lutherans.

Four proposals were advanced for the involved churches to consider, perhaps as early as 1982. They are:

- 1) retain present structure but increase cooperative endeavors;
- 2) merge into a single national body;
- 3) create some 75 geographical groupings in a loose federation;
- 4) create much larger groupings, perhaps a half dozen, in such a federation.

The plans of mice and men do not always materialize. If, however, one of these proposals were to become reality in the near future, we would be hard pressed to indicate a preference. Any of the four will represent a victory for the lax Lutheranism long espoused by the General Synod, the United Lutheran Church, and the Lutheran Church in America.

We will have no part in it.

Atheist Setbacks

Madalyn Murray O'Hair, head of the American Atheist Center, has failed in her effort to force removal of "In God We Trust" from U.S. coins. The nation's Supreme Court refused without comment to hear her suit.

During Salt II talks Brezhnev, according to first reports, replied to Carter's plea for arms controls with the statement, "God will never forgive us if we fail." Later a Soviet spokesman offered this revision, "Future generations will never forgive us."

More Fellowship

Early this summer Dr. David Preus, head of the American Lutheran Church, announced that 97 percent of its congregations had approved the declaration of fellowship between the ALC and the Association of Evangelical Lutheran Churches, the Missouri breakaways.

This result comes as no surprise but it does complicate the already complicated Lutheran fellowship situation. The ALC is now in fellowship with the LCA, the LCMS and the AELC. The LCMS, however, is not in fellowship with either the LCA or the AELC and its fellowship with the ALC is of the "protesting" variety.

Much might be said about this travesty of biblical fellowship. One thing stands out crystal clear: it is time for some serious restudy of the Bible's teaching regarding spiritual fellowship.

God's Kind of Hospitality

In our day and age the numerous Bible passages dealing with hospitality seldom receive attention. The average suburbanite may not want to be identified with the fictional Scrooge but at best he assumes that the requirements for hospitality went out when Holiday Inns came in.

It is refreshing to read in the May *Presbyterian Guardian* a discussion of Christian hospitality. The article assumes that we don't want our homes to be the kind that Scrooge would find

compatible or that resemble a Holiday Inn. It advocates on biblical grounds the home that is graced with loving hospitality.

A few striking quotations are added:

We must understand that it is not an option to be hospitable.

Hospitality is the very mark that distinguishes his [God's] people from the world.

We have not begun to be like our heavenly Father until we begin to love strangers. God commands us to cultivate this kind of love, and, strictly speaking, this is the only type of love that can be called "hospitality."

His [Jesus'] supper is a banquet for sinners where we are en-

tertained lavishly; he serves at the table, washes his disciples' feet and finally lays down his life for his people. Here we see the supreme example of what it is to show love to strangers. . . .

Southern Baptist President

In June, Southern Baptists made news when they elected as their new president Adrian Rogers, an avowed believer in biblical inerrancy. Special pre-convention electioneering added significance to the outcome. So-called "fundamentalists" had worked hard to win the election and control of the largest Protestant denomination in the land.

The control has its limits. Southern

Baptist congregations guard their independence so zealously that they resist denominational creedal commitments. Their new president, however, will exert his influence in the Southern Baptist Convention's "battle of the Bible," especially in the matter of theological seminaries that train the denomination's pastors.

In recent times a number of the teachers at these schools have shown an unwillingness to hold strictly to biblical inerrancy. Their opponents, headed by Dr. Harold Lindsell, have called for corrective action. The election of Rogers is a first step. We wish him well in those that follow.

Edward C. Fredrich

Luther's Catechisms

The Six Chief Parts

The year 1979 marks the 450th anniversary of the publication of two books which have had a profound effect on the Lutheran Church and on other churches. They literally transformed the church into a teaching church.

The two books — Luther's Small Catechism and Luther's Large Catechism — were written in response to a crying need. Though the church of the Middle Ages had received as a sacred heirloom from the Ancient Church the Decalog, the Lord's Prayer and the Creed, it had seriously neglected teaching these truths. It had added to them, even substituted for them, the Ave Maria, prayers to the saints, rosters of sins and catalogs of virtues. As a result, people were instructed to rely on their own efforts and on the deeds of the saints rather than on Christ.

The Reformation did not change this overnight. By no means all pastors were as conscientious or as able as Luther, who in the year 1528 preached three sermon series on the five chief parts of Christian doctrine. It was at the close of that year and the beginning of the next, when he took part in a visitation of the churches in Saxony, that Luther was brought face to face with the need to remedy this sad situation. The result was two books, one of which we know very well.

But why two books? There was a reason. Luther had to supply something simple for children, something that the heads of the household would have no difficulty teaching and explaining to the family members and household servants. That need was met by his Small Catechism.

But why the Large Catechism? What startled Luther even more than the inability of parents to teach their children was the inability of pastors to do so. The visitation opened his eyes. In his Large Catechism he put into print a richer and fuller explanation of the same truths so that pastors, studying this book, might themselves learn how to communicate these truths to their hearers, young and old. The Large Catechism was, however, also meant for the heads of households, as a follow-up to the Small Catechism.

Memorizing the Catechism

From the very beginning Luther recognized the value of memorizing the truths of the Catechism. In his preface to the Large Catechism, Luther states: "These are the most necessary parts which one should first learn to repeat word for word, and which our children should be accustomed to recite daily

when they arise in the morning, when they sit down to their meals, and when they retire at night." Since in these words he was speaking of the Ten Commandments, the Creed and the Lord's Prayer (without explanation), we can understand why he added: "And until they repeat them, they should be given neither food nor drink." Perhaps that's a little strong, but it's understandable when we consider the truths involved.

Luther, however, was not satisfied with just the bare minimum. He adds: "Now, when these three parts are apprehended, it behooves a person also to know what to say concerning our sacraments, which Christ himself instituted, baptism and the holy body and blood of Christ."

