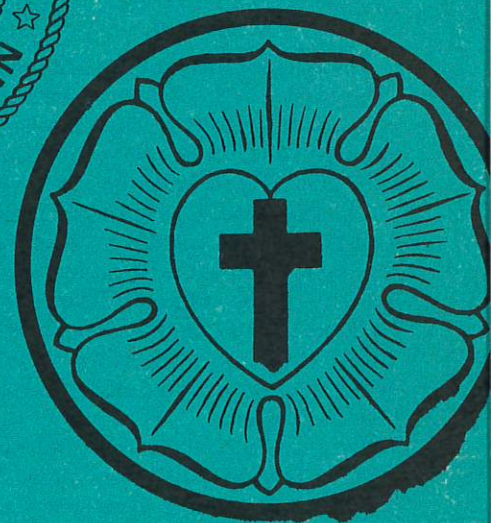
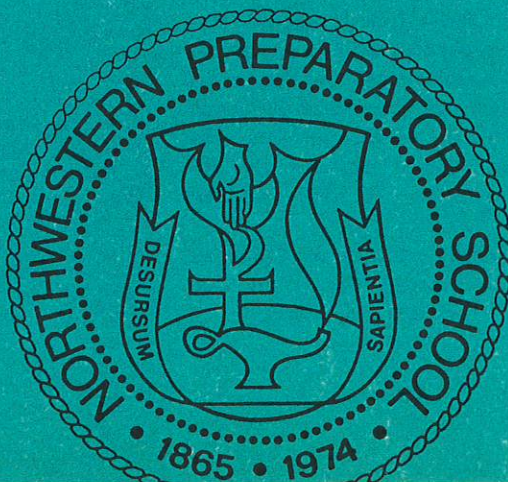
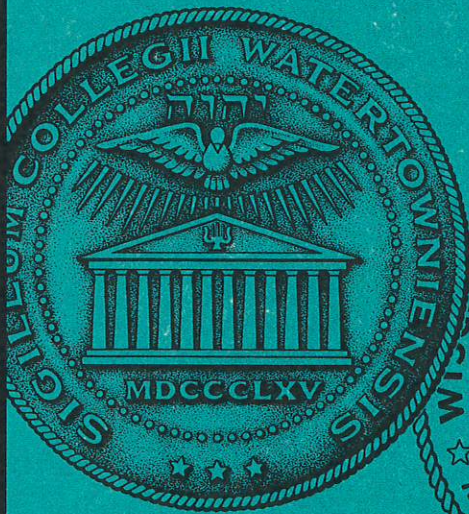
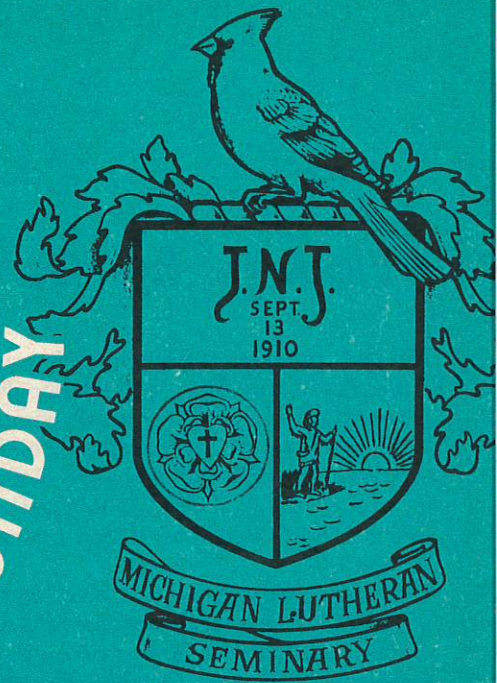


The Northwestern Lutheran

April 13, 1980



RECRUITMENT SUNDAY
APRIL 20, 1980



MARTIN LUTHER
PREPARATORY SCHOOL



Briefs by the Editor

A recent issue of *Notes and News* in its "Lutheran High School Supplement" revealed a great deal of activity in 11 of the 18 area Lutheran high schools in our Synod. *Notes and News*, in case you don't know, is published by our Synod's Board for Parish Education.

According to *Notes and News*, computer science is fast becoming an area of new activity at these schools. Fox Valley Lutheran at Appleton, Wisconsin, uses the AAL Computer Service Center for Recording attendance and intends to use this service for planning next year's student schedules. And Huron Valley Lutheran at Inkster, Michigan, is offering a one-semester computer science elective during the second semester.

St. John's at Lake Benton, Minnesota, reports it was contacted by nine mission congregations when it recently had a offer for used communion ware printed in *The Northwestern Lutheran*. Pastor P. Alliet writes: "It helps to remind us how many of the things an established congregation takes for granted which a mission must struggle to have."

Are there any discarded items at your church which could still be put to good use by others? Perhaps it's worth a look around.

The congregations of the Lutheran Church-Missouri Synod are presently engaged in a study of church fellowship. At Missouri's 1979 convention its CTCR (Commission on Theology and Church Relations) reported a great deal of confusion and disagreement in the synod on what the Scriptures actually say on the subject of fellowship. Early in 1980 it therefore submitted a "Bible Study on Fellowship" to all Missouri congregations and asked for their responses.

In my estimation, Lesson 5 touches on an extremely important area. A paragraph that ought to receive close attention is the following:

"The Scriptures teach that under certain conditions Christians are to withhold certain outward expressions of fellowship. When must separation take place (Rom. 16:17-18; Titus 3: 9-11; 2 John 2:7-11; Gal. 1:6-9)? Believers can become content with, and even proud of, the external divisions in Christendom and become guilty of separatism. What continual responsibility rests on all Christians (2 Cor. 12:11; Acts 15:6)?"

The questions raised are good ones; we hope the final answers will satisfy the Scripture. In passing, we do ask what is meant by "certain outward expressions of fellowship"?

Once upon a time the Missouri Synod spoke clearly. "We repudiate unionism," it stated, "that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the church, and as involving the constant danger of losing the Word of God entirely." We hope the Lutheran Church-Missouri Synod will resurrect this position which it took back in 1932 in its *Brief Statement*.

At a recent pastoral conference the preacher took as his text Philippians 1:3-11, which begins with the words, "I thank my God upon every remembrance of you." My mind immediately strayed and I thought of all the dedicated laymen who put themselves out to uphold my ministry in the various congregations I had served.

Attending the funeral of one of these men of God recently, my wife and I drove into town early that afternoon. Before we ever entered the church, we had come across the finest funeral sermon that could have been preached. The man's name was emblazoned on the bank's electric sign and underneath his name were the words, "Asleep in Jesus." His faith was recognized beyond the confines of the congregation. He had let his light shine.

I could not help but think of him as I heard Paul's words, "I thank my God upon every remembrance of you."

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

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The Cover

The seals represent the six synodical schools operated by our Wisconsin Evangelical Lutheran Synod in its worker-training program. Also included is the Synod seal. In an article on page 121, Prof. James Fricke of Northwestern College lays on our hearts the recruitment of more young people for work in the Lord's vineyard. Ask yourself whether there is something you can do about it.

THE NORTHWESTERN LUTHERAN

Editorials

Prison Riot The serious prison riots that occur periodically always engender in the public press a spate of editorializing on the whole general subject of crime and punishment. Opinions expressed run the gamut from hard-line, crack-down appeals for law and order in and outside of prisons to serious concerns about the validity and value of any system of imprisonment. Church papers also like to get in on the act.

This periodical believes that the church, apart from a mission that seeks to reach beyond walls and bars and snatch souls as brands from the burning, should let the state work out its penal problems on the basis of its abilities and concerns. God wants the state to check evil and promote good and has given it reason and sword as tools.

The church may, however, find in a recent Santa Fe incident and an earlier Attica version a vivid verification of its God-given assignment and an enhanced appreciation of its unique opportunity.

If anything, Santa Fe and Attica tell us that you can put a criminal inside walls and behind bars but that you are by no means thereby changing his heart from bad to good. Law and punishment do not do that. At best, prisons can contain but they cannot convert.

The church has been given by God the one tool for effecting that conversion. That tool is the gospel. Only the gospel can convert the sinner into a believer. Only the gospel can promote the believer's life of sanctification.

What a pity when the church frustrates its gospel mission by entangling itself in all sorts of concerns about prison reform and similar problems of society! Somebody should stay home to mend the fences and mind the store.

Edward C. Fredrich

Intangible Interest Any schoolboy or schoolgirl who has worked with decimals can tell you that the higher the rate of interest, the greater the return you will receive on your investment. The same child, if he or she is being reared in the Christian faith, can also tell you that your rate of success, financial or otherwise, cannot always be calculated in terms of arithmetic.

Unforeseen circumstances and unexpected developments can force drastic revisions in your calculations. The only guarantee of success is God's blessing, and without it failure is inevitable. "Except the Lord build the house, they labor in vain that build it" — this is an unchanging truth which applies to all human endeavors.

This all-important factor makes the most educated human forecasts unreliable. But that's not all bad. God can work success as well as failure. For instance, your

calculations, based on known factors, may clearly show that there is no way you can get along on what you can expect to receive; and leaving God out of consideration, you may be dead right. But Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these things (the things you need) shall be added unto you." He is saying, in effect, "Put God's kingdom first in your life, and he will figure it for you."

At this time our Synod is seeking loans from its members to offset the inflated interest rates currently being paid to commercial sources to carry on its God-assigned work. Figure it out. You can get better rates of interest on your money elsewhere. But that's without taking into account God's blessing upon what is put to use in his service. "Intangible interest" you might call it.

Immanuel Frey

Why 1,200 Religions? Most of us didn't realize that there were 1,200 religions in America. But there they are in *Good Housekeeping*, page after page of them, compiled from Dr. Melton's *The Encyclopedia of American Religions*.

To qualify for inclusion, a "church" must be big enough to have at least two congregations, or one congregation with over 2,000 members. If not organized into congregations, it must have members in more than one state. That means that even the "Adam's Apple" people and the "Holy Ghost Repair Service, Inc." qualify.

Many of these "churches" are foreign elements in our Western church scene: Buddhists (56 groups), Hinduism (46, including 33 Yoga groups). Trendy groups, like the Political/Social Churches and Psychic/New Age Churches (including the "Church of What's Happening Now," "The Ruby Focus of Magnificent Consummation, Inc.," and "Robin's Return"), number nearly 200. As one might expect, there are scores of Holiness and Pentecostal groups (200 in all); each insists on its own version of sanctified living, or on its own message from the Spirit.

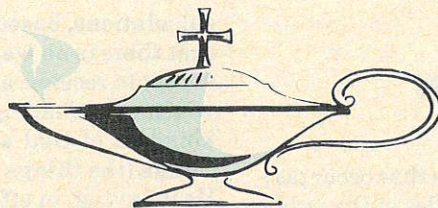
Among these 1,200 religions are also the Occult Orders, the Pagans, the Satanist and Witchcraft groups. And that explains the whole sorry business of 1,200 religions in America. Satan is responsible not only for the "Church of the Satanic Brotherhood" and the "First Wiccan Church of Minnesota," but also for the entire tragedy of 1,200 man-made religions and of splintered Christianity.