Memorizing is sometimes criticized as being learning without understanding. That is not what Luther had in mind. He saw the ideal in memorization combined with understanding. That's why he admonished pastors and parents: "After they have well learned the text, then teach them the sense also, so that they know what it means." We agree.

The Chief Parts

We are accustomed to speak of six chief parts. They are: the Ten Commandments, the Creed, the Lord's Supper, the Sacrament of Holy Baptism, the Ministry of the Keys and Confession, and the Sacrament of the Altar.

(Continued on page 290)

Naumann role underrated

Chapter and Verse

by JAMES M. JOHNSTON

THE ROLE of the Rev. Oscar J. Naumann, who died [June 19] after presiding over the Wisconsin Evangelical Lutheran Synod (WELS) for 26 years, has long been underrated.

Naumann, a solemn, soft spoken Lutheran leader, was a solid conservative who headed a conservative Lutheran denomination. He subscribed thoroughly to the doctrine taught by WELS and other conservative Protestants: that every syllable of the Bible is literally true, the word of God.

Naumann was a far cry from the Bible thumping, self-righteous "fundamentalist" who yelled "heresy" at everyone who disagreed with him.

He showed by manner and methods that he respected the rights of those who could not fit into the rigid doctrinal mold that he espoused. After talking with him or hearing him preach, the average Protestant probably would not go along with all that he said.

But the synod president was preaching what he had been taught, without anti-intellectual appeals to emotions.

If anyone could make fundamentalism respectable to the liberal, Naumann could.

Influence traced to fellowship split

To appreciate Naumann's influence, one must go back more than a quarter of a century to when the Wisconsin Synod was unhappy with the Lutheran Church — Missouri Synod, with which it was in fellowship.

The same convention that elected Naumann president heard dozens of speeches calling for suspension of fellowship with Missouri because of alleged unorthodox practices, such as "unionism" or worshiping with members of another denomination out of step doctrinally.

The debate wore on at convention after convention. To those who urged a split, Naumann responded with caution, fearing that someone would be denied his right to speak or that some argument would be overlooked.

Also, he sought to give the Missouri Synod every chance to reply or change its mind. For a conservative who thought it was sinful to remain in fellowship where doctrinal fellowship did not exist, Naumann must have had some trying hours. Yet, his patience always ruled the conventions.

Finally, in 1961, WELS decided it was time to break. The two synods went their own ways.

Missouri Synod re-examined course

Then, in 1969, the Missouri Synod re-examined its course. A swing toward conservatism resulted in a change of leadership. Undoubtedly, many a delegate at that Denver convention recalled the Wisconsin Synod warnings under Naumann's leadership.

The Wisconsin Synod, under Naumann's direction, also differed with "main line" Protestantism on ecumenicity. He upheld the conservative Lutheran doctrine against "unionism."

If the synod could not cooperate when the Gospel played a part, the leaders thought it certainly could not cooperate in "social Gospel." Therefore, unlike the conventions of other religious bodies, Catholic and Protestant, a WELS convention never produced a pronouncement on governmental policy.

Especially during the 1960s, this was a stance easily misunderstood and easily cartooned. To those who did not understand the policy, WELS appeared to be fiddling while America burned.

'Solving problems of the community'

This is how Naumann explained it.

"The problems of the community and the nation must be solved on the basis of human reason and judgment," he said. "In our synod we teach that it is incumbent upon our members as citizens to be involved in solving the problems of the community.

"The prime function of our synod as a Christian church body, however, is to teach the way of salvation through Christ Jesus.

"If we as a church body were to spend our time in proposing and advocating social and political reforms, we certainly would neglect our real calling. We would run the risk of closing the minds of many people to our message of salvation because of their disagreement with what we might propose in the social and political field.

"Since social action and political reform are the duty of the citizen and the government, we are determined as a church to do the work that our God has called us to do.

"But we will continue to urge our members to be active as individual citizens in seeking the peace and welfare of their fellow men both in the city and throughout the nation."

To the public this statement, though often challenged, dispelled the image of WELS as a denomination "so heavenly minded that it was no earthly good."

The Lutheran who takes this doctrine seriously — and Naumann was a man to be taken seriously — is not the kind who will stay away from the polls or fall for the candidate who promises the most and delivers the least.

He will think through public problems and elect solutions that might not be quick, easy and pleasing to the crowd, but those that will produce the greatest public good.

Naumann and the synod ran against today's fashions by eschewing ecumenism and "social gospel." But he stood tall, outside the limelight, and saw that WELS also stood tall.

Mr. Johnston is Religion Editor of the Milwaukee Sentinel. The above article, reprinted by permission, appeared in the June 23 Milwaukee Sentinel.

Direct from the Districts

DAKOTA-MONTANA
Reporter Thomas Schmidt

Fifty-five Years of Service Beginning at a River Bank



Mrs. Ida Buhr

Amazing! History does repeat itself! Outside Philippi, the Apostle Paul met a group of women at a river where they were accustomed to come and pray. There Paul taught the Word, perhaps under the shade of trees. There Paul met Lydia, and there at the river God opened Lydia's heart. She believed and was baptized and began to serve God's ministers. Lydia's example of selfless care and concern for the Lord's church may very well have set the pace for all the Christians there.

Fifty-five years ago at Christ Lutheran in Morristown, South Dakota, a Ladies Aid was formed by Rev. H. J.

Schaar. A lady by the name of Ida Buhr hitched a team of horses to her buggy, picked up a neighbor lady and drove 12 miles to attend the first meeting. However, because the home of the hostess was too small to accommodate all the women, guess where they met? On the river bank, in the shade of the trees!

On Tuesday, May 22, 1979, Mrs. Ida Buhr was honored by the Ladies Aid of Christ Lutheran for 55 years of continuous service to the Lord in the Ladies Aid. Ida, at 78, continues to serve as an officer in the Aid and as a willing worker for her Lord. May such history continue to repeat itself, and may such pacesetters continue to be given us!

MINNESOTA
Reporter Del Begalka

St. Matthew's at Danube 75 Years Old

St. Matthew Ev. Lutheran Church, Danube, Minnesota, observed its 75th anniversary on three Sundays in June 1979.

On June 3, designated Christian Education Sunday, the local pastor, Rev. Otto Engel, used Ephesians 6:4 to point out the importance of Christian education in the life of a congregation.

The 25th anniversary of the dedication of its church building was observed

on June 10. Guest speaker was Pastor H. C. Schnitker, during whose pastorate the building was erected. Pointing to Genesis 28:10-22, he declared: "This is none other but the house of God, and this is the gate of heaven."

The anniversary observance climaxed on June 17. In the forenoon a son of the congregation, Prof. Darvin Radatz, on the basis of Hebrews 12:12, urged the members to follow in the footsteps of the rugged frontiersmen who walked the road of faith before them. In the afternoon, Pastor G. Birkholz, president of the Minnesota District, called on the confirmation classes of the last 25 years to review and renew their promise to the Lord for a useful and productive life. Guest organist was Mr. Willard Engel, a son of the congregation.

The members of St. Matthew's, in preparation for this anniversary, redecorated the church and last year installed a new 301 Allen Digital Computer organ.

St. Matthew's was organized by 12 charter members on June 17, 1904. Its first church home, a frame structure, was erected in 1904. Its present stone church was dedicated on December 19, 1954. During its 75 years, St. Matthew's has given eight of its sons and daughters to the preaching and teaching ministry of the church.

The following pastors have served St. Matthew's: C. J. Schrader, Herman Hupfer, Ernst Birkholz, J. C. Siegler, A. W. Blauert, W. J. Schmidt, H. C. Schnitker and, since 1956, Pastor Otto

(Continued on next page)

THE LORD HATH NEED OF THEM

(Tune: Finlandia — Hymn 651)

Thou, Lord, for me a harvest true art sending,
Since Thou hast placed this work before mine eyes.
Oh, let me then, my heart and hands upraising,
With every effort to Thy call arise!
And should I shun, with gifts it to befriend,
Then let me pray: "The Lord hath need of them."

I thank Thee, Lord, for those who lived before me,
Who sought to keep Thy holy Gospel pure;
How else then could I, Christ, in heav'n adore Thee,
If not Thy Word were here made to endure?
Now when I'm asked for Thee my days to spend,
Let me say, "Yes! — The Lord hath need of them."

And these Thy children, who are loved so dearly,
Who can permit them to be led astray?
Oh, how at peace one's heart can be, if clearly
They by Thy Word alone are led each day!
A godly life from these Thy schools doth stem,
Yes, well we know: "The Lord hath need of them."

Could He not quickly send His holy angels,
Who would Him reverent help and aid afford?
Oh, what an honor, then, that He hath chosen
A sinner such as I, to spread His Word!
And so through us unto our youth extend
The blessed call: "The Lord hath need of them."

Esther Poehler Wiechmann

Engel. From 1904 to 1942 the congregation formed a joint parish with Zion Lutheran of Olivia.

Determined not to put its trust in organizations, buildings or people, St. Matthew prays: "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).

Addition Dedicated at Buffalo

When a mission congregation is privileged to dedicate its first chapel, there is great joy because they can now worship God in their own facility. When a congregation is growing enough to require a new building, there is joy over all the Lord's blessings. Compared with these examples, a new narthex might seem insignificant. Yet the new addition brought joy to the hearts of the members of Immanuel Ev. Lutheran Church, Buffalo, Minnesota. In a special service held on June 10, 1979, Pastor David Ponath of North St. Paul, Minnesota, preached on Deuteronomy

6:4-12, speaking on "The Threefold Purpose of Our Church."

The Lord richly blessed Immanuel Congregation during the construction of the new narthex. The volunteer work done both involved the members and kept the cost lower. The pastor of the congregation is Rev. Stephen Smith.

NEBRASKA

Reporter Timothy Bauer

50th of St. Paul's, Batesland, and Rededication of Our Redeemer, Martin, SD

"Bless the Lord, O my soul, and forget not all his benefits!" These words of praise in Psalm 103:2 express the gratitude felt by the members of St. Paul's Ev. Lutheran Church of Batesland, South Dakota, on the occasion of their 50th anniversary.

Guest speaker for the June 10 service was Rev. Alvin Werre, pastor of the congregation when its present house of worship was built in 1962. Other previous pastors who shared in this joyful day were Rev. Venus Winter, who organized the congregation 50 years ago, and Rev. Henry Ellwein.

Following the service the congregation enjoyed a large anniversary cake prepared by two ladies of St. Paul's.

Rev. Richard Agenten, the pastor of St. Paul's, also serves Our Redeemer Ev. Lutheran Church in Martin, South Dakota. This congregation, too, had cause for rejoicing when on July 8 their

52-year-old house of worship was rededicated after extensive remodeling. Guest speaker was Rev. Gerald Free, president of the Nebraska District.

For these blessings showered upon our fellow believers in South Dakota, we join in saying: "For the Lord is good; his mercy is everlasting!"

TEXAS

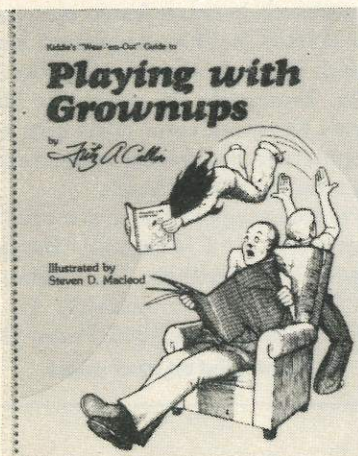
Reporter Thomas Haar

Progress at Lubbock, Texas

The theme "Come Unto Me" set the tone when Shepherd of the Plains Ev. Lutheran Church of Lubbock, Texas, dedicated its new worship and educational facility on May 6, 1979.