Why are there also so many Lutheran, Baptist, Methodist, Eastern Orthodox and Catholic groups and fragments? Why do major, mature denominations like these have offshoots like "Two-Seed-in-the-Spirit Predestinarian Baptists," the "Old Laestadians" (Lutheran), and the "Autocephalous Orthodox Slavonic Catholic Church"?

A major reason is that Satan has been inflating human egos. He prompts an ambitious individual to reach for power and prestige. A "sense of injured merit" rankles in a strong personality; he breaks away from his

(Continued on page 121)

Studies in God's Word



Gospel Gems from The Revelation to John

John to the seven churches which are in Asia: Grace be unto you and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. (Revelation 1:4-7.)

The last book of the Bible, the *Revelation*, draws widely differing reactions. Some people are intimidated by a message that is brought, at least in part, in visions and prophecy. Others become overly enthusiastic about the prospect of having something novel or mysterious revealed to them. Often they are inclined to think that the *Revelation* will chart out for them the specifics of world history or even yield a date for the end of the world.

The weakness in both of these approaches is that they assume the *Revelation* is totally different from the rest of Scripture. To be sure, in its form it is somewhat different. No New Testament book brings us such vivid imagery and symbols as the *Revelation* does. But while the form of the message may be somewhat different, the content has the same thrust as the rest

of Scripture. It's bound to agree with the rest, because it is all God's Word.

God's Word

The book is often called *The Revelation of Saint John*. Actually it is not John's Revelation, but God's. The opening verse tells us that God gave the *Revelation* to Christ who sent it by his angel to John who is to write it in a letter to the seven churches of Asia Minor. It might therefore better be called the *Revelation to John*. It comes from God. It's his Word, just like the rest of the Bible. Hence the *Revelation* can be read with profit and bears the promise, "Blessed is he that readeth, and they that hear the words of this prophecy" (1:3).

Triune God

But who is the God who promises those blessings? John indicates that he is the Triune God. To the seven churches in Asia Minor John writes: "Grace be unto you and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ." All three Persons of the Trinity are clearly in evidence.

The author of grace and peace, who is and was and is to come, is the Father, eternal God, sitting enthroned in heaven. John will be saying more about him presently.

In the second position, between the Father and Jesus Christ, is the co-author of that grace and peace, referred to as "the seven Spirits which are before his throne." Obviously that is the Holy Ghost. But why refer to him as "the seven Spirits"? Perhaps the best answer to this rather knotty question lies in recognizing one of the promi-

nent features of the *Revelation*, and that is that John draws very heavily on Old Testament concepts and imagery. The "seven Spirits" seems to be an allusion to what Isaiah says about Jesus as the Branch from the root of Jesse upon whom shall rest "the spirit of the Lord . . . the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isaiah 11:2). These seem to be seven aspects of one and the same Spirit. We might therefore say that the Holy Ghost is spoken of as a sevenfold Spirit.

Centrality of Christ

The final reference to the Trinity is unmistakable. Grace and peace come also "from Jesus Christ." The three persons of the Trinity are all mentioned, but the emphasis is decidedly on Christ. While the Father and the Spirit are treated together in one verse, the next three describe Christ, speaking of him as "the faithful witness, the first begotten of the dead, and the prince of the kings of this earth" (v.5) who has made us kings (v.6) and who will return to judge (v.7). In fact, so full is the description that we will return to it in our next *Study*.

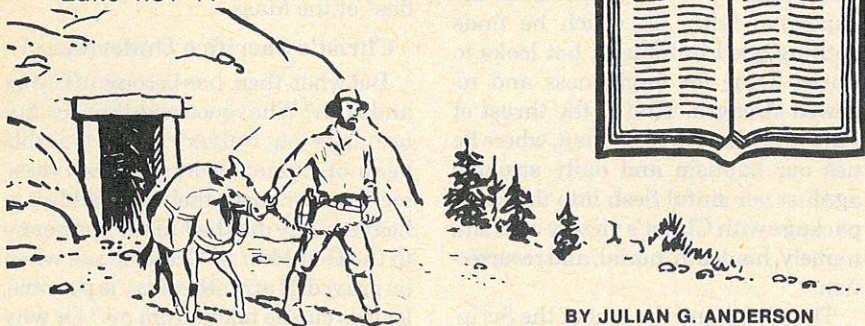
For the moment let us note simply that this emphasis on Christ is not restricted to the first chapter. It's the emphasis of the whole book. The *Revelation* talks about the same Jesus whom we have learned to know in the Gospels. After following Christ to Golgotha in the Lenten season and seeing him shed his precious blood for us, we know exactly who is being spoken of when the *Revelation* holds before us "him that loved us and washed us from our sins in his own blood." That's Jesus, our Savior, the old and familiar, the tried and true.

The form of *Revelation's* message may be somewhat different with its visions and apocalyptic language, but the book does not spin novelties. In it the Triune God speaks about Christ's victory for us over sin, death and the devil. The *Revelation* is simply a variation of the theme: This is my beloved Son in whom I am well pleased. Small wonder then that the book should promise, "Blessed is he that readeth and they that hear the words of this prophecy."

Armin J. Panning

Mining the Treasure of God's Word

Mark 1:21-34
Luke 4:31-41



BY JULIAN G. ANDERSON

A Day in Our Lord's Life

Today we journey back again to Capernaum, which Jesus had made his hometown, and the center of his operations. The time is right after the incident we studied in the last lesson. And we begin our work with

Mark 1:21-28 and Luke 4:31-37

Note how similar these two parallel passages are. Mark 1:21-34 gives us a sketch of one entire day in Jesus' life, the only such picture we have until we come to the last week of his life. Notice what day it was (the opening verses), and where Jesus was that morning. Here we see his method of operation. This was the time each week and the place where he would find the greatest number of interested people to talk to all gathered together to listen to him. The synagogue (meeting house) was simply a large room with one chair in which the rabbi (teacher) sat as he explained the Scriptures to the people (for the Jews "teaching" meant explaining the Scriptures). And that day Jesus was invited to do the teaching. Mark well what it was that made Jesus' teaching different from that of the scribes (Mark 1:22). The scribes and rabbis quoted all the ancient rabbis as their authorities. Jesus was the authority himself.

Next (Mark 1:23,24) comes a brief picture of a man whose body had been taken over by an evil spirit (demon possession). Note that this spirit *spoke* to Jesus, using the man's vocal or-

gans, and that he knew who Jesus was. "The holy one of God" means the one who had been set apart for God's service, that is, God's Servant of Isaiah 41:9, 42:1, 43:10, 53:11, etc. Yes, the devil and all his angels know who Jesus is! And notice that Jesus spoke to this demon and drove him out of the man, and that he bowed to Jesus' authority. Finally, observe the reaction of the people as again they noted the authority with which Jesus spoke (highlight the word in all places). And finally we get a glimpse of Jesus' growing popularity as the news spread all over Galilee. Next read

Mark 1:29-31 and Luke 4:38-39

Again observe how similar these two accounts are. Matthew's account, 8:14 and 15, is much briefer. Notice where they went when they left the synagogue, and who were there (Mark 1:29, compare vv. 16-20). Only one incident is recorded (Mark 1:30, Luke 4:38b). Note that Luke, who was a physician, adds that she had a *high* fever. The cure is simply and quickly told, Mark (and Matthew) noting that Jesus took her by the hand, and Luke that he "rebuked" the fever, or told it to leave, which it did. Again only Luke mentions the fact that she got up *right away*, and they all record the fact that she proceeded to get dinner for them. Here again the fact of Jesus' *authority* is the main thought, even though the word is not mentioned, showing that

his authority extended over all sorts of bodily illnesses. A valuable little side lesson is pointed out in the closing verse, that we are all saved to serve.

Mark 1:32-34 and Luke 4:40-41

Here we see that both Mark and Luke add certain facts that the other doesn't have, and that Matthew's account (8:16,17) is again very sketchy. An important note for the modern Bible student concerns the sense of the word "evening" among the ancient Jews. For them "evening" was the last quarter of the day, from 3:00 P.M. to 6:00 P.M., when the sun was going down in the west, and the dinner was eaten, since this must be done before it was dark. Since "evening" to us means the early hours of darkness, we must use the words "late afternoon" here. Notice that Luke avoids the term and says that the sun was setting, picturing *late* afternoon. But what followed could not have taken place after dark. The scene is quickly sketched in the opening verses: a great crowd of sick people gathered outside the door of Peter's house (Mark says that the "whole city" was there, a hyperbole, or purposeful exaggeration). And Jesus' actions are described with an equal economy of words, noting that now Jesus healed *many* sick people and drove out *many* demons, again demonstrating his authority over all such ailments. Luke adds the fact that Jesus placed his hands on the sick as he healed them, and that some of the demons acknowledged Jesus to be God's Son. Both mention the fact that Jesus finally ordered the demons to be silent, because he didn't want the testimony of such witnesses. Finally we note that Matthew, who was writing for the Jews, calls attention to the fact that by healing so many sick people Jesus was fulfilling the prophecy recorded in Isaiah 53:4. Thus we come to the end of a very busy day in the early period of Jesus' public life, noting his power, his authority, and his mercy and love.

We should note the fact that here Jesus clearly demonstrated that he *can* heal all manner of sicknesses and diseases. But we must remember that he has nowhere promised that he *will* heal *every* sick person who comes to him today, as the charismatics and faith healers mistakenly claim.

“The Pope Is The Antichrist”

Part IV (Conclusion)

In December 1545, only two months before the death of Martin Luther, in the city of Trent in northern Italy Pope Paul III finally convened the general council he had been advertising for 13 months. In his announcements, he offered a plenary indulgence, a “full remission of sins,” to those who would attend the council’s preliminary procession and recite five “Our Fathers” and five “Hail Marys.” At the opening service, the litany appealed to all the saints and angels for their intercession, without once mentioning the only Mediator, Christ (1 Timothy 2:5). In the opening prayer, Ambrosius Catharinus addressed the mother of Christ as God’s associate. Another speaker blasphemously distorted the words of John 3:19 to read, “The pope came as a light into the world.”

Reflecting on these events, the great Lutheran theologian Martin Chemnitz observed: “There was no doubt that even at the beginning of the Council of Trent there was a fulfillment of Paul’s prophecy in 2 Thessalonians 2: ‘The man of lawlessness is revealed, the man doomed to destruction. He opposes and exalts himself over everything that is called God or is worshiped, and even sets himself up in God’s temple, proclaiming himself to be God.’ From these beginnings one can anticipate the Council’s progress and outcome. As the saying goes, it is impossible for so bad a beginning to yield a happy ending.”

Instead of ending happily in a return to the truth of Christ, the Council strove to satisfy the pope, who, after all, was its author. So under his supervision it codified and formally adopted the many familiar Roman Catholic doctrines which militate against Christ and his Word to this day.