It all began in the fall of 1972 when Pastor Walter A. Diehl, then of Calvary, Dallas, followed his members to Lubbock as they attended Texas Tech University or took up residence in this fair city. Through Pastor Diehl's labor of love — traveling 340 miles one way has to be a labor of love! — and later that of Pastor M. Wagenknecht of Ft. Worth, Shepherd of the Plains Congregation came into being. In July 1975 Pastor Robert L. Sawall was commissioned as missionary to West Texas and asked to assume pastoral responsibilities upon the organization of the Lubbock congregation.

God blessed the efforts of pastor and members alike so that 133 people gathered to hear Pastor Myrl Wagenknecht deliver the dedicatory sermon on Matthew 11:28-30, "Come Unto Me."



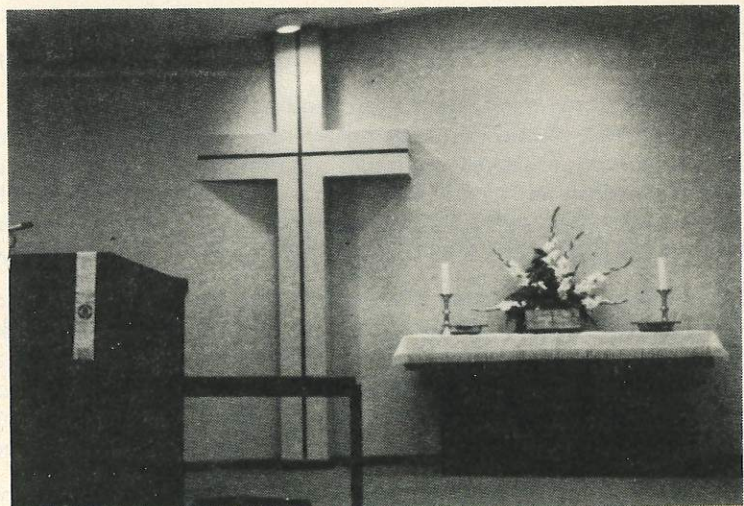
Here you'll find a variety of **ideas, activities, stunts, games, songs, exercises**, written by Fritz A. Callies, **for the Christian family.** *PLAYING WITH GROWNUPS* is a delightful publication for children — "any size kid, toddler to teen" — and their "grownups." Each page is attractively illustrated, loaded with pleasant surprises and with some excellent applications for Christian living. The 108 pages are a large 8 1/4 x 11 inches and spiral-bound for maximum convenience.

11 N 0623 \$6.95

Please add 10 per cent of the total dollar amount of the order — 75 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208
Phone (414)442-1810



Lubbock Chancel

The new facility, low in profile, contemporary with a hint of Spanish, offers a warm devotional atmosphere together with simple beauty. Although the facility is one unit, the educational and worship areas are separated by the main entrance. The worship area seats 145 comfortably. The educational wing is used for both Sunday school and fellowship. In the near future, it is the congregation's hope to establish a Christian day school. Both the worship and educational areas are designed for easy expansion.

Land for the building was purchased in November 1975. The next August the congregation dedicated two mobile units purchased from St. Thomas, Phoenix, Arizona. Thirty-three months after the dedication of these temporary worship facilities, the congregation dedicated its present church building. The building, which also includes a storm shelter, cost somewhat under \$160,000. The Teinert Construction Company, builders, was very generous in its donations. A parsonage was also dedicated in November 1976.

Shepherd of the Plains has a membership of 104 souls and 84 communicants, one-third of them former WELS members, one-third received by profession of faith, another third received by baptism and confirmation as a result of an active evangelism program. The congregation in its outreach also broadcasts "Point to Ponder," a 60-second recording, seven days of the week, as well as "God's Word Our Heritage" on Sundays.

With a deep sense of appreciation, Shepherd of the Plains Congregation thanks God for its fellow Christians in the WELS for their financial help, the General Board for Home Missions for its guidance, and the Board of Trustees for the loan from the Church Extension Fund. Without such loving help, we would not have a church today in Lubbock, Texas, let alone one so devotional and so functional.

Robert L. Sawall

Texas Schoolchildren Gather for Annual Fun Day

Calvary Lutheran School of Dallas hosted the Third Annual Fun Day of the WELS Christian day schools in Texas on May 5, 1979. Over 70 children in grades 4-8 from Abiding Word,

Houston; Christ the Lord, Houston; Holy Word, Austin; St. Mark, Duncanville; Immanuel, Fort Worth; and Calvary, Dallas, gathered for a day filled with games and Christian fellowship.

Children, parents and teachers already came to Dallas on Friday evening, May 4. Following a chapel service and division into teams, the children went to various homes for the night. The Fun Day began with a service at 8:00 A.M. Teams composed of children from each of the six schools competed in newcomb, kickball, hotshot basketball, relay races, high jumping, broad jumping, basketball throw and the obstacle course. The day also offered ample opportunity for refreshments and for renewing friendships.

The friendships formed and the Christian sportsmanship demonstrated on this day filled everyone's heart with joy and thanksgiving. It's a joy to be part of this fellowship of believers. We thank our gracious God for permitting us and our young people to get together.

School Loan Fund Helps

On Sunday, May 13, 1979, the members of Calvary of Dallas held a groundbreaking ceremony for their new school addition. The construction is being financed in part by a loan of \$25,000 from our Synod's School Loan

Fund. The new addition will include four classrooms, offices, reception area, work and equipment room, storage rooms and janitorial facilities. It should be complete in time for the 1979-80 school year.



Mr. Jack Clark building committee chairman, receives a "helping foot," from Principal Dan Schmeiling.

The groundbreaking ceremony began with the singing of "Built on the Rock" by the choir. Then followed the reading of Matthew 28:19,20, the actual breaking of ground for construction, prayer, and the singing of "The Benediction" by the school children.

The day's bright sun reminded the assembly of God's continued blessings upon Calvary during the 15 years of its existence. Calvary looks forward with joy and anticipation to the use of its new facilities for the teaching of God's Word to his children.

With the Lord

Gilbert G. Glaeser
1901 - 1979

Gilbert G. Glaeser was born January 8, 1901, at Tomah, Wisconsin, the son of Pastor and Mrs. John G. Glaeser. He attended Northwestern Preparatory School at Watertown, Wisconsin, and Dr. Martin Luther College, New Ulm, Minnesota. Upon graduation, he was called to teach at St. Paul's Lutheran School, Cudahy, Wisconsin. He subsequently taught at Grace Lutheran School, Milwaukee, Wisconsin, taught and served as principal and organist at Friedens Lutheran School, Kenosha, Wisconsin, and then taught at St. Stephen's Lutheran School, Beaver Dam, Wisconsin.

After 35 years of service to his Lord

in the teaching ministry, he was compelled to retire from teaching by a second severe heart attack in 1956. He then served as a records librarian for 13 years at the Lutheran Hospital in Beaver Dam. In 1972, after the death of his wife, he moved to Madison, Wisconsin, to live with his son John and became a member of Our Redeemer Congregation.

On June 22, 1928, he was married to Ruth Hasz, who preceded him in death as did their daughter, Dorothy. He is survived by his two sons, John and Robert, and by two sisters, Angelica and Beata Glaeser.

Mr. Glaeser died at Madison on June 30, 1979, at the age of 78 years, after an extended illness. The funeral was conducted by his pastor, Rev. Ronald Ehlert, on July 3, 1979. Burial followed at Wanderer's Rest Cemetery, Milwaukee, in the certain hope of the resurrection to life eternal.

The Chief Parts (Continued)

In Luther's original editions of both catechisms, the part on the Ministry of the Keys and Confession was not included. However, that does not mean that they are less than Lutheran. The second Wittenberg edition of the Large Catechism was "augmented with a new instruction and admonition concerning Confession." And by 1531 Luther furnished a revised form of confession for the Catechism which to him seemed more appropriate. This was inserted between Baptism and the Lord's Supper.

The three questions on the Ministry of the Keys, though they are not from Luther's hand, are in complete agreement with what he taught. Though

they were not received into the Book of Concord, they are found in our catechism today.

The Catechism Is Yours

Have you outgrown the Catechism? Luther did not. In his own words: "But for myself I say this: I am also a doctor and preacher, . . . yet I do as a child who is being taught the Catechism, and every morning, and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, and Psalms, etc."

What about you and me? I hope that we shall never presume to have finished learning the Catechism. In the next issues, God willing, we shall take a look at each of the six chief parts.

H. Wicke

To A Mission (Continued)

All of us are pulling and praying for you out there in the mission fields of our Synod. We are supporting you financially, too, because we are convinced that the Lord wants to use you and your group to bring the saving gospel of Christ to the unchurched. We also want you to remember that you have the Lord watching over you, inspiring you to serve him joyfully and thankfully, and reminding you that he has placed you there for a special purpose!

You are individually important to the great work which the Spirit accomplishes through his church. And in case you did not know it, your unselfish efforts in behalf of the kingdom motivate many of us in self-supporting congregations to more active participation in the work of the church. Your example is an inspiration to many!

Wayne I. Schulz

CALL FOR NOMINATIONS

Having acceded to President Conrad Frey's wish to retire from administration when his successor has been called and is ready to assume office, the Board of Control herewith requests the voting constituency of the Synod to nominate candidates for the presidency of Dr. Martin Luther College, New Ulm, Minnesota.

According to the Synod's constitution, the president functions as the spiritual, academic and administrative head of the college. Therefore, individuals nominated should be those who are in wholehearted accord with the doctrinal position of the Wisconsin Ev. Lutheran Synod, who have a strong commitment to Christian education and to the Synod-assigned purpose of the college, with the kind of perspective that includes a full grasp and understanding of the Synod's total work program, who have a background of experience in the church's full-time service, who have interest and ability in administrative and organizational functions, who are conversant with education and trends in education or who possess the initiative to become conversant with them, who have ability to represent the college positively within and without the Synod, and who have some feel for financial and business affairs.

Nominations, with as complete information as possible, should be in the hands of the secretary before September 24, 1979. The list of nominees will be published in the October 28, 1979, issue of *The Northwestern Lutheran*.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, Minnesota 55409

COMMITTEE ON RELIEF

Pastor John A. Westendorf has been appointed chairman of the Committee on Relief, replacing the late Rev. Karl F. Krauss. Pastor Westendorf's address is 108 E. McKay Street, P.O. Box 213, Saline, Michigan 48176.

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

- Blobaum, Gerald G.**, as pastor of Trinity Lutheran, Terry, Montana, on July 15, 1979, by T. Lowry (Dak.-Mont.).
- Brenner, John M.**, as pastor of Redeemer, Big Rapids, Michigan, on July 15, 1979, by John F. Brenner (Mich.).
- Johnson, Gary R.**, as pastor of St. Paul's, North Freedom, Wisconsin, and of Christ, Baraboo, Wisconsin, on July 15, 1979, by P. Kolander (WW).
- Laitinen, Wayne A.**, as pastor of Arlington Avenue Lutheran, Toledo, Ohio, on July 8, 1979, by J. Brenner (Mich.).
- Radunzel, Steven J.**, as pastor of Our Savior, Freeport, Illinois, on July 15, 1979, by K. Kratz (WW).
- Randall, Neal J.**, as pastor of St. John's, Gladwin, Michigan, and of Good Shepherd, Beaverton, Michigan, on July 15, 1979, by R. Waterstradt (Mich.).
- Scherschel, Douglas R.**, as pastor of St. Matthew's, Spokane, Washington, on July 15, 1979, by G. Frey (PNW).
- Silrila, Robert A.**, as associate pastor of St. Peter's, Sturgeon Bay, Wisconsin, on July 22, 1979, by J. Mattek (NW).
- Spelde, Thomas P.**, as pastor of King of Kings, Alexandria, Louisiana, on June 24, 1979, by L. Zessin (Nebr.).
- Sutton, Donald R.**, as pastor of Shepherd of the Hills, W. Lansing, Michigan, and of Hope, Portland, Michigan, on July 8, 1979, by R. Hennig (Mich.).
- Weinrich, Stanley R.**, as pastor of Gethsemane, Davenport, Iowa, on July 8, 1979, by L. Ellenberger (WW).
- Wille, John C.**, as pastor of Our Savior, Ashland, Ohio, on July 15, 1979, by Julius Wille (Mich.).