Sin Redefined

For example, the Word of God teaches that in baptism we receive full forgiveness for all of our sins (1 Peter 3:21). At the same time, it teaches us, who have been baptized, to confess that nothing good lives in us, that is, in our flesh (Romans 7:18). From this it follows that the Christian’s life is to be

nothing other than a daily return to his baptism — a daily exercise of his baptismal faith, by which he finds nothing good in himself, but looks to Christ alone for forgiveness and renewed strength. That is the thrust of Paul’s message in Romans 6, where he ties our baptism and daily struggle against our sinful flesh into the same package with Christ’s victory over sin, namely, his death, burial, and resurrection.

Thus Paul and the rest of the Scriptures describe the Christian as being, at the same time, a sinner and a saint — a sinner by virtue of his own unrighteousness, and a saint purely by virtue of Christ’s righteousness, which is apprehended by faith alone. The Council of Trent, however, denies this and refuses to use the word “sin” to describe those evil desires which still inhere in the flesh of the regenerate Christian. Instead, it substitutes the word “concupiscence” (meaning, evil desire) — and then cleverly proceeds to redefine “concupiscence” as something that is not at all sinful.

Even though Paul, in Romans 6-8, speaks of concupiscence as “sin” at least 14 times, the pope and the Council (Session 5) declare that “the Catholic Church has never understood this concupiscence, which the apostle sometimes calls sin, in the sense that it is truly and properly ‘sin’ in the regenerate If anyone thinks otherwise, let him be accursed.”

This helps us understand why John Paul II, during his American visit, condemned the act of homosexuality but immediately added that it is not wrong or sinful for someone to be “homosexually inclined.” Since the decrees of Trent stood behind him, the pope felt no need to consider the divine principle behind Matthew 5:28. There Jesus says that “looking and lusting” is the same as “already having committed” a sin.

From its position on concupiscence, Trent quite easily comes to the conclusion that a Roman Catholic has within himself the ability to please God and to earn his own salvation. Moral slips may cost him time and pain in purgatory (another papal invention), but if

he really tries, he can handily work his way back out and up to heaven. How? By obtaining indulgences, praying the rosary, making “satisfactions”—or, better yet, by taking a vow of celibacy and entering a monastery, or even becoming a priest and offering up the “sacrifice” of the Mass.

Christ’s Sacrifice Undermined

But what, then, has become of Christ and faith? What good was the sacrifice he made on Calvary? If, from this heap of human works and services, men can construct their own ladders to heaven, why did the Father answer no to the God-Man in Gethsemane when he prayed: If any other way is possible, let this cup be taken from me? Or why did the Apostle Paul continually point to Christ and say: “For it is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast” (Ephesians 2:8); again, “You are all sons of God through faith in Christ Jesus” (Galatians 3:26); and again, “We maintain that a man is justified by faith apart from observing the law” (Romans 3:28)?

But all of this meant nothing to another Paul—Pope Paul III—whose Council at Trent delivered the final, irrevocable proof that the pope is not the Vicar of Christ, but the Antichrist. In Session 6, the Council openly attacked the very heart of all Christian doctrine and cursed everyone who taught or embraced it, including by implication the Apostle Paul. For the Council decreed: “If anyone says that the ungodly are justified by faith alone . . . , let him be accursed” (Canon IX); again, “If anyone says that a man is justified solely by the imputation of Christ’s righteousness or solely by the remission of sins . . . , let him be accursed” (Canon XI); and again, “If anyone says that justifying faith is nothing other than trust in divine mercy, which remits sins for Christ’s sake, or that it is this trust alone by which we are justified, let him be accursed” (Canon XII).

The Apostle John describes the Antichrist as the one who, in spirit, denies that Jesus is the Christ and Son of God who has come in the flesh (1 John 4:2,3). In light of the above, it is easy to see how this description also fits the pope. Though the pope would be happy to recite the well-known Bible passage

for us, in spirit and in fact he denies 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."

Our brief format does not permit us to examine further the Roman sacramental system, the doctrine of purgatory, the worship of Mary, and all of the dangerous falsehoods fostered by the papacy. Nor can we begin to treat the many other Biblical prophecies which describe the reign of the Antichrist. But a few final comments are in order.

"Test the Spirits"

It is necessary to refute *Time* magazine's implication (see Part I of this series) that the Roman Catholics ought to reckon us among their enemies. That untutored assumption is untrue. The distinction which Luther and our confessing fathers always drew between the wolf and the sheep has not been lost on us.

The Sword of the Spirit, God's Word, does not lash out at the hostages, but at the terrorist who is holding them. Yet, in this case we may nervously wonder at the number of hostages who have succumbed to the threats and persuasions of their captor and have betrayed the truth in favor of his cause. For the Antichrist is much more effective and powerful and much better organized than the anarchistic madmen we hear about in the news these days. He has experience. He has been Satan's chief apostle, professor, missionary, and terrorist for well over 1,500 years. And, by God's own prophecy and permission, his delusions are so firmly fixed that he will never repent of them — never (see 2 Thessalonians 2:8,11). And it is woe and alas eternally to all who share his doctrines and his dreams.

The Bible carefully instructs us to "beware of false prophets" (Matthew 7:15) and of empty religious philosophy "which depends on human traditions . . . rather than on Christ" (Colossians 2:8). Because John says: "Test the spirits to see whether they are from God" (1 John 4:1), we must submit the doctrines of the pope and the propaganda of his clergy to the test. Do they agree with God's Word? Because they do not, we are compelled to identify them all as false prophets and the kingdom of Antichrist. Christ, our Lord, gives us

no option, but a command, to distinguish sharply between truth and error and to preach and apply that distinction for the benefit of his church.

But at the same time God's Word withholds from us the right to judge the heart. That is why no Lutheran church body has ever dared to teach that outside of Lutheranism there is no salvation. Those who ignorantly accuse us of such a teaching ought to aim their guns instead at the Antichrist, who does, in fact, insist that those who knowingly reject his leadership cannot be saved. We, for our part, have always expectantly referred to the members of the Roman Catholic Church as baptized Christians. The same gospel of Christ is written in their Scriptures, and the same Passion History is still read from their lecterns. And what holds true for all men, holds true for them as well: those who are baptized and believe that Christ is their only Savior from sin will be saved; those who deny it will be damned (Mark 16:16).

Since, in the final analysis, faith resides in the heart, only God who analyzes the heart can judge where his people are. We do not maintain, with the pope, that the church is a visible organization. Rather, it is an invisible creation of the Holy Ghost through the water and the Word. Consequently we do not presume to judge the hearts of any individuals.

So all of our present judging and scolding must be classified as an act of love, hardly as an evidence of anti-

Catholic prejudice or hatred. Nor is it an exercise in condescension. We are simply issuing God's own plea and warning to all who want to be and remain Christians in these last and evil days.

Remember the Christ, in whose name you were baptized; the Christ who was wounded for your transgressions and slain to atone for your sins; who is the only mediator between God and man; whose gospel is a message of mercy and forgiveness; whose salvation is apprehended by faith alone; who alone rules and governs his church by his Word; whose kingdom is not of this world; who alone merits all your veneration and praise.

Beware of the Antichrist, in whose name you were not baptized; who did not shed a single drop of his blood for you; who, though claiming to be the Vicar of Christ on earth, rejects and denies the true Christ who came in the flesh; whose "gospel" is a maze of human works and traditions; whose salvation is merited by saints and satisfactions; who seeks to rule and govern the church by his own word; whose kingdom is of this world; who condemns and excludes all who refuse to give him the kind of praise and veneration that belongs to God alone.

It is little wonder that all our Lutheran confessions and that all true Lutherans everywhere have unanimously agreed for more than 450 years that "the pope is [was and always will be] the Antichrist."

John A. Trapp



The Wisconsin Lutheran Seminary Chorus (Mequon, Wisconsin) appeared in concert during the week after Easter in 16 congregations in Illinois, Nebraska, Colorado, South Dakota, Minnesota and Wisconsin. Post-tour appearances are scheduled for April 26 at St. John's, Two Rivers, Wisconsin, at 7:00 p.m., and on April 27 at St. Peter's, Sturgeon Bay, at 2:30 p.m. and at Immanuel, Kewaunee, at 7:30 p.m.

Naumann Fellowship Announced

Milwaukee, Wis. — On Tuesday, February 26, the Oscar J. Naumann Fellowship, a \$12,500 annual grant from members of the Aid Association for Lutherans, was formally announced to representatives of the Wisconsin Evangelical Lutheran Synod by Henry F. Scheig, president of the fraternal life insurance society of Appleton, Wis.

The late Rev. Oscar J. Naumann served as president of the Wisconsin Synod from 1953 until his death in June of 1979, shortly before he was to retire at the end of his record 13th consecutive two-year term as the Synod's president.

The purpose of the award is to "recognize gratefully the power of the grace of God in the life and the person" of President Naumann, and to provide the recipient of the award "an academic year to engage in a program of study, scholarly productivity, or professional enrichment which will benefit the the recipient's seminary and the Lutheran church." The recipient of the award must be a resident professor of the Wisconsin Lutheran Seminary of Mequon, Wis.

According to terms of the fellowship established by the seminary and the Synod's Commission on Higher Education, selection of the recipient will be made on the basis of churchmanship, teaching excellence, productive scholarship, constructive collegiality, and noteworthy concern for students. It

was noted that the fellowship need not be awarded each year. Final decision would be made on the basis of the merit of scholarship projects proposed.

Responding to the announcement on behalf of the Wisconsin Evangelical Lutheran Synod was Mrs. Myrna Naumann Borgwardt, eldest child of the Naumann family.

"My father," said Mrs. Borgwardt, "was much interested in our seminary providing a competent, well-trained clergy for service in our parishes. It is quite fitting that this fellowship should be named in his honor."

"We are also grateful," she said, "to the Aid Association for Lutherans for providing this special opportunity for professors at our seminary to improve

their service to our church and its ministry. In this I am sure I am speaking not only for our family, but also for the entire Synod."

Also responding to the announcement was the Rev. Carl H. Mischke, who succeeded Naumann in the presidency. He pointed out that President Naumann's one concern was to glorify the name of his Lord and Savior. President Naumann's consent prior to his death, he said, to have his name used in connection with the fellowship "was prompted by the same concern. . . . It was his hope that through such a grant . . . professors at our seminary would be afforded time to conduct research and to write books that would reflect our confessional position, a scholarly activity that would truly glorify our Lord and Savior."

(News Release)



Present at the luncheon at which the Oscar J. Naumann fellowship was announced were (left to right) Robert B. Peregrine, a member of the Board of directors of AAL, Mrs. Wayne Borgwardt, daughter of the late President Naumann, and Henry F. Scheig, president of AAL. Mr. Peregrine is a member of St. Matthew's Lutheran Church, Oconomowoc.