Installed

Pastor:

- Vogt, John F.**, as associate pastor of Emanuel First, Lansing, Michigan, on June 24, 1979, by D. Buske (Mich.).

Teachers:

- Brodbeck, Michael D.**, as teacher at Christ, Oakley, Michigan, on July 15, 1979, by S. Persons (Mich.).
- Czer, Lawrence J.**, as teacher at Christ Our Redeemer, Bend, Oregon, on July 15, 1979, by M. Dietz (PNW).
- Hahnke, Steven**, as teacher at Immanuel, Manitowoc, Wisconsin, on July 15, 1979, by G. Unke (NW).
- Helmreich, William**, as teacher at Good Shepherd, Midland, Michigan, on July 15, 1979, by J. Seifert (Mich.).
- Richmond, Kenneth C.**, as teacher and principal at First Lutheran, Green Bay, Wisconsin, on July 15, 1979, by T. Liesener (NW).
- Wade, James A.**, as principal and teacher at St. John's, Princeton, Wisconsin, on July 15, 1979, by R. Pless (NW).
- Wessel, Roger**, as teacher at St. Peter's, Fond du Lac, Wisconsin, on July 22, 1979, by K. Gurgel (NW).
- Westphal, Randall**, as teacher at St. Paul's, Onalaska, Wisconsin, on July 15, 1979, by J. Mumm (WW).

SEVENTH ANNUAL MEETING WISCONSIN LUTHERAN SEMINARY AUXILIARY

All women of WELS congregations, or of other congregations in fellowship with the WELS, are hereby cordially invited to the 7th annual WLSA meeting to be held on October 6, 1979, at Wisconsin Lutheran Seminary, Mequon, Wisconsin. The meeting will begin with a worship service at 10:00 a.m. Registration will be held during the preceding coffee hour. A noon dinner will be served in the Seminary dining room.

Included on the day's business agenda will be a report on the work accomplished by the Auxiliary during the past year. The ladies will also vote on projects proposed for the coming year. The guest speaker of the day will be Pastor Winfred B. Nommensen, first vice-president of the Southeastern Wisconsin District. Tours of the buildings will be available and an informative program will follow. The day's activities will conclude at 4:00 p.m.

Reservations should be made no later than September 22nd. Fill in the blank below, and sent it together with the fee of \$4.50 (includes dinner) to the WLSA corresponding secretary, Mrs. Arnold Nommensen, 105 S. Orchard Street, Thiensville, WI 53092.

THE WLSA PUBLICITY COMMITTEE

Please make reservations for:

NAME _____

ADDRESS _____

TELEPHONE _____ CHURCH _____

CHURCH ADDRESS _____

PASTORAL CONFERENCE _____

Enclosed is my check for \$ _____

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.

Alaska	Sitka/Ketchikan*
Arizona	Deer Valley*
	Sierra Vista
Arkansas	Little Rock
California	Chula Vista
	Placer County
	Santa Clarita
	Santa Maria
Connecticut	Trumbull
Florida	Ft. Walton Beach*
	Leesburg
	Melbourne*
	Zephyrhills
Georgia	Augusta
Illinois	Decatur*
	Effingham*
	Wheeling*
Indiana	Muncie*
	Warsaw*
Iowa	Clinton
Kansas	Salina
	Topeka*
Louisiana	Baton Rouge*
Michigan	Big Rapids
	Imlay City
	Mt. Pleasant
Minnesota	Perry/Laingsburg*
	Fairmont
	Fergus Falls*
	Northfield*
	Plymouth/Maple Grove
Missouri	Joplin*
Montana	Helena*
Nebraska	Fremont
	O'Neill
New Mexico	Gallup*
North Carolina	Asheville*
North Dakota	Jamesstown
Ohio	N.W. Dayton*
	Strongsville
Oklahoma	E. Oklahoma City*
Pennsylvania	Harrisburg
South Carolina	Greenville*
South Dakota	Hot Springs
Texas	E. El Paso*
	Midland/Odessa*
	Wichita Falls
West Virginia	Beckley
	Charleston*
Wisconsin	Cottage Grove*
	Galesville
	Genesee/Wales
	Holmen
	Plymouth
	Prairie du Chien
	Rice Lake
British Columbia	Vancouver*
Ontario	W. Ottawa
	Toronto*

*Denotes exploratory services.

TIME AND PLACE

BRUCE CROSSING, MICHIGAN

The time of Sunday services at Bethany Ev. Lutheran Church, Bruce Crossing, Michigan, has been changed to 9:00 a.m.; this will be in effect for the entire year. David Sternberg is the pastor.

EXPLORATORY

TORONTO, CANADA

WELS exploratory services are now being conducted in the greater Toronto, Ontario, area. Pastor Thomas C. Pfothenhauer of Ottawa is coordinating pastoral assistance for these services. Please send the names of WELS members and other interested parties in the area to Pastor Pfothenhauer at 1279 Evans Blvd., Ottawa, Ontario, Canada K1H 7T8.

HENDERSONVILLE, NORTH CAROLINA

Exploratory services are being held in the YMCA at Hendersonville, North Carolina, each Sunday at 10:30, with Sunday school at 9:30. Please send the names of people who should be informed about our services to: Pastor Jon E. Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739, or call 704/697-1261.