Former ELS President Aaberg Dies

We express our sympathy to the Evangelical Lutheran Synod upon the recent death of Prof. Theodore A. Aaberg, president of Bethany Lutheran Theological Seminary, Mankato, Minnesota, and former president of the synod. He was only 54 years old when sarcoidosis, a rare lung disease that had afflicted him for 18 years, claimed his life.

Theodore Arne Aaberg was born January 29, 1925, and died on January 8, 1980. He is survived by his wife, the former Melvina Olson, two daughters, three sons, two sisters and six brothers.

In the April issue of the *Wisconsin Lutheran Quarterly*, Prof. Armin

Schuetze writes: "Bethany will remember him as a beloved president and professor, and for the Seminary structure that was built during his presidency. The Evangelical Lutheran Synod will remember him as one who built wisely on the one foundation that is laid, which is Jesus Christ; and as one who knew the Scriptures and was bound in faith to them. We of the Wisconsin Evangelical Lutheran Synod will remember him as one who could be counted on during the intersynodical controversy that finally ended in the dissolution of the Synodical Conference, and as a true friend and brother in Christ. To know him was to respect and honor him, and to love him."

The ELS *Lutheran Sentinel* devoted the entire issue of February 28 to his memory. "Pastor Theodore Aaberg," it stated, held firmly to the sacred Scriptures which made him wise unto salvation through faith in Christ Jesus. He was committed to the inspired Scriptures as the only infallible source for Christian doctrine and life, and to the Lutheran *Book of Concord* because it confesses these divinely revealed doctrines. He manifested this commitment to the Gospel of Christ in his pastoral work and in the administrative and teaching duties that he carried out on behalf of the Evangelical Lutheran Synod." Blessed be his memory!

Our Need to Serve

"What our Synod really needs is . . ."

Thomas Riley Marshall, vice-president of the USA from 1913 - 21, was presiding one day at an unusually tiresome session of the senate. After listening for hours to a long line of senators speechify ponderously on the what-our-country-really-needs theme, he quipped at last, "What our country really needs is a good five-cent cigar!"

Marshall, of course, was joking. And maybe his wry crack tickles our funny bones a bit just because right now we're being bombarded with a lot of election-year campaign rhetoric about "what our country really needs."

Whatever the needs of our country may be — and they are many and serious — the church of Christ has needs that far outweigh them in scope and importance. Among the church's needs is the one St. Paul stressed when he asked: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" — or as the Savior himself put it: "The harvest is great, but the laborers are few."

These words are no less true now than they were when first spoken. They have something to say to us, too, in our role as members of the WELS and of Christ's church universal. They underscore our need to serve our Lord and our fellow men with his saving gospel on a worldwide basis. They tell us what needs we must satisfy to carry out the Great Commission.

First of all, we need parish pastors. Our Synod has 1,123 congregations served by 941 pastors. These figures indicate that the pulpits of our Synod are far from being oversupplied. However, to retain even this negative ratio of pastors to pulpits, as well as to replace those pastors who either retire or die each year, requires a minimum of nearly 30 Seminary graduates annually.

We need teachers. Since 1952 the number of parochial schools has grown virtually 100 percent — from

186 to 360. In that same time, the number of Lutheran high schools has skyrocketed from two to 18, of which four have opened just within the past year. All told, our schools enroll 30,361 children in the grades and 4,100 in the high schools. This mushrooming of Lutheran schools and of students attending them points up our need for ever more teachers to instruct our youth in the Word of God, while equipping them with the basic knowledge they need to get along in this life.

We need home missionaries. Sad to say, in the last two years new mission openings have decreased because of the present budgetary squeeze. All the same, when operating at full throttle, the program calls for 25 new missions to be established every year. Each of these new missions needs a pastor. That means we ought to have 25 Seminary graduates each year for new missions alone, just to attain our current, modest home-mission goals. Even that figure pales alongside the more than 50 Macedonian calls our Synod receives annually from population centers across the nation, asking us to begin new missions there.

We need foreign missionaries. At present we are supporting mission work in 17 countries, 20 languages, and 215 preaching stations and congregations. We also maintain, as part of our foreign program, Bible institutes in three countries and seminaries in four. In addition, we are responsible for 50 missionaries and 24 mission teachers. Yet we need more — as is evidenced by the fact that our Synod authorized the calling of a dozen foreign missionaries just within the last two years.

Finally, we need to bear in mind that anywhere from two-thirds to three-fourths of the world's population is non-Christian, floundering in sin and unbelief, without Christ and without hope. Viewed in that light, our need to serve our Lord by going into all the world

and preaching the gospel to every creature is practically without limits.

The Lord has indeed wonderfully blessed our feeble efforts to do his work over the past quarter century. But he is challenging us also today with countless new opportunities to enlarge our ministry. Our need to serve him with the resources of money and manpower he has placed at our disposal keeps expanding. It will do so until the end of all things, as long as it is harvest time.

What our Synod really needs, then, along with our sacrificial gifts to fund our kingdom work, is a steadily growing company of workers to carry forward the gospel banner to the four corners of the earth.

Let Manpower Sunday, April 20, 1980, forcefully remind us of this need. Under the Savior's blessing, let it inspire us to give ourselves and our resources to help his kingdom come.

James A. Fricke

Why 1,200 Religions?

(continued)

church, gathers his disciples, and builds an opposition altar. And his disciples gratify their egos with the conceit that their choice of a leader is more enlightened than that of their fellow Christians.

Satan also nurtures the Pharisaism that is still harbored even in Christian breasts. Pious believers deem themselves holier than their brethren and separate themselves from those they consider unclean.

Satan fosters conceit about human wisdom. A church leader deems himself wiser than his peers, and fashions his own doctrines. The world's wisdom is more gratifying to his ego than is simple obedience to God's Word, and so he insinuates secular teachings and interpretations into the church's message. Man's wisdom becomes the judge and arbiter over God's Word. Inevitably there is a division, and a new religious group has come to birth. It is Corinthian wisdom, Corinthian conceit and Corinthian factionalism all over again.

Satan has begotten more than 1,200 religions in America. With man's ego he can generate as many more.

Carleton Toppe

How to Manage Your Christian Life

Part Seven

Allocating the Dollars

We should not conclude this series of articles on the Christian life without speaking about money. We are living in a money society. We cannot live in today's world without money. Christians, how we manage our money is an indicator of our spiritual maturity!

We Christians turn to the Word of God for guidelines on the use of money. It is important to remember that all the money in the world is really God's. "The silver is mine; and the gold is mine," he said in Haggai 2:8. Every dollar in our purses and wallets belongs to God. Everything we have saved and invested is his. We manage it for him.

Jesus' Parables

Jesus taught two memorable parables which help to guide our use of money. One is the parable of the shrewd manager who prepared ahead for the day when his present means of support would be ended. So Christians should plan ahead, especially for their future in heaven. We can ask: "How can I use my money so that it will have lasting effects in heaven?"

Another parable of Jesus is the parable of the talents. Like the servants in the parable, each of us has different amounts of money. God does not expect us to perform the same. He expects us to perform faithfully. Faithfulness to God and to our Christian goals is essential to a God-pleasing use of money.

Priorities

The Word of God teaches some priorities in the use of money. True, the freedom and flexibility we have under God in this regard is remarkable. How differently we use our money, we Christians, and it's one of the wonders and joys of our religion! Yet, within that wondrous freedom under Christ, there are basic priorities that should guide us all.

One priority, according to 2 Corinthians 8 and 9 and Mark 12:41ff, is the

support of the church. A second priority is paying taxes, as Romans 13:6 clearly says. A third priority is providing for the needs of ourselves and our families. Providing food, clothing, and shelter, under ordinary circumstances, should not be left to others. First Timothy 6:8 makes that clear. A fourth priority is to help others, according to Ephesians 4:28.

It would be difficult to say which of these priorities should come first. It is not really a matter of one being ahead of the other. All four are God-given priorities. The well-managed Christian life takes all four into consideration. A good word to keep in mind regarding them is BALANCE. A balanced emphasis on all four of our God-given priorities should be our goal in the use of our money.

Attaining Balance

Attaining such balance usually requires a budget. Though some families are able to arrive at a balanced use of

their money without a written budget, this writer is convinced they do *have* a budget. It is written in their minds. When they contemplate spending money on a new car, they know from the ledger sheet in their minds what impact this will have on other phases of their life. They know how it will effect their church offerings, their food budget, and their upcoming vacation.

But many, if not most, families should write out their budget. It helps them to see at a glance what they plan to spend. It helps them to compare the amounts they plan to spend for various things, keeping an eye on the balance among their priorities. Written figures can glare at you with a scowl; they can shout at you, saying: "This is not right! Make some adjustments and corrections!"

In connection with this article you will find a sample financial profile. It contains the basics that are needed for writing out a budget. Some prefer a more detailed plan, but this one has the advantage of simplicity. It also helps us to check up on the balance in our budget.

How Much For Church?

A question that often comes up in budgeting is: "How much should I give to church?" Many Christians use the tithe (10 percent) as a guide. It's easy to

(Continued on page 124)

FINANCIAL PROFILE

| | |
|--|-------|
| Gross salary (before deductions) from all jobs /month | _____ |
| Additional income /month | _____ |
| TOTAL | _____ |
| Total withheld from paycheck /month | _____ |
| Church contribution (percent of total income _____) | _____ |
| Insurance | _____ |
| Savings and investments | _____ |
| Utilities | _____ |
| Household items | _____ |
| Food prepared and eaten at home | _____ |
| Meals purchased away from home | _____ |
| Family recreation | _____ |
| Individual hobbies | _____ |
| Doctor, dentist, medicine | _____ |
| Clothing | _____ |
| Auto payments and maintenance | _____ |
| House payments and maintenance (or rent) | _____ |
| Other regular monthly obligations (convert quarterly and/or yearly payments to monthly figure) | _____ |
| Incidentals | _____ |
| Charities | _____ |
| Other | _____ |
| TOTAL | _____ |

Questions to ask when preparing budget:

- Can I get along without it? (steaks, cigarettes)
- Do I need to use as much? (toothpaste, detergent)
- Can I use a cheaper item when quality is not important? (waxed paper for baggies)
- Is there another way to do it? (sew rather than buy)
- Can I suspend the practice for a time? (amusements, news magazines)
- Which items appear out of proportion? What can I do about it?
- Have I considered each item in the light of Christian priorities?

With the Lord

Pastor Alvin H. Leerssen 1906 - 1980

Pastor Alvin Leerssen was born in Wright County, Buffalo, Minnesota, on January 21, 1906, the son of Henry J. Leerssen and his wife Martha, nee Desen. In preparing for the preaching ministry he attended the high-school department of Dr. Martin Luther College, Northwestern College, and Wisconsin Lutheran Seminary.

From 1932 to 1940 he served St. Paul's Church in Montrose, Minnesota, adding Trinity of Crawford as an extra charge in 1937. From 1940 to 1951 he was pastor of Trinity, Osceola, and of Grace, Nye, Wisconsin. In 1951 he accepted the call to Gethsemane Congregation, Milwaukee, Wisconsin. Ill health terminated his services there in 1954. The next year he accepted the call to First Lutheran in Prescott, Arizona, and served that congregation until his retirement in 1968. He then served as vacation and guest preacher for several years.

In 1932 Pastor Leerssen married Frances Joecks. She suffered a crippling stroke in January 1979, and is being cared for in a health-care center in Phoenix. Pastor Leerssen died on

February 21, 1980, and is survived by his wife, two children, Rachel and Joel, three grandchildren, one sister and three brothers.

The funeral service was conducted at St. Thomas Ev. Lutheran Church, Phoenix, Arizona, on February 25, 1980. Pastor William Meier assured the mourners that "We Are the Lord's." Pastor Leerssen's mortal remains await the resurrection unto life at Memory Lawn Cemetery in Phoenix.

Pastor Albert C. Young 1905 - 1980

A memorial service for Pastor Albert Christian Young was held at Mount Calvary Lutheran Church, Redding, California, on January 30, 1980, conducted by the undersigned. Burial was in nearby Anderson.

Pastor Young spent all but a few months of his active ministry as a member of The Lutheran Church-Missouri Synod. Shortly before his retirement, however, he resigned from the ministerium of his former church body in protest over the doctrinal laxity that he saw. He then applied for and, in May 1970, completed a colloquy for entrance into the Wisconsin Synod. The last congregation he served, Faith Lutheran in Anderson, California, also became a member of the Wisconsin Synod in 1970.

Pastor Young was born on October 17, 1905, in Sharon, Wisconsin. He attended Concordia Seminary, Springfield, Illinois, from which he was graduated in 1931. After a 12-year pastorate in Springfield, he served the remainder of his ministry in California, in six different locations. He was especially interested in mission outreach and was instrumental in starting a number of "daughter" mission congregations. In the 1960s he participated in a free-conference movement in northern California as part of his effort to support and promote confessional Lutheranism.

After retirement from his last congregation in Anderson in 1970, he became a member of Mount Calvary Lutheran Church, Redding. However, he continued to serve the church throughout the state of California as a vacancy pastor, supply preacher and family-life lecturer. He served vacancies in Lodi, Thousand Oaks, Fresno, Petaluma and Santa Clara.

On February 24, 1979, just five days before he was to begin another vacancy, he suffered a crippling stroke from which he did not recover. He spent the final year of his life in a hospital and convalescent home in Berkeley. He died on January 26, 1980, at the age of 74 years. He is survived by his wife, Adeline, who now resides in Berkeley; also by two sons and three daughters.

Joel Prange

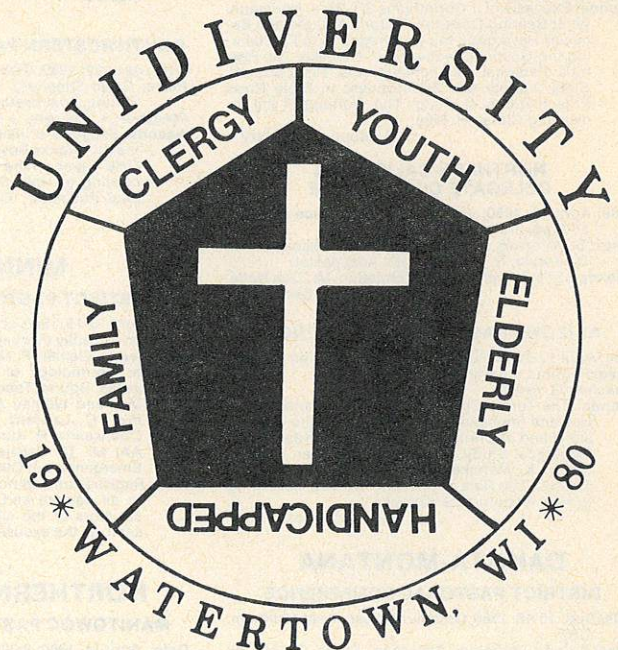
WELS International Youth Rally — '80

The 1980 International Youth Rally for high-school-aged youth of the Wisconsin Synod will be held Monday, July 14, through Thursday, July 17, on the campus of Northwestern College in Watertown, Wisconsin.

The rally will call attention to God's grace in calling our WELS youth to be members of the body of Christ. The rally will also lead the participants to explore the talents which God has given them and the opportunities they have to use those talents for extending the body of Christ.

On-campus recreation, an evening at a Milwaukee Brewers vs. Baltimore Orioles baseball game, swimming at Lake Ripley, and a pork and chicken barbecue have been planned to foster the expression of fellowship and provide relaxation.

If you are interested in joining 550 other WELS youth and adult counselors for three days of spiritual growth and Christian fellowship, you may obtain more information by contacting: WELS International Youth Rally — '80, Immanuel Evangelical Lutheran Church, Route 1, Box 225, Johnson Creek, Wisconsin 53038; phone: 414/699-2293



How To Manage (Continued)

remember and easy to calculate. But it certainly is not a law. Practicing the tithe does not make a person a better Christian than the one who does not. Besides, it sometimes leads Christians to quibble about whether their tithe is based on gross or net income. You can't fool God; let your church offerings be a cheerful, generous proportion of what God has given you.

Have you thought about a will? With a will you have something to say about the management of your money after death. Our Synod's Deferred Giving Counselor can give you guidance along these lines if you write to him care of the WELS Stewardship Office, 3512 W. North Avenue, Milwaukee, Wisconsin 53208.

Managing our Christian lives is a lifelong task, a task too massive to undertake alone. Take it daily to the Lord in prayer. Search the Scriptures. Attend the Lord's Supper. Christ will give you the wisdom and willingness to grow and mature in your daily life.

T. Franzmann

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS PASTORAL STUDY CONFERENCE

Date: April 15-16, 1980.
Place: Redeemer Lutheran, Edna, Texas.
Preacher: J. Gaertner; W. Morris, alternate.
Agenda: Exegesis of 1 Corinthians 3:1-23; J. Naumann; What Bearing Does the Pastor's Attitude and Behavior Have upon the Congregation in Proclaiming the Gospel Effectively? V. Glaeske; The Pastor's Personal Relationship with His Lord: W. Diehl; Variety and Effectiveness in Bible Class Presentations: R. Plath; The Working of the In-dwelling Christ: H. Filter.
D. Stuppy, Secretary

NORTHERN CALIFORNIA DELEGATE CONFERENCE

Date: April 19, 1980, with an opening service at 9 a.m. and registration at 8:30 a.m.
Place: St. Andrews, 7839 Center Parkway, Sacramento, California; R. H. Hochmuth, host pastor.
Agenda: Let's Complete the Reformation: Mr. Don Nolte.
D. W. Tews, Secretary

ARIZONA PASTORAL CONFERENCE

Date: April 22-23, 1980; 10:00 a.m. Communion service.
Place: Pilgrim Lutheran, Mesa, Arizona.
Preacher: G. Ferch.
Agenda: The Terms Contrition and Repentance, Their Use and Implications in Scripture, in the Confessions and in Christian Instruction: P. Koelpin; An Isagogical Study of Leviticus: D. Meier; Sermon Study: K. Mahnke; An Exegetical Study of the Theses: The Role of Man and Woman According to Holy Scripture: S. Krueger.
J. W. Zurling, Secretary

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 15-16, 1980; Communion service at 10:00 a.m. CST.
Place: Trinity Lutheran, Aberdeen, South Dakota; D. Weiser, host pastor.
Preacher: W. Russow; D. Schmidt, alternate.

Agenda: 2 Timothy 2, with Practical Application for the Ministry: G. Johnson; Summer Series of 6-10 Sermons on the Christian Home, Examining Relationships between Parents, Children, Spouses, People and their God: G. Lemke; What Scripture Says on Abortion and Birth Control Methods: W. Leerssen; The Moral Implications of Artificial Insemination and "Test Tube Babies": P. Heiderich; 2 Peter: T. Yahr; Canonicy of the Bible in Roman Catholicism and Protestantism: R. Kovaciny; Proselytizing and our Institutional Ministry: P. Stuebs.
J. M. Engel, Secretary

MICHIGAN

NORTHERN PASTORAL CONFERENCE

Date: April 14, 1980; Communion service at 9:00 a.m.
Place: Hope Lutheran, Indian River, Michigan; D. Fritz, host pastor.
Preacher: G. Stawicki; G. Struck, alternate.
Agenda: Exegesis of 1 John 2; J. Seifert; Discussion of "The Role of Man and Woman According to Holy Scripture": E. Schmelzer and J. Kiecker, discussion leaders; Reaction to "Marriage Is Honorable For All": H. Birner.
Note: Please send excuses to host pastor.
J. C. Seifert, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 14-15, 1980, 9:30 a. m.; Communion service on April 14 at 7:30 p. m.
Place: Paul The Apostle Lutheran, Detroit, Michigan; A. Ristow, host pastor.
Agenda: Isagogical Presentation on Daniel 9: M. Dusek; The Doctrine of the Call: E. C. Fredrich; Discussion of "The Role of Man and Woman According to the Holy Scripture" (BoRam '79); Reports; Conference Business.
Note: Please send excuses to host pastor or secretary.
L. Hukee, Secretary

OHIO PASTORAL CONFERENCE

Date: April 14-15, 1980.
Place: Faith Lutheran Church, Plummer School Road, West Newton, Pennsylvania; C. Krug, host pastor.
Preacher: P. Sullivan; R. Hoepner, alternate.
Agenda: Exegesis of Malachi 3:13-4:6; D. Schultz (alternate, Amos 1-2; L. Prah); Group Discussions of CHE Theses on "The Role of Man and Woman According to Holy Scripture"; Scriptural Refutations of Modern Millennialistic Beliefs: M. Ahlbom (alternate, Nouthetic Counseling: K. Gruenwald).
Note: Please excuse to the host pastor or secretary.
R. L. Hoepner, Secretary

COLONIAL PASTORAL CONFERENCE

Date: April 15-16, 1980.
Place: Faith Ev. Lutheran, Pittsfield, Massachusetts; K. Arndt, host pastor.
Preacher: J. Tauscher; B. Balza, alternate.
Agenda: Exegesis of 2 Corinthians 5:1-10; H. Luetke; The Role of Man and Woman According to the Holy Scriptures (BoRam); D. Luetke; Lay Leadership and Pastoral Confidentiality — Conflict? R. Muetzel.
K. Arndt, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 22, 1980; 9:00 a.m. Communion service.
Place: Good Shepherd, Benton Harbor, Michigan; W. Zurling, host pastor.
Preacher: A. Clement; J. Dolan, alternate.
Agenda: Exegesis of Matthew 5:6-12; J. Dolan; Audio-Visual: "Rocks Reveal Noah's Flood"; Study of the CHE paper on the "Role of Man and Woman According to Holy Scripture": G. Kionka; Conference Business; Casuistry.
D. Valteau, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: April 15-16, 1980, at 9:30 a.m.; Communion service on Tuesday evening at 7:30.
Preacher: C. Ziemer; P. Naumann, alternate.
Agenda: Chronology of the Old Testament: Prof. J. Jeske; Round-Table Discussion of Essay, Role of Man and Woman According to Holy Scriptures: Prof. C. Lawrenz, discussion leader; Marriage Counseling: R. Kant; An Alternative Approach to AA: Mr. D. Ostrum; Plans and Procedures for Emergencies at Church: D. Begalka and D. Meier.
Note: Registration and housing information will be sent to all pastors and ordained professors and instructors of the district; the circuit pastors will serve as the excuse committee.
W. J. Henrich, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: April 14, 1980; 9:00 a.m. Communion service.
Place: First German Lutheran, Manitowoc, Wisconsin; A. Wolgram, host pastor.