DECATUR, ILLINOIS

WELS exploratory services are being conducted Sundays at 12 noon in Decatur, Illinois, at the Ambassador Hotel, corner of southbound US 51 and West Wood Street. Please send names or information to Pastor Philip Schupmann, 1304 Townley Drive, Bloomington, Illinois 61701, or call: 309/663-1843.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Brenner, John M.
606 Bjornsen K8
Big Rapids, MI 49307
Phone: 616/796-0227

Johnson, Gary R.
North Freedom, WI 53951

Lattinen, Wayne A.
915 Hampton Avenue
Toledo, OH 43609

Radunzel, Steven J.
205 W. John St.
Freeport, IL 61032

Randall, Neal J.
512 S. Bard Road
Gladwin, MI 48624

Scherschel, Douglas R.
N6921 Country Homes Blvd.
Spokane, WA 99208

Seefeldt, Curtis W.
2412 W. 29th Terrace
Topeka, KS 66611
Phone: 913/267-4802

Slirila, Robert A.
944 N. Eighth Ave.
Sturgeon Bay, WI 54235

Sutton, Donald R.
8631 Wintergreen
Lansing, MI 48917

Valleskey, Thomas A.
1707 Cliffside
Wichita Falls, TX 76302

Vogt, John F.
2005 Forest
Lansing, MI 48910

Weinrich, Stanley R.
2414 East 32nd St.
Davenport, IA 52807

Wills, John C.
907 Helman St.
Ashland, OH 44805

Teachers:

Brodbeck, Michael D.
M 57 at Hemlock Rd.
Oakley, MI 48649

Czer, Lawrence J.
20145 Powers Road
Bend, OR 97701

Hahnke, Steven
831 N. 10th St.
Manitowoc, WI 54220

Helmreich, William
2913 Gibson St.
Midland, MI 48640
Phone: 517/839-9358

Kaiser, Prof. Harold A.
302 Jackson St.
Prairie du Chien, WI 53821

Richmond, Kenneth G.
659 Calvin Ct.
Green Bay, WI 54302

Schnitker, Prof. Helne G.
1006 E. Iowa St.
Prairie du Chien, WI 53821

Schwartz, Melvin C.
431 Filweber Court Apt. 2
Antioch, IL 60002

Thiesfeldt, Steven
576 Wacouta
Winona, MN 55987

Wade, James A.
328 S. Clinton
Princeton, WI 54968

Wessel, Roger
220 Coffman Ave.
Fond du Lac, WI 54935
Phone: 414/923-6674

Westphal, Randall
926 11th Ave. South
Onalaska, WI 54650

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
Gen. Del.
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany

Telephone: 09134-5716

MAILING ADDRESS

398 16 7549
Gen. Del.
APO NY 09066

FOURTH ANNUAL YOUTH COUNSELORS' WORKSHOP

The Fourth Annual Youth Counselors' Workshop for pastors and lay counselors, sponsored by the Synod's Board for Parish Education, will be held September 28-30, 1979, at Camp St. Croix, Hudson, Wisconsin. The cost is \$40 per person (lodging for two nights and five meals). For registrations, write to: Pastor Richard Stadler, Committee on Youth Ministry, 460 W. Annapolis, W. St. Paul, MN 55118.

For prompt service

When you

- move to a new address
- renew your subscription
- have a question or complaint

Send us the address label from your copy of The Northwestern Lutheran

Please let us know at least six weeks before you move! We can give prompt service on subscription matters if we have the right information. Be sure to send your correct address — (new address if you are moving) to The Northwestern Lutheran, Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208.

Attach
label
here

Your name (please print)

Your street address

City

State ZIP code

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

EASTERN DELEGATE CONFERENCE

Date: September 11, 1979; 9:00 a.m.
Place: Our Savior Lutheran Church, South Shore, South Dakota.
Agenda: Reports on Synod Convention.
Dennis W. Schmidt, Secretary

WESTERN PASTOR-DELEGATE CONFERENCE

Date: September 14, 1979; 10:00 a.m. Central Time Communion Service.
Place: Zion, Mobridge, South Dakota.
Agenda: Reports of Synod Convention Delegates
D. Weiser, Secretary

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 18, 1979; 9:00 a.m. Communion Service.
Place: St. John's Lutheran, Allegan, Michigan; D. Val-leau, host pastor.
Preacher: W. Balza; P. Bell, alternate.
Agenda: Exegesis: Revelation 20:4ff; D. Val-leau; What the Confessions Say About Free Will: W. Balza; The Test-Tube Baby, Artificial Insemination — How Should We View Them? H. Peter; Conference Business and Casuality.
R. Raabe, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: September 11, 1979; 9:00 a.m. Communion service.
Place: Faith Lutheran, Prior Lake, Minnesota; C. Deg-ner, host pastor.
Preacher: W. Hartmann; M. Mulinix, alternate.
Agenda: Seminar on Time-Management; Gordon Baird Associates, St. Paul; Dues and Lutheran Educator subscriptions.
J. May, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: September 18, 1979; 9:30 a.m. Communion Service.
Place: Mt. Olive Ev. Lutheran Church, Delano, Minne-sota; W. Henrich, host pastor.
Agenda: Exegesis of 2 Timothy 3:10-4:8 (and 9-22 isagogically); G. Griep; The Dignity and Authority of a Christian Pastor; P. Kurth; Principles for New Testament Textual Criticism; P. Reid; Conference Business.
Note: Please excuse to the host pastor.
J. Moldenhauer, Secretary