Preacher: P. Damrow; T. Deters, alternate.
Agenda: Exegesis of Isaiah 35; W. Gaulke; Sermon Study: D. Worgull; *Formula of Concord*, Article VIII: T. Deters.
P. J. Damrow, Secretary

LAKE SUPERIOR PASTORAL CONFERENCE

Date: April 15-16, 1980; Communion service at 10:00 a.m. (EST).
Place: Salem Lutheran, Escanaba, Michigan; P. Wilde, host pastor.
Preacher: E. Lindquist; F. Mueller, alternate.
Agenda: Isagogical Study of Obadiah: A. Klessig; Exegesis of 1 Peter 1: W. Steffenhagen; The Call — Human and Divine Considerations: P. Kuckhahn; Demonic Possession — Does It Have A Scriptural Basis? W. Besler; Differentiating Between the Ceremonial, Civil and Moral Laws of Israel: F. Mueller; Replies to Questions of Members re the Millennium: D. Tills; Definitive Study of Gehenna, Sheol and Hades: R. Fromader; Humanism, Our Modern World's Spiritual Plague and Scripture's Answer to It: J. Hanson; Review of the Concordia Sex Education Course: J. Kingsbury; Is Celibacy a Valid Option? K. Kuenzell; The Role of Man and Woman According to Holy Scripture (BoRam 1979, pages 5-16) for discussion by the conference.
Note: Conference is on Eastern Standard Time; please excuse to host pastor and contact him for information on lodging.
M. Hannemann, Secretary

FOX RIVER VALLEY PASTOR-TEACHER CONFERENCE

Date: April 21, 1980; 9:00 a.m. Communion service.
Place: Bethany Lutheran, 530 W. Parkway, Appleton, Wisconsin; L. Koenig, host pastor.
Preacher: R. Werner.
Agenda: Study and Discussion of Isaiah II (chapters 40-66): P. Seiltz; The Proper Role of the School-board: discussion panel: T. Greening, K. Kolar, T. Liesener and A. Martens; Practical and Inexpensive Teaching Aids: J. Gorsalitz; Using God's Word in Working with Troubled Families: panel: J. Gorsalitz, G. Kaniess, C. Pagel and a representative of WLCFS.
R. Ash, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: April 21, 1980; 9:00 a.m. Communion service.
Place: Ascension Lutheran Church, Antigo, Wisconsin; D. Fleming, host pastor.
Preacher: D. Fleming; W. Hoepner, alternate.
Agenda: Exegesis of Mark 2:13-22 (conclusion); P. Johnston; Exegesis of Mark 2:23-3:6; D. Kock; The Role of Man and Woman According to Holy Scripture: BoRam pp. 5-16 (assigned).
C. J. Siegler, Secretary

SOUTH ATLANTIC

FLORENCE PASTORAL CONFERENCE

Date: April 14-15, 1980; 7:00 p.m. Communion service.
Place: Trinity Lutheran, Englewood, Florida; J. Adermann, host pastor.
Preacher: G. Schult; E. Schuppe, alternate.
Agenda: Isagogical Study of Joel: D. Hartley; Exegesis of James 5:13-20; E. Noffsinger; Scientology: K. Kruck; The Role of Man and Woman According to Holy Scriptures: panel discussion; Preparing the Sermon for More Effective Preaching: N. Pommeranz.
H. Huhnerkoch, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 15, 1980; Communion service at 9:00 a.m.
Place: St. Luke Ev. Lutheran Church, Knowles, Wisconsin; M. Bradtke, host pastor.
Preacher: T. Knickelbein; D. Kuehl, alternate.
Agenda: Exegesis of 2 Timothy 2:14-26; T. Horneber; The Role of the Pastor's Wife: L. Pautz; The Role of Man and Woman according to Holy Scripture: Discussion; Business, Election of Conference Officers.
J. Castillo, Secretary

WESTERN WISCONSIN

MISSISSIPPI RIVER VALLEY AND SOUTHWESTERN CONFERENCE

Date: April 15, 1980.
Place: First Lutheran, LaCrosse, Wisconsin; F. Miller and R. Sachs, host pastors.
Preacher: A. Werre.
Agenda: The Use of the Catechism in Christian Education: L. Wendland; The Confessional Principles Concerning Church Fellowship: T. Hilliard; The Use of the Word "to justify" in the Augsburg Confession and Other Confessional Documents: F. Mutterer.
Note: Please excuse to the host pastors.
M. Birkholz, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: April 21-22, 1980, noon to noon.
Place: St. Paul's, Platteville, Wisconsin.
Preacher: K. Kratz.
Agenda: Confirmation of the Mentally Retarded; Prof. P. Eickmann and R. Uhlhorn; Individual Fellowship and Romans 16:17; Prof. W. Gawrisch; Exegesis of 2 Timothy 4: S. Weinrich; Discussion on Theses, "The Role of Man and Woman According to Holy Scripture"; J. Wille.

J. Kutil, Secretary

CHIPPEWA-WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: April 22, 1980, 9:00 a.m.
Place: Immanuel, Medford, Wisconsin; M. Zank, host pastor.
Preacher: G. Brown; D. Buch, alternate.
Agenda: Exegesis of Hebrews 4: M. Falck (Hebrews 5: L. Fritz, alternate); Israel Restored — Yes? No?: R. Schultz; Heaven and Hell: Places or Conditions?: G. Brown.
Note: Please send excuses to the conference secretary.
H. Prah, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 29, 1980, 9:30 a.m.
Place: St. John's, Sparta, Wisconsin.
Preacher: M. Schwartz; L. Wendland, alternate.
Agenda: Exegesis of 1 Timothy 2: R. Siegler; Dealing with Homosexuality: D. Krenke; How Do We Approach Those Who Are Unmarried and Living Together? D. Falck; The Principles and Practice of Soul Conservation: D. Tollefson (alternate: Tax Laws and Clergy: G. Johnson).
R. W. Kloehn, Secretary

NOMINATIONS

MICHIGAN LUTHERAN SEMINARY

The following have been nominated for a professorship in the Sciences Division at Michigan Lutheran Seminary, Saginaw, Michigan. The call includes instructing in algebra and geometry. Aptitude in coaching basketball and football is also sought.

| | |
|----------------------------|--------------------|
| Pastor Dean Anderson | Riga, MI |
| Teacher James Bauer | Watertown, WI |
| Teacher Paul Bertolus | Milwaukee, WI |
| Mr. David Biehl | St. Louis, MI |
| Teacher Ronald Buelow | St. Joseph, MI |
| Teacher Leonard Collyard | Jackson, WI |
| Teacher Robert Dretske | Racine, WI |
| Teacher James Grunwald | Libertyville, IL |
| Teacher Robert Hill | Kenosha, WI |
| Teacher Carl Hochmuth | Omaha, NE |
| Teacher Gregory Hoffmann | Janesville, WI |
| Teacher Michael Kiecker | Fremont, WI |
| Mr. Richard Kriehn | Mosinee, WI |
| Teacher Joseph Lequia | St. Paul, MN |
| Mr. Leonard Luedtke | Shawano, WI |
| Teacher Theodore Nommensen | West Bend, WI |
| Teacher David Ross | South St. Paul, MN |
| Teacher Lyle Schneider | Neeah, WI |
| Teacher Paul Schultz | Longmont, CO |
| Teacher Stephen Schultz | Plymouth, NE |
| Mr. Peter Schumacher | Milwaukee, WI |
| Pastor Martin Schwartz | St. Paul Park, MN |
| Teacher Mark Sprengeler | San Jose, CA |
| Teacher Ronald Stelter | Watertown, WI |
| Teacher James Wooster | Bay City, MI |

All correspondence concerning these candidates must be in the hands of the secretary by April 11, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary, Michigan, asks the voting members of the Synod to submit nominations for the professorship to be vacated by the resignation of Prof. Warren Hartman at the end of the 1980-81 year. Because the person who accepts the call may need additional schooling, the Commission on Higher Education of the Synod has granted permission to fill this vacancy immediately. From the nominees the board will call a man who will teach in the Humanities Division in the areas of history and/or geography. Aptitude in the area of coaching would be desirable. Opportunity to acquire the education required to meet the certification standards of the Synod and/or the State of Michigan will be provided.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 19, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

CALL FOR NOMINATIONS DEAN OF STUDENTS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, asks the voting members of the Synod to submit nominations for the position of Dean of Students. Dean Melvin Schwark has accepted a call into the preaching ministry.

The Dean of Students serves as the principal spiritual advisor to the student body. Together with his dormitory staff of tutors and housemothers he supervises dormitory life. As a member of the faculty he will be called upon to coordinate the counseling functions of the faculty. In keeping with his calling as principal spiritual advisor he will teach a course in Christian doctrine.

Nominees must be men who have had experience in the pastoral ministry, who have a clear understanding of law and gospel and their proper and timely application, who have demonstrated love and understanding of high-school-age youth, who have a reputation for dealing with people patiently and evangelically, who project an image in character and dress which reflects well on the ministry, and who have shown ability in organization and administration.

Nominations, including pertinent information, should be in the hands of the secretary no later than May 3, 1980.

Pastor Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, Michigan 48603

DIRECTOR OF PARISH STEWARDSHIP SERVICES

The 1979 convention authorized the Conference of Presidents to establish a resident stewardship counseling service. The Conference of Presidents, with the concurrence of the Coordinating Council and the Board of Trustees, is now in the process of implementing the convention resolution by establishing the position of Director of Parish Stewardship Services and by soliciting applicants for the position.

Applicants should be mature Christians, able to meet the constituency of the Synod easily, with warm and outgoing personalities. An ability to communicate, organize and program is essential. Since the position requires the director to give onsite counsel to congregations during many days of the year, his family situation should be such as to permit frequent, extended absences from home. A college degree, though desirable, is not absolutely necessary. All applicants must be members in good standing of the Wisconsin Evangelical Lutheran Synod and have a knowledge of Scriptural stewardship principles or be willing to learn them.

The director of the Parish Stewardship Services will be expected to familiarize himself with the techniques of organizing for a special stewardship effort in a congregation, develop the materials necessary to sustain such a program, counsel about the service with congregations, and familiarize himself with the broad principles of deferred giving.

Applicants should submit a complete resume of their educational background, business experience, positions held, and job responsibilities. Three references (other than relatives) should be included. The information submitted should include place and date of birth, marital status, church membership, and state of health. Please state also the salary requirements and the fringe benefits expected. On the basis of the resumes submitted, several applicants will be selected for interviews.

Applications with all pertinent information should be sent by May 1 to:

Rev. James P. Schaefer
WELS Stewardship Counselor
3512 W. North Avenue
Milwaukee, Wisconsin 53208

OFFER

Two 48-cup dripolators are available to any congregation which is willing to provide or pay for their transportation. Please contact: Pastor Louis Sievert, 2700 S. St. Mary's St., Sioux City, Iowa 51106.

REQUEST

Your mission in Rochester, Minnesota, is moving into its worship facility. If you have a cross and a set of candlesticks which you are not using, please write to Pastor Alvin R. Kienetz, 2207 11 Ave. S.E., Rochester, Minnesota 55901. Ascension Ev. Lutheran Church would appreciate receiving these items for its altar.

WANTED FOR THE HEARING IMPAIRED

In order to meet the needs of the hearing impaired, the WELS Mission for the Hearing Impaired needs the names of people who are trained in sign language. Please send your name, a resume of your qualifications, and your church affiliation to: Mission for the Hearing Impaired, c/o Mr. Quentin Albrecht, 904 S. 6th Street, Watertown, Wisconsin 53094.

HELP NEEDED

Nurses, lifeguards, counselors, etc., are needed at Camp Willerup, Cambridge, Wisconsin, for July 27 to August 2 and for August 3 to August 9. If you are able to donate your services, please contact the camp manager, Pastor D. Baumber, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone 414/541-5139.

REFUGEE SPONSORSHIP

In its issue of June 10, 1979, *The Northwestern Lutheran* carried an article on Project Opportunity, the Southeast Asia Refugee Resettlement Program of Mt. Olive Ev. Lutheran Church of Shakopee, Minnesota. Since that time Project Opportunity's Co-ordinator, Ms. Kathy George, and Mt. Olive's Pastor, Stephen Lawrenz, have given assistance to many who have wished to undertake refugee sponsorship. We have also prepared a cassette tape giving information on sponsorship and what it involves, as well as providing some pointers on organization. For a copy write or telephone:

Pastor Stephen Lawrenz
921 E. Shakopee Avenue
Shakopee, Minnesota 55379
612/445-2885

Y'ALL COME

The Lutheran Collegians of Columbia, Missouri, are planning a weekend retreat, April 11-13, 1980, at Mount Olive Ev. Lutheran Church, Overland Park, Kansas. The theme for this retreat is LOVE 1 LIFE. Topics to be discussed are premarital sex and abortion. The registration fee is \$15. Invited are college-age youth from Kansas, Nebraska, Iowa, Oklahoma, Arkansas and Missouri. Those interested are asked to contact the Lutheran Collegians of Columbia, Missouri, 4530 Oakland Rd., Columbia, Missouri 65201, for more information.

SPRING OPEN HOUSE

WISCONSIN LUTHERAN COLLEGE
8830 West Bluemound Road
Milwaukee, Wisconsin

Sunday, April 27, 1980
11:30 a.m. to 4:00 p.m.

"Those Marvelous Musicals"

WLC Choir 1:30 p.m. and 4:00 p.m.

"Theatre Potpourri"

Drama Selections throughout the day

WLC Commencement Service

Sunday, May 11, 1980, 2:00 p.m.

WISCONSIN LUTHERAN COLLEGE
8830 West Bluemound Road
Milwaukee, Wisconsin 53226

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.

| | |
|----------------------|-----------------------|
| Arizona | Deer Valley |
| California | Rancho Cucamonga* |
| Connecticut | Trumbull |
| Florida | Keystone Heights |
| | Leesburg |
| | Lehigh Acres* |
| | Melbourne* |
| | Zephyrhills |
| Georgia | Augusta |
| | Warner/Robbins/Perry* |
| Illinois | Wheeling* |
| Indiana | Muncie* |
| Kansas | Topeka |
| Louisiana | Baton Rouge* |
| Michigan | Big Rapids |
| | Mt. Pleasant |
| | Perry |
| Montana | Helena* |
| Nebraska | Fremont |
| | York/Waco* |
| New York | Rochester* |
| North Carolina | Asheville* |
| Ohio | Englewood |
| Oregon | Gresham* |
| | Medford* |
| South Carolina | Greenville* |
| South Dakota | Hot Springs |
| Texas | Midland/Odessa* |
| | Tyler* |
| Wisconsin | Cottage Grove* |
| | Genesee Depot |
| | Port Washington* |
| | Rice Lake |
| Wyoming | Casper* |
| Ontario | Toronto* |

*Denotes exploratory services.

NAMES WANTED

CHARLOTTE, NORTH CAROLINA

Monthly services are being held in Charlotte, North Carolina, at 3724 Chevington. For information or to submit names, please contact Pastor Jon Guenther, 2206 Evergreen, Hendersonville, NC 28739. A service with Communion is conducted the third Sunday of every month; taped services are held on the remaining Sundays.

CHATTANOOGA, TENNESSEE

The South Atlantic District Mission Board is exploring the possibility of beginning a WELS mission congregation in the Chattanooga, Tennessee, area. Please send the names of all WELS members and other interested parties to Mr. Tim Galbreth, 221 Stratford Way, Signal Mountain, Tennessee 37377; phone: 615/886-5483.

EXPLORATORY

DO YOU LIVE IN SOUTHERN OREGON?

WELS exploratory services are being held in Medford, Oregon, each Sunday evening at 7:00 at the Labor Temple at 24½ S. Grape Street. For information, call Jim Baird, 779-7540, in Medford, or Pastor Warren Widmann, (503) 253-7338, in Portland, Oregon.

LEHIGH ACRES, FLORIDA

WELS exploratory services are now being held in Lehigh Acres at the Jaycees Building, 1 mile west of town on State Road 82B. The time of service is 11:00 a.m. Please send names to Pastor Dennis A. Kleist, 2267 Corham Ave., Ft. Myers, Florida, 33907.

TIME AND PLACE

RETIRING IN THE SOUTH?

WELS and ELS members who are planning on retiring in the South may be interested to know that there is a congregation in Hendersonville, North Carolina. Also those who plan to drive through the beautiful mountains of North Carolina are invited to worship with Our Savior Ev. Lutheran now worshipping in its own church at 1201 Oakland St., Hendersonville, NC. For information and directions write or call Pastor Jon E. Guenther, 2206 Evergreen, Hendersonville, NC 28739; phone: 704/697-1261. Worship service is at 10:30.

FAIRFIELD COUNTY—SW CONNECTICUT

Christ Redeemer Congregation is attempting to serve the greater Bridgeport, Danbury and New Haven areas out of Trumbull, Connecticut. The congregation worships at 20 Hickory Street, Knights of Columbus Hall, in Trumbull, at 9:30 a.m. Sundays. The pastor is K. B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone 203/378-1270. Names of interested parties are always welcome.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Barthels, Harry K., as pastor of Beautiful Savior, Fort Wayne, Indiana, on February 24, 1980, by D. Thompson (SEW).
Ehler, Gerhard J., as part-time assistant pastor at Trinity, Waukesha, Wisconsin, on February 10, 1980, by W. Mueller (SEW).
Neumann, William R., as pastor of Star of Bethlehem, New Berlin, Wisconsin, on February 10, 1980, by J. Raabe (SEW).
Raabe, Richard G., as pastor of St. Paul's, Franklin, Wisconsin, on February 10, 1980, by L. Gruendeman (SEW).
Weishahn, Milton F., as pastor of St. John's, Brewster, Nebraska, on March 2, 1980, by T. Wendt (Nebr.).
Wraalstad, Orlin E., as pastor of Gethsemane, Cibecue, Arizona, on February 17, 1980, by M. Weishahn (Ariz.-Calif.).
Ziesemer, James R., as pastor of Hope, West Chicago, Illinois, on February 10, 1980, by M. Bode (SEW).

Teachers:

Goede, Jon R., as teacher at Christ, Big Bend, Wisconsin, on January 27, 1980, by R. Kom (SEW).
Staerkel, Michael, as teacher at Calvary, Thiensville, Wisconsin, on February 3, 1980, by L. Lindloff (SEW).

LSI FAMILY CAMPING TRIP — MICHIGAN

July 28-August 8, 1980

The Lutheran Science Institute camping trip visiting Michigan, planned for July 28-August 8, 1980, will begin in the Detroit area with visits to museums, blueberry bogs and a tractor assembly plant. The second camp will be situated near Indian River, with quarries, fishing, seventeenth-century forts, Mackinac Island and virgin forests as some of the attractions. The third will be near Tequamenon Falls with side trips to the Soo Locks and agate beaches.

Michigan has numerous housekeeping cabins and motels near each of the above camps so those lacking camping equipment can join. All will still benefit from the group rates.

APPLICATION FOR LSI FAMILY CAMPING TOUR

Name _____ Date _____
 Address _____ Check one below:
 City, State, Zip _____ LSI (\$20) No. _____
 Phone and Area Code _____ WELS (\$30) _____
 Home Congregation _____ Other (\$60) _____

Be sure to add membership number if you checked LSI.

For additional information write or call: Ralph Lohrengel, 18346 Beverly Road, Birmingham, Michigan 48009; phone: 313/646-4216.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Aderman, James A.
2222 Englewood Road
Englewood, FL 33533
Bartels, Harry K.
828 Wingate Drive
Fort Wayne, IN 46825
Ehler, Gerhard J.
706 John St. Apt. 3
Waukesha, WI 53186
Neumann, William R.
17714 W. West Lane
New Berlin, WI 53151
Raabe, Richard G., Jr.
6881 S. 51st Street
Franklin, WI 53132
Retberg, Lawrence A.
Apartado Aereo 55011
Medellin, Colombia
South America
Schroeder, Marc D.
1207 Rosehill Road #301
Reynoldsburg, OH 43068
Weishahn, Milton F.
Rural Route #1
Brewster, NE 68821
Phone: 308/547-2437
Wraalstad, Orlin E.
P.O. Box 66
Cibecue, AZ 85911
Ziesemer, James R.
15 260 Joliet Street
West Chicago, IL 60185
Zindler, Ronald S.
1121 N. Challenge Road
Muncie, IN 47304

Teachers:

Goede, Jon R.
S89 W22960 Maple Ave.
Big Bend, WI 53103
Staerkel, Michael
10724 N. Cedarburg Road
Mequon, WI 53092
Woldt, Alfons L.
4933 N. 67th Street
Milwaukee, WI 53218
Phone: Home: 414/466-1732
Office: 414/445-4030

AVAILABLE FOR MISSIONS

Grace Ev. Lutheran Church of Manitowoc, Wisconsin, has the following articles to offer to any mission free of charge if the mission is willing to assume transportation costs: one Communion cup, one pitcher, one patent, one individual Communion set with three trays, two candelabra with three candles each. The Communion items are finished in silver, the candelabra in gold. Write to: Grace Lutheran Church, 1014 N. 17th Street, Manitowoc, Wisconsin 54220

Fees: \$30 per family, or \$3.00 per day, for WELS members — \$20 per family for LSI members — \$60 per family, or \$6.00 per day, for others. Each family is responsible for its own transportation, camping and food costs.