NEW ULM PASTOR-DELEGATE CONFERENCE

Date: September 16, 1979; 2:30 p.m.
Place: St. John's Ev. Lutheran Church, Fairfax, Min-ne-sota.
Agenda: Report on 1979 Convention.
Note: Please send excuses to the circuit pastor.
J. Schmidt, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: September 17, 1979; 9:00 a.m. Communion Service.
Place: St. Peter's Lutheran Church, Fond du Lac, Wis-consin.
Preacher: R. Diener; G. Ehlert, alternate.
Agenda: James, chapter 2; D. Zwiag; *Shepherd Under Christ*; D. Hallemeier; *Smaicald Articles*: Articles III, V-XV.
G. Stern, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: September 18, 1979; 9:00 a.m. Communion service.
Place: St. Peter Ev. Lutheran Church, 116 Maple Street, Sturgeon Bay, Wisconsin; John Mattek, host pastor.
Preacher: John Schewe; P. Kassulke; alternate.
Agenda: 1 John 1: C. Voss (1 John 2: R. Christmann); Psalm 14; T. Meier (Psalm 15: P. Kassulke); Divorce and Remarriage; G. Schapekahn (Practical Presentation of Premarital Counseling; R. Pan-kow); Casuality.
R. Asch

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: September 10-11, 1979; 1:00 p.m.
Place: Divine Savior, Indianapolis, Indiana; R. Rathje, host pastor.
Preacher: J. Gaertner (N.T. Text); alternate, R. Schlei-cher (O.T. Text).
Agenda: Exegesis of Joel 1: D. Bode (alternate: Joel 2: H. Lyon); The Presentation of the Lutheran Con-fessions on the Doctrine of the Church: A. Wolf-gram (alternate: What Principles Should Govern the Admission of Non-members to Our Christian Day Schools? R. Pasbrig); A Selection from the Study Guide Section of the April 1979 Quarterly; D. Rutschow; Report on the Synod Convention: V. Vogel, J. Gaertner and D. Rutschow.
eR. Pasbrig, Secretary

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: September 11, 1979; 9:00 a.m. Communion Service.
Place: Zion Lutheran, Allenton, Wisconsin; E. Schewe, host pastor.
Preacher: P. Kante; E. Kitzerow, alternate.
Agenda: Exegesis of 2 Timothy 2:1-13; F. Gilbert; Re-port on Northwestern College and Prep School; Professors C. Toppe and W. Zell; The Moral Impli-cations of Artificial Insemination: E. Schewe (cont.); *Formula of Concord*: Article X: Of Church Rites: D. Kuehl.
J. Castillo, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: September 17, 1979; 9:00 a.m. Communion Service.
Place: North Trinity Ev. Lutheran, 5375 N. 37th St., Milwaukee, Wisconsin; host pastors, T. Fischer and C. Otto.
Preacher: R. Pope; G. Rothe, alternate.
Agenda: Exegesis of Deuteronomy 6:4-6 and Ephes-ians 6:4; M. Otterstatter; The Place of Memory Work in the Religious Instruction of Children: D. Zimmerman.
Note: Please excuse to host pastors or the confer-ence secretary.
J. Witt, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: September 17, 1979; 9:00 a.m.; Communion service.
Place: Good Shepherd, West Allis, Wisconsin; R. Scharf, host pastor.
Preacher: M. Stern; C. Tessmer, alternate.
Agenda: Exegesis of Mark 8:34-9:1; L. Albrecht (Mk. 10:30-50; Wm. Bernhardt, alternate); Marriage, Divorce, Remarriage: Prof. Paul Nitz; Synod Con-vention Reports: R. Kom, Home and World Mis-sions; Wm. Fischer, CHE; H. Lichtenberg, Essays, Administration; E. Lehninger, Special Ministries; M. Stern, Finances.
Note: Excuses are to be made to the host pastor.
P. Kruschel, secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: September 18, 1979; 9:00 a.m. Communion service.
Place: St. Matthew's, Stoddard, Wisconsin; J. Liggett, host pastor.
Preacher: A. Mennicke; F. Miller, alternate.
Agenda: Exegesis of Habakkuk 1: M. Birkholz; *Formu-la of Concord*, Article VI: F. Mutterer; Marriage, Divorce and Remarriage: Prof. A. Schuetze.
E. Klumb, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: September 25, 1979; 9:00 a.m.
Place: St. John's, Rock Springs, Wisconsin.
Preacher: C. Nommensen; alternate, E. Toepel.
Agenda: Exegesis of 2 Thessalonians 3: D. Miller; The Wedding Service: E. Toepel; The Pastor's Role in Keeping Balance in Kingdom Work: L. Wendland; alternate: When May a Pastor Retire with a Good Conscience? E. Breiling.
R. W. Kloehn, Secretary

SUNDAY SCHOOL TEACHER'S INSTITUTE

MISSISSIPPI VALLEY CONFERENCE

Date: September 30, 1979; 1:30 p.m. Registration.
Place: St. Matthew's Ev. Lutheran Church, Winona, Minnesota.
Agenda: "Lesson Presentations," led by Mr. Howard Dorn.
M. Birkholz, Chairman

FALL PASTORS' INSTITUTE

The 1979 Pastors' Institute at Wisconsin Lu-theran Seminary will be held, God willing, on five

Monday afternoons beginning October 1. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:
An Evaluation of Walther's Theses of 1852 and 1866, Prof. Carl Lawrenz.

The Shaping of Lutheranism in America in This Century, Prof. Edward Fredrich.

The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, WI 53092.

Pastor Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control

WORKSHOP FOR TEACHERS OF THE MENTALLY RETARDED

The Southeastern Wisconsin District Special Ministries Board is sponsoring a workshop for the teachers of the mentally retarded at Wis-consin Lutheran College, 8830 West Blue-mound Road, Milwaukee, Wisconsin, Saturday, September 15, 1979, from 9:00 a.m. to 2:30 p.m. The workshop is for Christian day-school teachers, Sunday school teachers, VBS teach-ers, pastors, parents, and any other concerned Christians. Interested parties outside of the Southeastern Wisconsin District are invited and encouraged to attend. The theme is "Our Con-gregations' Responsibilities to Our Retarded." Teaching techniques will be demonstrated. A parent of a retarded child will share his con-cerns and experiences. There will be a registra-tion of \$2.00. Lunch will be provided.

Roland R. Schultz, Secretary