Christian fellowship and meeting new Lutheran friends is part of the tour experience, so we will be visiting the WELS congregation in Indian River. You will also want to try our pancake breakfast as well as other community cooking events.

Fill out the application form early and send it with a deposit of \$10.00, payable to Ralph Lohrengel, to the address below. The deposit will be applied to your registration fee. If all reservations are filled, the deposit will be returned. Schedules and directions will be sent all applicants as soon as finalized.

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1980

| | | | |
|---------|--------------------|--------------------------------|--|
| June 15 | — 3:00 — 5:00 p.m. | | |
| | 7:00 — 9:00 p.m. | Registration | |
| June 16 | — 8:00 a.m. | Opening Service | |
| | 9:15 a.m. | First Classes | |
| July 2 | — Wednesday | Second Term begins for ASPCM | |
| July 4 | — Friday | Holiday | |
| July 17 | — 7:30 p.m. | Graduation and Closing Service | |
| July 18 | — 7:50 — 9:35 a.m. | Final Examination | |

SUMMER CLASS SCHEDULE

| | | | |
|-----------|--|----------|---|
| | 7:50 — 9:35 | | 10:15 — 12:00 |
| Rel. 1S | History of Israel — Lange | Rel. 2S | New Testament History — Raddatz |
| Rel. 20S | Christian Doctrine I — Krueger | Rel. 75S | Lutheran Confessional Writings — Hartwig and Scharf |
| Edu. 410S | Principles of Christian Education — Isch | Edu. 52S | Teaching Religion — Isch |
| Edu. 475S | Teaching the Exceptional Child — Barnes | Edu. 50S | Psychology of Learning — Barnes |
| Math 50S | Fundamentals of Contemporary Math — Yotter | Edu. 2S | Speech Fundamentals — Jacobson |
| Mus. 75S | Lutheran Worship — Backer | Eng. 53S | Age of Romanticism — Buss |
| SSt. 21S | American Scene to 1877 — Levorson | Mus. 20S | Perception of Music — Staff |
| SSt. 61S | Reformation Era — Boerneke | | |

ADVANCED STUDY PROGRAM

First Term: July 16 — July 1

| | | | |
|----------|---|----------|-------------------------------------|
| | 7:50 — 9:35 | | 10:15 — 12:00 |
| Rel. 522 | Life in Christ with John — Hartwig | Edu. 591 | Ethics of Christian Teachers — Frey |
| Mus. 581 | DMLC Choir School: Performance of Chorale Masters — Engel | SSt. 580 | The Ecumenical Age — Boerneke |

Second Term: July 2 — July 18

| | | | |
|----------|--|----------|---|
| | 7:50 — 9:35 | | 10:15 — 12:00 |
| Edu. 553 | Religious Motifs in Children's Literature — Jacobson | Rel. 219 | Hosea to Malachi — Boerneke |
| Mus. 532 | Chorale Preludes of Bach: Orgel Buechlein — Anderson | Edu. 581 | Family in Christian Education — A. Schulz |

WORKSHOPS — ON CAMPUS

| | | |
|--------------|----------|---|
| June 16 — 27 | Edu. 62 | Developing and Using Supplementary Reading Materials — 2 weeks — Gerald and Joan Lanphear |
| June 16 — 27 | Edu. 295 | Math Experiences for the Primary Grades — 2 weeks — Elaine Bartel |
| July 7 — 11 | Edu. 198 | The Principal and Administration — 1 week — L. Plath |
| July 7 — 18 | Edu. 74 | Preparation and Utilization of Science Materials for Upper Grades — 2 weeks — J. Paulsen and J. Wandersee |
| July 6 — 18 | Edu. 291 | Coaching Interscholastic Sports in the Elementary School — 2 weeks — G. Dallmann |
| July 14 — 18 | Edu. 293 | Elementary Music Education: Musical Creativity — 1 week — Edward Meyer |

WORKSHOP — OFF CAMPUS Mequon, Wisconsin

| | | |
|--------------|---------|--|
| July 21 — 25 | Edu. 98 | Supervisors of Student Teachers — 1 week — H. Wessel |
|--------------|---------|--|

WORKSHOP — OFF CAMPUS Milwaukee, Wisconsin

| | | |
|------------------|----------|---|
| July 21 — Aug. 1 | Edu. 297 | Teaching Kindergarten (Language Arts) — 2 weeks — B. Haar and M. Madson |
|------------------|----------|---|

Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, MN 56073

SYNODICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Christian Doctrine I, at Michigan Lutheran Seminary, Saginaw, Michigan, beginning Monday, June 16 at 8:00 a.m. and meeting four hours every weekday until July 1. Prof. Paul Kuske of Michigan Lutheran Seminary has consented to teach the course.

All enrollees taking the course for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be submitted before May 15, 1980.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073. Phone 507/354-8221, Ext. 231

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 16-20, 1980. Prof. E. Fredrich will present a series of lectures on "The Shaping of Lutheranism in America in this Century"; and Prof. R. Balge will present a series of lectures on "The History of the Bible Through The Ages." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your reservation to:

Pastors' Institute
Luther High School
1501 Wilson St.
P.O. Box 120
Onalaska, WI 54650

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 29, 1980

| | Subscription Amount for 1980 | 2/12 of Annual Subscription | Subscription and Pension Offerings | Per Cent of Subscription |
|----------------------------------|------------------------------|-----------------------------|------------------------------------|--------------------------|
| Arizona-California | \$ 642,765 | \$ 107,128 | \$ 90,987 | 84.9 |
| Dakota-Montana | 296,950 | 49,492 | 27,773 | 56.1 |
| Michigan | 1,602,097 | 267,016 | 176,235 | 66.0 |
| Minnesota | 1,717,765 | 286,294 | 215,177 | 75.2 |
| Nebraska | 363,830 | 60,638 | 41,591 | 68.6 |
| Northern Wisconsin | 1,797,860 | 299,643 | 243,834 | 81.4 |
| Pacific Northwest | 167,520 | 27,920 | 13,376 | 47.9 |
| Southeastern Wisconsin | 2,166,313 | 361,052 | 264,969 | 73.4 |
| Western Wisconsin | 2,049,987 | 341,665 | 233,009 | 68.2 |
| South Atlantic | 164,456 | 27,409 | 18,707 | 68.3 |
| Total — 1980 | \$10,969,543 | \$1,828,257 | \$1,325,658 | 72.5 |
| Total — 1979 | \$ 9,456,311 | \$1,576,052 | \$1,272,807 | 80.8 |

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 29, 1980 with comparative figures for 1979

Twelve months ended February 28

| | 1980 | 1979 | Increase or (Decrease) | |
|--|----------------|--------------|------------------------|----------|
| | | | Amount | Per Cent |
| Income: | | | | |
| Prebudget Subscription Offerings | \$ 9,768,989 | \$8,900,533 | \$ 868,456 | 9.8 |
| Pension Plan Contributions | 73,629 | 73,832 | (203) | — |
| Gifts and Memorials | 185,718 | 243,241 | (57,523) | (23.6) |
| Bequests | 202,916 | 153,000 | 49,916 | 32.6 |
| Earnings from Fox Estate | 74,495 | 68,374 | 6,121 | 9.0 |
| Other Income | 1,824 | 23,217 | (21,393) | (92.1) |
| Transfers from Other Funds | 30,357 | 127,005 | (96,648) | (76.1) |
| Total Income | \$10,337,928 | \$9,589,202 | \$ 748,726 | 7.8 |
| Expenditures: | | | | |
| Worker-Training | \$ 3,951,397 | \$3,461,302 | \$ 490,095 | 14.2 |
| Home Missions | 2,150,260 | 1,978,428 | 171,832 | 8.7 |
| World Missions | 1,932,818 | 1,758,738 | 174,080 | 9.9 |
| Benevolences | 1,123,373 | 1,076,966 | 46,407 | 4.3 |
| Administration and Services | 1,130,270 | 915,630 | 214,640 | 23.4 |
| Total Operations | \$10,288,118 | \$9,191,064 | \$1,097,054 | 11.9 |
| CEF — Interest Subsidy | 799,921 | 759,433 | 40,488 | 5.3 |
| Appropriations — Bldg. Funds | 523,767 | 212,500 | 311,267 | — |
| Total Expenditures | \$11,611,806 | \$10,162,997 | \$1,448,809 | 14.3 |
| Operating Gain/(Loss) | \$ (1,273,878) | \$ (573,795) | | |

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

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

| For the Month of | Cutoff Date |
|------------------|-------------|
| April | April 30 |
| May | May 31 |
| June | June 30 |

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

April 28-29, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
 Board of Trustees

HELP NEEDED IN TEXAS

Want to vacation in Texas? Free use of the parsonage is offered to any WELS pastor and family for conducting worship service and Bible class at Holy Word, Austin, Texas, on Sundays, May 25 and June 1, while Pastor James Radloff and family are on vacation. For more information call 512/836-4264, or write Pastor Radloff at 10613 Walnut Bend, Austin, Texas 78753.

AUDIO-VISUAL AIDS

WISCONSIN LUTHERAN SEMINARY (FS-78-WIS)

1980 T & Cassette 7 minutes color

This filmstrip tells the story of our Seminary in Mequon, Wisconsin. It is entitled "Serving the Synod," because it stresses the Seminary's primary task, that of training men to serve faithfully in the congregations of our Synod. Those who view this filmstrip will gain a better understanding of the important service our Seminary performs.

MOTION PICTURES FROM THE HOLY LAND

"Common life in Palestine has changed little since Bible Times." Based on this assumption, these three films depict life in Galilee and Judea as Jesus might have seen it. Our AV library was able to obtain several copies of these films at a very reasonable cost. However, the films are somewhat old and faded, and they should be ordered well in advance of the intended showing date, since only a few copies are available. Furthermore the group leader should be prepared to discuss several questionable statements in the commentary.

WHERE JESUS LIVED (F-112-WL)

1950s 15 minutes faded color

SHEPHERD LIFE (F-113-SHP)

1950s 15 minutes faded color

LIFE AND CUSTOMS (F-114-LAC)

1950s 15 minutes faded color

"DIANA . . ." (FS-77-DIA)

1980 T & Cassette

14 minutes plus discussion time color

Produced by the Wisconsin Lutheran Child and Family Service, the story of "Diana . . ." a troubled teen-ager, displays the many Christian services offered by this agency to members of our Synod, and challenges our membership to a greater involvement in this specialized ministry. A brochure with a study guide accompanies this filmstrip, to assist the group leader and the viewing audience in a discussion of the many issues raised. The use of the study guide is strongly recommended. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208, or from the Wisconsin Child and Family Service, 6800 N 76th St., Milwaukee, WI, 53223. Accompanying speakers are available in Wisconsin.